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*The
Gateway
of
the
Year*

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM

EVANGEL

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Entrance to the Museum Gardens, York.

Photograph by C. Bean

EDITORIAL

"My presence shall go with thee"

HERE AGAIN we have crossed the threshold of the new year and lift our eyes to the path ahead. The road may be rough or smooth, pleasant or very distinctly unpleasant; it may hold many surprises for us, and many problems may challenge our onward path. One thing is quite clear to us as we face the unknown track, and that is that we shall not walk alone.

How comforting is the thought that God's presence will be with us. This means that He will direct our steps as we walk the road with Him. No problems can confront us for which He will not be sufficient. No trials can overtake us without His grace being sufficient. No temptation can come upon us but what He will show us the way of escape. But we must stay with Him, as He stays with us. Our constant trust must be in Him. On Him we can and must rely. Our burdens and our cares we must roll on to Him. He is the burden-bearer.

If we carefully and prayerfully follow Him, and are faithful to His commands and rely on His promises to uphold us, we shall be able to say with the aged servant of Abraham who was sent into a far country to find a wife for Isaac: "I being in the way, the Lord led me." Yes, that is how it will be with us, too. We, in God's way, doing His will as best we know it, will find that marvellously, sometimes miraculously, God will lead us in the way He desires us to go.

In every place of uncertainty turn to God for your direction. Here is the place of complete relaxation from tension and from strain. Here is the happiest place in which to abide—in the will of God as He shows it to us.

So through the days of 1964 let God be your Guide, your Confidence, your Strength, and these days that lie ahead will be happy days, joyous days, thrilling days. The greatest joy and happiness comes to us when we walk with God. Never model your life, your habits, your faith, your character upon those of other people. Make Jesus your ideal. Live for Him, live with Him, live unto Him and let Him mould your thinking, and acting, and saying, and being.

BE LIKE JESUS

The wish and prayer of us all—Editor, headquarters staff, authors, writers of the regular features, and all the unnamed helpers with us in this work—is that 1964 may be for all our readers a very happy and prosperous new year in God's richest benediction.

Down through the years Christians have been setting their souls to go through with God. Like Jesus who "set His face like a flint," they have refused to be turned back.

SET OF THE SAIL

By HONORE OSBERG

CHARLIE STUDD, famous sportsman of Cambridge University, found a greater love than cricket when he found Christ as his Saviour.

Studd wanted God's guidance for his life, so he sought it through prayer and reading the Bible. He asked counsel, too, of his friends. Finally, Studd decided he would study law until God clearly revealed His will to him.

One day he picked up an atheistic tract which challenged the reality of Christian faith. The atheist said if he believed, as Christians do, in an eternal existence, he would put everything he had into seeking souls, from early morning until late at night.

Here was the answer to Charlie Studd's heart cry for guidance. He was stung into action by an atheist to go as "all out" for God as he had for cricket.

"I at once saw," he said, "that this was the truly consistent Christian life. When I looked back upon my life, I saw how inconsistent it had been. I therefore determined that from that time forth my life should be consistent. I set myself to know what was God's will for me!"

That was the moment in Charlie Studd's life when he set his soul to go through with God.

It is the "set of the soul," as the poet has expressed it, which decides our goal.

Our human wills are comparable to the sails of a boat. When we have set our will to go through with God, then the storms of temptation and trial and conflict will not swerve us from our course. Instead, all these are used, as a sailor uses a headwind, to carry us forward.

God recognises this determined setting of our will to do His will. And the Bible encourages those who are naturally weak. They, too, can go through with God if they set their sails in the beginning.

Consider Simon Peter. The Lord knew all about him—his weak, wavering nature. Even his name Simon, which means a reed, betrayed his character. A reed is blown in every direction by the wind.

But Jesus did not see only the unstable, impetuous man. He saw beyond the rough, self-confident fisherman with all his faults and weaknesses to the man that Peter would become because of the set of his soul.

It was no immediate, miraculous transformation.

Peter had many failures. But his decision to follow Christ kept him on the right course. Every time Peter hit into a squall in his life, he straightened up and kept right on.

Peter eventually became a power for God. Fear, weakness—all these were gone. Boldly he preached on the day of Pentecost until his hearers pricked in their hearts and 3,000 souls turned to Christ in one day. He triumphed over the stormy trials of life because his sails were set the right way.

John Wesley, unlike Peter, had natural strength of character. But if he had not strongly set himself to do the will of God, he might have yielded to temptations to swerve from his course. There was a pull on his heart toward many things in this world. He was a scholar, but he set aside his love for books. He spent much of his life on horseback, riding from one poor church to another, helping men and women to find Christ.

Wesley had a passion for the art of this world, especially for music and architecture. But he used his talents instead to bring the richer beauty and light and glory of the love of Christ into the sad, dark lives of men. As he tenderly pointed them to Christ who could mend their shattered hearts, it helped him to forget his own broken and "inly bleeding heart."

One day he visited the home of a wealthy Englishman. As he looked at the well-kept grounds, he felt the sheer ecstasy which tugs at the heart when beholding beauty.

"I, too," Wesley said, "enjoy these things—but there is another world." His soul was set to reach that better world.

When we set our wills to go through with God, He does not always require us to give up other worthy goals. But He counsels us to seek "first the kingdom of God," and then these other things will be added to our lives.

Moses had the chance to rule an earthly nation. But he set his soul for the things of God; he chose rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And after Moses made that choice, God gave him a higher position of spiritual leadership over the people of Israel.

John Wanamaker, as a boy, was always building

air castles. "Some day," he would say, "I'll have a big store where you can buy whatever you want, all from the same store."

When he was only twelve years old he became a Christian. His friends told him this would end his plans to become a famous merchant. But John asked: "Isn't God able to use a Christian businessman?"

Then and there John Wanamaker set his sail to prove that he could be both a successful businessman and a faithful Christian. The store he finally built in downtown Philadelphia became the first department store in the entire world.

After sixty years of business life Wanamaker could say: "Religion is the only investment that pays the largest dividends possible, to receive both in this life and in that which is to come."

So down through the years, Christians have been setting their souls to go through with God.

Paul, the apostle, was warned by his friends of the storms which were ahead of him. But Paul's reply was: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Paul's mind was made up. He was going to do "one thing," to "press toward the mark for the

prize of the high calling of God in Christ Jesus."

It is the set of the soul which will determine the course of our lives. Catastrophe enriches one life and pauperises another. Physical deformity makes a poet of one man and a pirate of another. Two boats on the water may be going different directions, and yet they are propelled by the same wind.

Poverty helps one man to find God, and he becomes a minister. By tacking his sail he goes against the winds of adversity. But another man, who lives in the same poor district, goes with the wind and becomes a gangster.

So set your sails the right way. Seek God with all your heart, and make a complete surrender of your will to His will. Commit your life into God's keeping. Let Him be the Captain of your life.

"One ship drives east, another west,
By the selfsame winds that blow;
'Tis the set of the sail, and not the gale,
That determines the way they go.
Like the winds at sea are the daily tests
As we voyage on through life:
'Tis the set of the soul that determines the goal,
And not the calm or the strife."

Pentecostal Evangel.

BANBURY CAMPAIGN

Reported by M. J. TILLEY

RECENTLY Pastor A. S. F. Horne and his revival party moved into the Town Hall, Banbury, to conduct a twelve-day crusade. It commenced with two Billy Graham films, "Oiltown U.S.A." and "Wiretapper." From then onwards, night after night, the Word of God was faithfully declared by Pastor Horne. During the campaign fourteen people accepted Christ as their Saviour, including several children and three young people in their early twenties. We praise God, too, for the Christians who were stirred and revived during the meetings.

Mention must be made of the power of God to heal sick bodies. Mrs. Daphne Ede, of High Wycombe, had been suffering with pains in her back for several years, and on consulting a specialist was told that her spine was twisted and she would need to wear a special support. However, after prayer during the campaign she now testifies to a complete deliverance.

The numbers attending were not overwhelming, but no effort was spared to bring people in. The team worked through each day distributing handbills in the town and on the council estates. Many contacts

were made and we pray that God will continue the work started in their hearts.

Singing items were supplied each night from the various churches in the presbytery. We were also privileged to have the Gospel Melody Singers for the Saturday rally, which over 200 people attended. Before this service Pastor Mervyn Tilley led an open-air meeting outside the Town Hall. This was well supported by coach-loads from Reading, High Wycombe and Oxford and proved a good witness to the many who stopped to listen.

As the crusade came to a close we thanked God for His goodness and committed the work done into His safe keeping.

*More about the new outpouring of
the Spirit in our pages shortly.—Ed.*



Campaign at Portsmouth

THE MEMBERS of the Portsmouth church have recently been privileged to receive visits from George Canty and the London Crusader Choir, bringing two well-known facets of the Elim movement to our local church.

George Canty was with us in October, during which time we were again impressed with the obvious dedication of this man's varied talents to the work of God. Above all, his inspired, uncompromising presentation of the gospel provided a fitting climax to the meetings, to which a number of people responded. At the beginning of the campaign Mr. Canty was accompanied by a soloist, Mr. Khan, whose gospel songs brought an additional blessing to the service.

Music again was the medium used to proclaim God's message during the visit of the London Crusader Choir in November. The Saturday evening found many people in the Methodist Central Hall of Portsmouth, where the choir was joined by the Southsea Citadel band of the Salvation Army, under the leadership of Stanley Thomas, and several male voice choirs from the surrounding districts. Under the lively chairmanship of A. A. Biddle the service flowed smoothly from one item to another as the congregation listened to the varied programme presented to them by the different musical sections. J. Hywel Davies brought the meeting to a close by impressing upon the congregation the need to respond fully to the call of the gospel of Christ. Several raised their hands for salvation. The Elim church was the location for the choir on Sunday morning

and evening, and the platform was decorated by a floral display skilfully suited to the occasion, designed and prepared by a church member. At both services the attendance was good, Sunday evening finding the church full. Once again the congregation was not disappointed, for under the unique leadership of Douglas B. Gray the choir brought to us old well-loved hymns together with gospel songs which were new to many. This ability to combine the new with the old in a way that was appealing to all was perhaps the most outstanding feature of the choir and made the weekend a great success.



London Crusader Choir at Portsmouth.

REPORT OF INDIA ANNUAL ELIM FIELD CONFERENCE, 1963

By SYLVIA F. BEARDWELL

NOT MANY people, I imagine, have the privilege and opportunity of attending two Elim conferences within six months, especially when the venues are thousands of miles apart. This, however, has been my experience, for in May, along with many other delegates, I arrived at Skegness for the conference in the homeland. Indeed, there were so many delegates that I felt almost bewildered! On November 18th, Coralie Paint, Frank Newey and I started on our journey to Dudhi to attend our annual India Elim field conference. There were eight delegates attending this conference, rather different from my experience earlier in the year. But I am going ahead too quickly. As the crow flies, Dudhi is only about 100 miles from Dehri, but to get there we had to travel 200 miles. It meant an early start, and a 3½-hour train journey followed by 6½ hours on the bus. It was a lovely day though, and we enjoyed the journey. I have travelled a good deal in India, but never before have I see as many camels as we did on our journeys to and from Dudhi. About 5 p.m. we reached our destination and as we were the last to arrive some of our colleagues were waiting for us at the bus stop. We were quickly made to feel at home, and it was with great expectation that we looked forward to the opening of our conference the following day.

From the very commencement we were conscious of the Lord's presence, and perhaps the familiar words of the opening hymn of our first devotional meeting meant more to us in this land than they would have done at home:

By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side;
Saviour, we are Thine.

The message from 1 Kings 19 ("What doest thou here, Elijah?") brought to us by our brother David Lewis was a blessing to all our hearts. We saw Elijah under the juniper tree, in the cave, and finally exhorted by God to go forth and stand upon the mount (v. 11). After the closing hymn, "I'm pressing on the upward way," the Lord spoke to us through the gifts of the Spirit. He reminded us that although the way had been rough He had been with us all the time. Furthermore, the way *will* be rough, but He it is who goes before, leading onward and upward.

The business sessions held that day, and indeed throughout the conference, were, we believe, led and

guided by the Master Himself. We had important matters to discuss, but all our decisions were unanimous, and because we were all of one heart and one mind no time was wasted.

On Wednesday morning the Lord again spoke to us through His servant Frank Newey, who reminded us of the constant warfare that has been and is being waged between God and the Devil. Through God's children, Satan seeks to strike at the Master Himself. God is almighty, but He permits us to be tempted and tried, even using the attacks of the enemy to fulfil His own purposes in our lives.

On Friday morning, before gathering around the Lord's table, our sister Marion Paint passed on God's message to us, "Singing in the storm." Her thoughts were based on Psalm 29, and as we listened to the message we could almost see the storm rising, raging in all its fury, and finally abating.

An illustration our sister used was of 30,000 canaries being transported by boat from one country to another. At first they refused to sing, but later, when a storm arose, they all broke forth into song. She also reminded us that when we are buffeted and become agitated and irritable the Lord cannot use us. Elijah realised this, and in 2 Kings 3:15 he said "Bring me a minstrel." A thought that came to me as I was listening was that in Matthew 26:30 we read of Jesus and His disciples singing a hymn—the only time we read of our Lord singing. This was just before Gethsemane and Calvary. At the conclusion of this our last devotional meeting, after we had broken bread together, the Lord poured out His Spirit upon us and spoke to us again: "I will be with you in the storm, fear not, I will be with you in the wilderness, I will bring you out into a large place."

All good things come to an end, and usually our conference ends on the third evening. This year, however, we had one more day of fellowship together before going our various ways. On Friday we all (with the exception of Marion Paint, who had to leave us on Thursday) went to Rihand, our newest mission station in India. We rejoiced to see the work on the new Sunday school room going ahead. It is hoped that this room will be completed by Christmas, Then will come the even greater task of building the church itself. While at Rihand we were able to have a quick look at the new dam, and also to

(Continued at foot of next page)



Baptisms at Vazon.



Auntie Sunny with her flannelgraph.

Report from Vazon, Guernsey

WE ARE pleased to report progress from one of the oldest churches in the movement. Our October youth drive proved the biggest success in the history of the church. A week's special services conducted by Mr. Michael Simons, a local Young Life Campaigner, brought nearly 100 children together every night. This was followed by another week of amazing services conducted by Auntie Sunny, when numbers increased remarkably with the result that nearly seventy decision cards were signed and returned. Two "teen and twenty" nights brought splendid groups together, many being former Sunday school scholars. The whole drive was such a success that we have commenced a Junior Crusader group, with thirty-five attending. Sunshine Corner has doubled, the Sunday school has increased by twenty and an

increase has also been seen in our Crusader meetings. Splendid co-operation from the members giving the services of their cars and vans made possible the wonderful attendances every night.

After an interval of nine years a baptismal service was held, at which five young people from Vazon and seven from Delancey obeyed the command to be baptised. Five new members were received into fellowship on the first Sunday in November. On most Sunday nights the church is full. Our gift day this year reached a record total of £800. Missionary giving is at its highest level. Land has been purchased for the erection of a new church and we are looking forward to even greater blessing.

"Faith without works is as dead as are works without faith."

REPORT OF INDIA ANNUAL ELIM FIELD CONFERENCE, 1963

(Continued from previous page)

have tea with a Christian lady doctor who has been appointed to the hospital there.

Soon after 6 o'clock on Saturday morning some of us at least were on our homeward way, and it was with a song in our hearts, a song of thanksgiving and praise to God for undertaking for us in every way and blessing us so richly.

God has not promised us an easy pathway, but He has promised to be with us every step of the way. How good is the God we adore.



Teen and twenty group at Vazon.

FOR CENTURIES GOD had an appointment to meet man in the person of the Messiah. This appointment was kept in Bethlehem nearly 2,000 years ago.

The prophets had foretold this great event and the badgered Jews had looked for it with longing. It is to be expected that an event such as God's meeting man in one life would be unusual and miraculous, for it had never been done before and would never be done again. It was the greatest event of all time. The divine appointment was between an infinite God and finite man, a loving God and wrathful man, a holy God and evil man; and that appointment was kept in the person of Jesus Christ, born as a Babe in Bethlehem. This was no ordinary babe, for virtually everything connected with His birth was unusual. When God met man in the person of Christ, everything that touched the event was providential in character. The extraordinary, unknowable, divine, eternal character of this birth can be seen in four manifestations never seen before by man:

1. Its timeliness.
2. Its nature.
3. Its revelation.
4. Its effects.

Consider these things and you can see that this fulfilled appointment was the greatest event the world had ever known.

1. *Its timeliness.* Christ was born when the fulness of time had come. The earth waited in readiness for His coming despite the fact that He was not received. Everything was in readiness for this appointment. His coming could not have well been at any other time in earth's history.

Judaic teaching had prepared the way for Him. Its teaching of one God, of human worth, of spiritual values, and of eternal truth had set the stage for Him. It was the school teacher to lead men to Christ.

Pagan philosophies had accentuated the desperation of man. Socrates and Plato in Greece had come close to truth. This all the more demonstrated man's helplessness to redeem himself. Pagan philosophies had come close enough to truth that men were able to accept it when it came, but had so demonstrated the futility of man that the world was eager for its redeemer.

Even the physical was adorned and waiting. As has been so wonderfully pointed out, the Greeks had so covered the world with their language that the message of Christ had a beautiful tongue waiting to proclaim it. The Romans had so covered the world with their authority and their highways that the messengers could speed into all the corners of human

Appointment

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existence with the glad tidings. The displaced Jews had colonised throughout the world with their worship and their synagogues, so the message everywhere had a waiting audience and a sounding board to all men.

It fulfilled the Scriptures. The time had come; no other would do. The prophets, poets and believers had foretold Him, and He came.

2. *The nature of His coming.* In every way the hand of Providence is seen. No other birth has ever been so wonderful. This fact, in itself, is sufficient demonstration that God had met man in Bethlehem.

The Virgin Birth is of such miraculous nature that it alone sets the birth of Christ apart from all other events of history. It represents the most sublime instance of God's appointment with man, as is summed up by these words to Mary: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

The humbleness of Christ's birth is extraordinary when we consider that Joseph was of royal blood, being a descendant of David and the kings of Judah. Well might Joseph have lived in a palace, receiving the homage of his fellow men, but instead he was a humble carpenter who had to make the sacrifice of the poor (Luke 2:24) to commemorate the birth of his "son" and Lord. In God's own good way it so happened that this humble birth was in a stable room so that the Babe was laid in a manger.

For a royal Son and a divine Lord to be so lowly born is, in itself, astounding and extraordinary. It did not simply happen; it had a purpose in God's appointment with man. Perhaps it was because the earth's rich men have a way of confining to themselves all that belongs to them. Christ was for all men, not merely the rich or the rulers. The fulfilment of God's appointment with man was announced to the lowly as well as to the lofty.

n Bethlehem

CHARLES W. CONN

of Church of God publications in U.S.A.

3. *Its revelation.* When the fulness of time came, God revealed Himself in His Son to three groups of men and left it to these men to announce His coming to all other men. God revealed His coming to the wise men of the East, to the humble shepherds of Judæa, and to holy Simeon and Anna in the temple. Note that it was revealed to the wise, the lowly and the holy, and it was through them that the wicked and the proud were to hear that God had kept His appointment with man.

4. Finally, *the effects* of Christ's birth set it apart from all other events of history. Nothing less than the meeting of God and man in one Person could have caused such conflicting emotions in the hearts of men.

Holy men were moved to *worship*. Even the shepherds gave awed homage to Him when they made their way to the manger. (If He had been born in a palace or even a wealthy home, would they, or could they, have gained admittance to His side?) Simeon and Anna were moved to anointed worship of the spirit. It was as compulsive in them as it had been to Mary while she bore Him in her womb or to Elisabeth while she stood in His unborn presence (Luke 1:44).

The birth of this Child *struck fear* to the hearts of the wicked. This was no ordinary birth; this was God's meeting with man, and even powerful Herod was scared. He did not have a holy fear, but one which moved him to crime, the crime of murdering innocent children in an effort to murder the Christ.

The wise men were moved to *discretion*. They were able to recognise the evil intent of Herod and helped to circumvent it. In every way the hand of God was seen. No other birth has ever had such startling effect on so many different persons.

God kept His appointment with man when Christ was born and moved heaven and earth to do so. Now He has another appointment to be kept when Christ returns and He will move heaven and earth to keep it.

Baptisms in the Holy Spirit at Beckenham

THE VICAR of St. Paul's, Beckenham, Kent, Rev. George Forester, claims that he and fifteen members of his church have received "the baptism of the Holy Spirit," resulting in their speaking in tongues.

For some weeks there has been evidence of Church of England interest in this "glossolalia" movement which has for years been in evidence in the Protestant Episcopal Church in the U.S.A. Now the movement has crossed the Atlantic and established itself in a suburban parish church.

In an interview published in a monthly called *Revival* ("opposes modernism, worldliness and errorism") Mr. Forester says that there is a weekly meeting at St. Paul's "with the express purpose of exercising the gifts." He says the hope is that they will soon "have all the gifts in operation in our church."

Mr. Forester's wife received "the baptism," he says, as a result of the ministry of Pentecostal friends and he himself "received" through the ministry of a Pentecostal pastor, Rev. Richard Bolt. He had earlier made a resolution that he "would go anywhere and listen to anybody who had this secret no matter what denomination he belonged to."

Mr. Forester is a Cambridge graduate who received his theological training at Wycliffe Hall, Oxford, and was ordained in 1954. Before he came to St. Paul's, Beckenham, he was vicar of St. John's, Great Horton, Bradford.

Mr. Forester says that his baptism experience has "made the Lord Jesus very much more real" and he believes that "nothing short of a really mighty outpouring of the Holy Spirit in this way is the answer for the Church today."

—Church of England Newspaper.

Quotable quotes

The world does not read the Bible—it reads the Christian! The world's religion is that of criticising Christians. Walk circumspectly!

Millions now living will not prepare to meet God and will have to meet Him unprepared. Why not confess your sins and call upon Him now? Tomorrow may be too late!

Fulfilled prophecy proves God's Word to be divinely inspired and also proves God infallible and all-wise.

FROM MY DIARY

By T. H. STEVENSON

A VISITING preacher was telling me that early that Sunday morning he had taken a walk in a churchyard cemetery. (Not the least interesting place to visit. I enjoyed the same form of exercise a few days earlier when preaching in Sheffield.) My colleague had noted these words on the tombstone of an Anglican minister's grave :

In Christ to live ; what power.

In Christ to die ; what confidence.

In Christ for time and eternity ; what peace.

"Quite a good outline for a sermon," said my friend. True ; and what a clarion testimony.

☆ ☆ ☆

NOT ALL tombstones express such a note of assurance. After many years I easily remember the words I read on a tombstone in my home town :

Dublin was our place of birth,

And Ireland our nation.

Greenock is our burying place,

And heaven our expectation.

Should you pass by, whether late or early ;

Pray the Lord have peace on John and Mary.

☆ ☆ ☆

THE MINISTER I have referred to told me that in a church well known to him the pastor introduced to his young people a "dare day." (More likely based on "Dare to be a Daniel" than on "Dan Dare.") Two young men were "dared" to approach a hospital matron for permission to conduct a ward service, though it was known that such had been frowned upon in that particular hospital. With more despair than dare, they carried out their almost impertinent request—and were granted it. Arising from this there is a weekly service which is relayed to the wards. A "dare day" would be good ally to a "prayer day." That would be faith and works.

☆ ☆ ☆

IT IS INTERESTING to know that the two youths referred to are still at school, and through their Christian Union an evangelist recently conducted a campaign in the school. While on a visit to Sheffield, I learned from an Elim youth of a similar campaign then being conducted in the grammar school he attends. We must be thankful to God for such zealous young Christians, and Christian teachers who

are usually to be found where such enthusiasm is evident. ☆ ☆ ☆

HOW ENCOURAGING to know of evangelistic efforts being made through the various Christian fellowships in schools, industry, commerce, hospital staffs and many professions. These, and many other avenues of evangelism outside the witness of the churches, make one wonder if ever there was a time when so much effort has been put forth in evangelism as there is today. The unconverted will not readily come to sit where we sit, so, like Ezekiel, we must say "And I sat where they sat." Ezekiel, however, sat silent for seven days, then God challenged him with the urgency of warning those he sat among. There is no virtue sitting among them unless we speak to them also.

☆ ☆ ☆

WE ARE becoming accustomed to news of Christians in many denominations receiving the baptism of the Holy Spirit, and of leaders expressing admiration for the Pentecostal churches. How astounding it is, though, to read of Archbishop Suenon's address to the Vatican Ecumenical Council. The Archbishop of Malines-Brussels made a plea for "fuller recognition of continuing supernatural influences in the whole life of the Church." Charismata (gifts of the Holy Spirit), he said, still existed in the Church. They were not accidental appendages of the Church but part of its nature. The charismata which were so common in the time of Paul were not limited to unusual aspects of the life of the Church, "This is the age of the Holy Spirit given not only to pastors, but to all members of the Church."

☆ ☆ ☆

WHAT COMPLICATIONS can arise from a name ! Some have said that, next to mother, home is the loveliest word in the English language. Think a moment, however, about the new Prime Minister's name. To begin with, it sounds entirely different in speech from what it appears to in print. And in its new form of Douglas-Home, the former earl has said he wants to look round to see who it is when he hears "Sir Alex Douglas-Home." How do the Scottish Nationalists feel whose slogan is "Home rule for Scotland"? And what will some Protestant Ulster Unionists do about their cry that "Home rule is Rome rule"?

Women's column

By GLADYS GORTON

THE THINGS WE SAY

I TAKE this opportunity of wishing you a very happy new year. Needless to say, you are in my prayers. I always pray that God will guide my pen as I write to you week by week.

Another year has gone—so quickly winter came when we were still looking for that long-lost summer! Could we remember all the things we have done and said during this past year we would be truly amazed. Even many of our prayers we have forgotten, but God remembers every one—they are stored up by Him.

It is estimated that you and I spend five hours out of every twenty-four in talking! This means that each week's words would make a book of over 500 pages. If the average person's life is seventy years, then words uttered could constitute an individual library of approximately 3,640 octavo volumes.

Last November one woman's words of sharp dismay when sudden, swift desolation and despair flooded her being stunned the whole world. "Oh, no!" These two short words which escaped the lips of Mrs. Jacqueline Kennedy will be written indelibly on the pages of history. People of all generations are remembered by something they said. "Patriotism is not enough," cries Nurse Cavell as she faces the German firing squad. "Never, William!" rings the voice of Katherine Booth in a Methodist conference. "Doctor Livingstone I presume," says explorer Stanley when he discovers David Livingstone in the African interior.

It has also been considered that every word that has come from the lips of each person of every generation from the beginning of time is somewhere floating in the atmosphere and it only needs some magnetic mechanism to catch them and record them. What a revelation! Suppose your words and mine brought back from the past were repeated to us; how would we feel? It is simply fantastic, I know, but if this is thought possible how much more are our words recorded before God.

"O tongue, be sure
In speaking that which strangely will endure
After the one who utters it has gone
Beyond the sunset, and beyond the dawn."

"A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). With this lovely thought in mind I quote from the writings of Charles Kingsley: "These glorious things—words—are man's right alone. If men would but think what a noble thing it is to be able to speak in words, to think in words, to write in words! Without words we should know no more of each other's hearts and thoughts than a dog knows of his fellow dog; without words to think in; for if you will consider, you always think to yourself in words though you do not speak them aloud; and without them our thoughts would be mere blind longings, feelings which we could not understand ourselves." Read Psalm 19:14 and Matthew 12:37.

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NEW MINISTER AT BATH

A LARGE congregation recently gathered at Bath for the welcome and induction of their new minister, Pastor John J. Way.

Some who knew Mr. Way in years past and had received blessing from his ministry came from Exeter and Salisbury.

A most impressive service was conducted by Pastor Ronald Jones, district superintendent. Mr. F. C. Smith, church secretary, on behalf of the diaconate and church members, welcomed Mr. and Mrs. Way and Mrs. Way's mother, Mrs. Groves. He also welcomed Mr. Jones, who had come especially from his campaign at Bournemouth, and had to return early next morning. Other supporting ministers from the district were present.

Mr. Way expressed his appreciation and said he looked forward to his ministry at Bath and had felt already co-operation and prayerful support in such a warm welcome received.



SUNSHINE CORNER

Hello Sunbeams.

A very happy new year to you all.

Tommy loved going to church with Mummy and Daddy; he found the service very interesting indeed. Sometimes it was hard to sit still if the sermon was a long one. One thing Tommy liked to hear was the notices. He listened intently to hear what services there would be during the week so that he could ask Mummy if he could go with her to some of them.

One Sunday Tommy heard of a very strange service—one that he hadn't heard of before. It was called a watch-night service and it didn't start until nearly midnight. Tommy asked Daddy about it as soon as he could "Why is it called such a funny name, Daddy, and why does it start so late?" he wanted to know.

Daddy explained that it was a very special service held on the last day of the old year. It was called a watch-night service because they sat up to see the old year out and the new year in.

"What do they do at this service?" Tommy asked Daddy.

"Well, Tommy," said Daddy, "the pastor has a big red diary and he brings it with him. He reads out all the interesting things that have happened during the old year and reminds us of how God has blessed us during the year. Then the people pray and say 'thank you' to the Lord Jesus for all His help and guidance. Then the old diary is closed and the pastor is given a new one for the new year. The people remain in prayer until the old year is finished and the first minutes of the new year begin."

"What a good idea, Daddy. I wish I could go to that service. I should like to start a new year in prayer," Tommy said when Daddy had finished explaining.

"You will be able to come as soon as you are old enough, Tommy, but you can still say 'thank you' to the Lord Jesus just the same."

Tommy went running upstairs for his own diary and looked at all the good things that had happened to him. What a lot of good things had happened. Tommy looked at the page where he had written "I gave my heart and life to the Lord Jesus," and then a little later "I was baptised today." Tommy

was very glad when he saw it. He meant to try to keep awake for his own watch-night service. He wanted to start the new year with a very big "thank you" because he belonged to the Lord Jesus.

How will you start the new year, sunbeams? I do hope it will be like Tommy's new year. There is no better start than this.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

With this new year issue we commence a new series of Family Altar notes by Ken Smith, of Burton-on-Trent.

Daily Bible reading is a good habit.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

MORE PRAYER

A few weeks ago I was talking to the manager of a well-known publishing firm. We were in the dispatch department. There was a pile of orders to be dealt with and suddenly they realised they needed more stock of a certain book they had published called "Prayer." One of the young men went to the door and called to the stock room below. "Send up more prayer; we want more prayer." This immediately registered in my mind as an excellent illustration for this column.

Looking back over the year, I am so pleased we have been sending up more prayer in Elim. This year has seen the recommencement of the Year of Prayer. In all Elim churches men and women are praying around the clock for revival in our time. It is a wonderful thought that when one wakes up during the night some Elim member somewhere is praying. At our headquarters offices it was lovely to see the way people were saying "It's my time for prayer," for time was allocated to those at Clapham for prayer.

Again, this year has seen a ministers' week of prayer in Birmingham. How thrilling to hear the testimonies of the ministers who were privileged to attend. God came down, and what reviving and inspiration those days of waiting upon God brought to those who were assembled in our Graham Street church.

Prayer was made that the doctors might achieve a breakthrough in their research to find a cure for cancer. What rejoicing there was in many hearts when a few days later news was given that a cure seemed likely in one branch of the research.

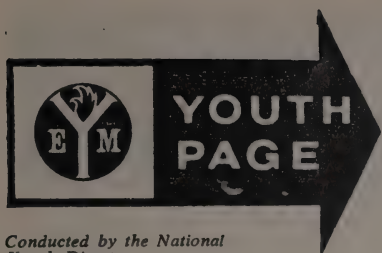
Then there have been those who read this column and pray continually for the requests from week to week. Many have been the answers God has graciously given.

A new year lies before us. Let us send up more prayer and yet more prayer. Only God can send revival and stay the judgment which might come upon any nation that forgets God and lives in sin and selfishness.

So, dear prayer partner, may God bless you at this season of the year and we will rejoice together in this wonderful fact. God still answers prayer. Praise for all answers to prayer we have received in 1963.

Thought for the week:

"God is faithful that promised."



Conducted by the National
Youth Director

The Youth Director calls for 1,000 more in '64

HERE IS a target YOU can help us to attain. It should be very easy if each member in the Elim Youth Movement will be practical and co-operate with us. We commence a new year with many resolutions which, alas, so often come crumbling down, but surely it is not too much to suggest to Pentecostal crusaders who are full of zeal and of the Holy Ghost to try to play a practical part in bringing 1,000 more young people into our Elim Youth Movement.

I have spent a lot of time in order to put to you the easiest way to reach what to me is a very easy target. Before I go into the details of my plan for this, can I give you some interesting facts? Each year we send out and we get details from every Elim church regarding their youth work. We then list all these and thus can see at a glance just where our weaknesses lie and also the departments in which we have done well. We can also give a grand total of our youth movement, and I want you to rejoice with me as you see just how high the figures really are in this age when so many churches and denominations are at their wits' end to know what to do about holding their young.

We have not had any slump, and for this we are most grateful to the Lord's people. Here are the totals on our records as from January of each year:

| | |
|------------|--------|
| 1959 | 23,717 |
| 1960 | 23,948 |
| 1961 | 23,841 |
| 1962 | 24,491 |
| 1963 | 23,865 |

You can see from this that we are hovering around the 24,000 mark. The figures for this year are now being collected, but they have not all come in yet. It is very clear that if we could enrol just around 1,000 more young people we could see our E.Y.M. rise to a height we have not attained for a long time. Would it not be glorious if we could write and let you know that we have hit the round figure of, say, 25,000? Surely you are all for such an effort. There are a few very simple ways of reaching this target and I submit them to you. Almost every church has

a Sunday school, but only about half of our Elim churches have *Junior Crusaders*. Now if everyone reading these lines was to volunteer to be a worker in this department in the churches where we do not have this vital department I feel sure your pastor and deacons would do all in their power to do something about it. Many young people complain that they cannot win people for the Lord because they find it difficult to talk to them about God. Here is a way whereby you can be the means in God's hands of not only bringing a number of young people to the Lord but bringing them into the blood-stream of our Elim youth work and into the church. Again, after careful calculation I have found that the drop in this department is the worst in any of our youth departments when calculated on a percentage basis; so if you are a member in a church where Junior Crusaders do meet each week you would do well to volunteer to help in this department and do all in your power to get a few new recruits.

Another easy way to help us get 1,000 more in '64 is to see to it that where there is no Sunshine Corner or boys' night you place your services at the disposal of the pastor. Every department should operate in every church. Alas, we are in great need of workers. I was surprised when I found out that until recently fewer than twenty of our churches had a special night exclusively for boys. It is no good grumbling about not having enough men in our congregations and not enough young men volunteering to go into the ministry. Surely the cure is to see that we have a special meeting each week to attract boys into our ranks. Attractive ideas for running both Junior Crusaders and boys' meetings are available free from headquarters. My last thought to help us gain 1,000 more in '64 is just this: Can you manage to increase your Crusader branch by just three more during the twelve months which lie before us?

"This new year lies before you like a path of driven snow.

Think wisely how you'll tread it, for every step will show."



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Smith,
minister of Elim Church, Burton-on-Trent

Monday, January 6th. Psalm 127 : 1-5.

The vanity of human endeavour without Divine assistance and the blessing of family life are very practical lessons. "An Englishman's home is his castle" says the proverb—but make sure that the Lord is in the business. Remember that it is the blessing of the Lord that enriches without the bitterness of sorrow—earth's blessings often have a sting in their tail. James condemns those who plan heedless of God's will for their lives. Do you make that mistake? Knowing God takes the struggle and strain out of life—and its futility. The sleep of restfulness, not idleness. The joy of parenthood brings responsibility, yet what an exalted view of children the psalmist gives. "My children are my jewels" claimed one impoverished Roman widow—are they yours?

Today's topic: Do I value my spiritual heritage?

Prayer theme: Uphold your minister in prayer.

Tuesday, January 7th. Psalm 128 : 1-6.

"The fear of the Lord is the beginning of wisdom" wrote the man of God, and if you fear the Lord you will fear no one else. Remember this in your witness today. Are you a happy Christian? If you walk in His ways you will be. Good Christian homes are a sound national investment, and bulwarks of the Christian faith. Home and family are the real sphere of Christian service for women—where they exert their greatest influence for God. A vine and olives—graphic pictures of those to be cared for, and of the prosperity and fruitfulness of a happy home. The family that prays together stays together; bring your children into your devotions—a **family** altar. Zion is the place of blessing for Israel—"in Christ" for us.

Today's topic: How much appreciation is there shown in my home?

Prayer theme: Think of the many sick in need of a touch from the Divine Physician.

Wednesday, January 8th. Psalm 129 : 1-8.

"The Lord is righteous" (v. 3).

What a wonderful consolation is this verse in times of affliction and misunderstanding—but make sure that your case is righteous. God's people Israel have known nothing but persecution since the time they were chosen to be a separate nation, yet "no weapon against thee shall prosper" is the Divine promise to the Jews and a nation's attitude to them has often sealed its fate or blessing. Surely in verse 3 is seen a graphic portrayal of the sufferings of Jesus Christ in the scourging He received. The instruments used for this purpose would have this effect on the victim's back—and it was all for me! Thank Him for it all. A prayer for the failure of the schemes of the enemies of God's people follows, that they may not come to fruition. The name of the Lord is the assurance of blessing.

Today's topic: God vindicates His own—remember Joseph.

Prayer theme: Pray for the youth of Elim and their Crusader witness.

Thursday, January 9th. Psalms 130 : 1-8; 131 : 1-3.

"Out of the depths" (v. 1).

Many are the experiences of life through which God's people are called to pass—heights of joy and depths of sorrow; to be heard in the depths we must acknowledge Him in the heights. In prosperity or adversity He remains the same, hearing our cries of praise or prayer. Thank God for His mercy, His justice would condemn us all (v. 3). Ever been on a sleepless bed of sickness? It is good when day-break comes. Such is the intensity of the psalmist's longing for His God. "Plenteous redemption"—what a lovely expression. He is unstinting with His grace and mercy. The picture of a weaned child shows the psalmist's humility and obedience. Weaning a child and humbling the human heart are no mean achievements!

Today's topic: Psalm 91 : 14-16 is a wonderful confirmation of the opening of today's reading.

Prayer theme: Missionary endeavour needs daily intercession.

Friday, January 10th. Psalm 132 : 1-18.

David's good intention and desire to build the house of the Lord is repeated in the words of his son, Solomon, who is understood to be the writer of this psalm. Notice the promise of David in verses 1-10, and the Divine promise in verses 11-18. David did recover the ark of the covenant, recorded in the book of Samuel, and his son built the temple to establish Divine worship. This desire was rewarded by the Divine desire to establish the house of David, fulfilled beyond measure in Christ, "great David's greater Son." "For the Lord hath chosen Zion" (v. 13)—for the purpose of fellowship and communion. This principle and purpose is extended to His heavenly people—the Church. Shouting for joy is seen as a saintly preoccupation!

Today's topic: The faithfulness of God is shown to those who are faithful to Him.

Prayer theme: Remember the Sunday school teachers and their Sunday school preparation.

Saturday, January 11th. Psalms 133 : 1-3; 134 : 1-3.

"How good and how pleasant" (v. 1).

Two lovely pictures are given of true spiritual unity and fellowship among God's people. The ceremonial and the natural are both used to illustrate the psalmist's thoughts. The fragrance of the anointing oil, covering the high priest's whole person, beautifully portrays the pleasing and infectious nature of true unity and fellowship. The oil must have covered the precious stones bearing the names of the twelve tribes on Aaron's breast. What significance does this teach? The dew of Hermon was known for its volume, depicting in this psalm the fruitfulness of unity of spirit. Blessing and real quality of life spring from concord (v. 3). Human blessing in worship and Divine blessing in response is the theme of Psalm 134. "Out of Zion"—the true spiritual sphere of blessing.

Today's topic: Spiritual unity is a blood-bought blessing which we must seek to maintain.

Prayer theme: Pray for the weekend services in every assembly.

Sunday, January 12th. Psalm 135 : 1-21.

"Praise the Lord" (v. 3).

What a wonderful reading for the Lord's day! It is so full of praise and thanksgiving, and the reason for rejoicing is the goodness of the Lord (v. 3). It is the goodness of the Lord that leads men to repentance, claims Paul. The principle of Divine election runs throughout the Word of God—He must have a separate people "unto Himself" (v. 4). "Peculiar" has nothing to do with our mental condition! The delivering hand of God is seen in the history of God's people Israel, outlined in the psalm. Look at the folly of idolatry, and the sting of verse 18. Praise and worship commence and conclude today's portion. Zion—place of blessing. Worship is a co-operative act—ministers and members (v. 19).

Today's topic: "Praise, my soul, the King of heaven."

Prayer theme: Pray for "anointed lips and anointed ears" in God's house today.

COMING EVENTS

CLAPHAM. Jan. 14-19, Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Visit of Felix and Betty Lloyd-Smith. Tues.: Sunshine Corner. 6 Bible ministry. 7.30. Wed.: Youth. 8. Thurs.: 7.30. Sat.: "American travelogue." 7.30. Sun.: 11 and 6.30.

BURTON-ON TRENT. Jan. 11. Elim Church, Moor Street. Sat. 7.30. Visit of Dr. A. Skevington-Wood, well-known evangelical author and preacher. Subject: "Revival." Convener: K. Smith.

GREENOCK. Jan. 6-12. Elim Church, Belville Street. Evangelistic campaign conducted by Malcolm Smith, with special emphasis on the baptism in the Holy Spirit. Weeknights 7.30. Sun. 6.30.

"ELIM'S YEAR OF PRAYER"

Churches participating from January 6th to 13th:

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ITINERARIES

J. K. McGillivray, on furlough from Formosa, will visit the following churches: January 6, Beersbridge Road; 7, Melbourne Street.

John McInnes, on furlough from British Guiana, will visit the following churches: January 4-17, Guernsey; 19, 20, Jersey.

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BIRTH

BEENEY. On November 13th, to Kevin and Gillian Beene (née Brooks), of Loughborough, God's gift of a son, Stephen John.

MARRIAGE

DREW-PARRATT. On December 7th, at the Elim Church, Hawthorn Road, Winton, Bournemouth, Garfield Horace Drew to Ada Mary Louise Parratt. Officiating ministers: S. Penney and Trevor Greaves.

WITH CHRIST

BROOM. On November 20th, Percy Broom, for many years a faithful deacon of the Elim Church in Ashbourne. Officiating minister at funeral: Christopher Smith.

GRIFFITHS. On December 5th, Mrs. Isabel Griffiths, aged 75. Faithful member of Elim Church, Romford. Officiating minister at funeral: W. Thornton.

LAMBELLE. On November 26th, Robert Turnbull Lambelle, aged 56 years. For several years a deacon and trustee of the Elim Church, Finchley. "In Christ... made alive." Officiating minister at funeral: W. G. Blackler.

WATERHOUSE. On November 24th, Mr. Derek Waterhouse, aged 27, former Crusader leader of Langley Church, after short illness went to be "with Christ." Lovingly remembered by all. Severed only till He come. Officiating ministers at funeral: E. F. Cole, F. Jones and N. J. Nelson.



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THE ELIM EVANGEL

Vol. XLV No. 2

JANUARY 11th, 1964

6d



News from a far Country

*"Pleasant words are as
an honeycomb, sweet to the
soul, and health to the
bones" (Proverbs 16 : 24).*

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15 : 27).*

EDITORIAL

"He brought me through"

(Ezekiel 47:3)

UNTIL that experience becomes yours you are still in the trial which confronts you. Whatever your dilemma, however difficult your circumstances may be, God can bring you through.

Oh, how much we need to let patience have her perfect work in such times as these. God says that we shall be perfect and not want anything if we but exercise patience in the trial. If our lives are committed to Him, He will plan everything for us.

We must seek to discover in all our straitened circumstances what God desires to teach us; to know what grace He bestows; what greater knowledge of Himself we shall gain thereby. When our lesson is learned and His purpose is complete, He will bring us through into a wealthy place with Him.

In one of his writings Andrew Murray says: "In time of trouble, first say: He brought me here. It is by His will that I am in this strait place. In that I will rest. Next: He will keep me here in His love and give me grace in this trial to behave as His child. Then: He will make the trial a blessing, teaching me the lessons He intends me to learn, working in me the grace He means to bestow. Finally: In His good time He can bring me out again—how and when He knows best."

It is by a complete relaxation from all our struggles and an absolute surrender of ourselves into the arms of His loving care that we find grace to be still—and know that He is God. Only when the trial is over, when the dark tunnel has been traversed with our hand in His, when we have learned to "trust where we cannot trace" His workings, shall we be able to lift up our eyes to heaven with thankfulness and say, as did Ezekiel of old: "He brought me through"!

W. G. HATHAWAY.

THE UNUSED PASS

If you had a free pass to heaven's palace, you would use it often. If you might go there and hold communion with some person whom you dearly loved, you would often be there. But here is your Jesus, the King of heaven, and He gives you that which can open the gates of heaven and let you in to hold company with Him; and yet you live without meditating upon His work, upon His person, upon His office, or upon His glory!

"Oh! May this high companionship be mine,
And all my life by its reflection shine.

My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!"

THE WORD MADE FLESH

By J. ROBERT ASHCROFT

GOD IN FLESH! That is Jesus. Not in word or in stone, but "the Word was God . . . the Word became flesh."

For centuries man had sought a physical representation of God on earth. Now it is come. "And we beheld His glory . . . we have seen with our eyes, we have looked upon . . . our hands have handled, of the Word . . ." (John 1:14; 1 John 1:1).

With the Word made flesh, infinite wisdom is expressed. Omnipotent power is unleashed and unlimited love released. Truth is here. Faith is in action. What a glorious historic moment—the most exalted in history. No man had seen God at any time, but He was revealed by the only begotten Son, who was in the bosom of the Father. Now all men can see, for God is in the flesh, reconciling man unto Himself. Oh, glory to God.

Nature is an inadequate voice of God. History falls short in revealing Him. But the living Word, Jesus Christ, is the perfect revelation because He is redemptive! No other revelation of God redeems but that revelation which is in flesh! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus, the Word in flesh, was God. Now the mystery is out. "And without controversy great is the mystery of godliness: God was manifest in the flesh . . . believed on in the world" (1 Timothy 3:16). The Word in flesh is God manifested.

Jesus is the *living* Word. His words brought life. Never did any man speak like this man, for He had authority. When He spoke nature obeyed; the wild winds waned. When He spoke evil obeyed; the devil-possessed were delivered, the demons departed. When He spoke illness vanished; disease was defeated. The living God spoke the life-giving Word!

Jesus knew His word was from God. "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake" (John 14:11).

Jesus did the work of God. Nicodemus saw it and said, "Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him . . ." (John 3:2). No other revelation of God was as complete as God manifesting Himself in flesh. Jesus acted like God because He was God. "This beginning of miracles did Jesus . . . and manifested forth His glory; and the disciples believed on Him" (John 2:11).

It has always been so. As God is manifested truly, men believe.

Only as God is manifested in flesh today will men believe. Since Jesus has been received into heaven, it is only through the lives of believers that God can be manifested through a human body. It is again the living, spoken Word of God that is redemptive. The Word is not made flesh by ritual, by religion, or by the will of man, but by the will of God. "As many as received Him, to them gave He power to become the *sons of God*" (John 1:12).

Glorious prospects now emerge. God is showing Himself through sons (plural) of God. Of Jesus the Scriptures say, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man . . . in bringing many sons unto glory" (Hebrews 2:9, 10).

The Word is now being made flesh again and again as each child of God receives that living Word. Jesus urged this on His hearers. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Jesus prayed this miracle of manifestation might continue. "As Thou hast sent Me into the world, even so have I also sent them into the world . . . that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us . . . and the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one" (John 15:7; 17:18, 21, 22, 23).

THE TENT CHURCH AND THE CHURCH IN THE CORNFIELDS

Report by B. C. RICHARDSON

YES, ALMOST thirty years ago Pentecost came to Merriott inside a marquee: salvation, healings and baptisms in the Holy Spirit were the blessings experienced underneath the canvas. Merriott, still a village, although a large one, was visited by Mr. and Mrs. Caleb Moore, then resident at West Camel. Mr. Moore has now gone to be with the Lord, and many others who helped to establish the work in this corner of the Master's vineyard too, but Mrs. Moore is still a faithful servant for our Lord and is now labouring out in New Zealand. Not only is she faithful to Him, but a wonderful source of strength and encouragement to those who come into contact with her.

It was not long before the tent church was replaced by a brick building—"the church in the cornfields"—and, praise God, it still stands today as a memorial to His goodness, even though the surrounding cornfields have long since disappeared. In July 1962 Merriott celebrated its twenty-fifth birthday—a monument to the labours of faithful servants, and a series of silver jubilee meetings were held. Mr. W. Thurtle contributed to the occasion by painting a backcloth of the church as it appeared at first among the cornfields and Mr. M. McCready displayed an attractive floral tribute bearing the figures "25."

On the Saturday of this particular weekend, after a fellowship tea with a cake beautifully decorated and baked for the occasion by a faithful member, Mrs. K. Alaway, L. P. Cowdery, the first Elim pastor to follow the work of Mr. and Mrs. Moore, gave a stirring word from Luke 24: 27. He brought home the fact that, although there might be changes of ministry in a place over the years, one person changes not, for our Lord is "the same yesterday, and today, and for ever." On Sunday morning he again gave a stirring word of exhortation to "keep the fire burning" in Merriott, just as the high priest in the days of the Old Testament law kept the fire burning on the altar of sacrifice.

On Sunday afternoon Mervyn Tilley, who grew up in the Merriott assembly and is now serving the Lord as a full-time pastor in Aldershot, addressed the Sunday school scholars as part of their anniversary. The primary sang some action choruses. He urged all to bring up their children according to the Word of God, for the golden rule should be: "Train

up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22: 6); and if this were the case in the majority of homes the wave of juvenile crime sweeping the country at present would be quelled. On Sunday evening Mrs.



*Top: ministering brethren at the anniversary.
Bottom: members and friends outside after the fellowship tea.*

Moore graced the pulpit with her rousing words. She preached again the wonderful message of the Cross and threw out the challenging question at the end of it: "Many of you have heard the message over the years and are still unsaved. Will you be there in the final gathering? Come, Jesus wants you."

Monday night was testimony night for those who could look back over the past years and reflect on how the Lord had blessed them and praise God for His goodness. Many were able to stand and testify not only to the saving and keeping power of the Lord over the years but to baptisms in the Holy Ghost and healings. Testimonies were given by Mrs. K. Alaway, Mrs. H. Lukins, Mrs. W. Thurtle, Mrs. M. McCready, Mrs. M. Saunders, Mr. A. King, Mr. W. Raison, Mr. A. Sansom and Mr. J. Tilley. J. Nicholson from High Wycombe, who followed the work of Mr. Cowdery, then gave his recollections on the first time he came to Merriott in January 1948. He recalled the names of some of the pioneers who started the work, men with fine Biblical names, such as Caleb Moore, Nehemiah Warren and Eli Meaker—all men of faith.

On the Tuesday afternoon the women's meeting took the opportunity to celebrate their anniversary and a full congregation was present, and a real interdenominational one, with representatives from the Church of England, Brethren, Congregational, Methodist and Baptist churches in neighbouring vicinities. All met under the inspiring word of Mrs. Moore. Finally, Tuesday evening was the "big moment" for the Sunday school scholars as they gave recitations and sang pieces centred around the theme "Twenty-five years through the gateway of life." The meetings closed with the ring of another message from Mr. Nicholson.

This was last year, and now another year has passed and still the fire is kept burning in Merriott. We are praying very definitely in this corner of His vineyard that the Holy Ghost fire from heaven will fall and revive all our hearts. Already we see the Lord moving, but oh, how we need to launch out and trust Him for great blessing to descend. We would pray again the prayer "O baptise us with tongues of fire; crown this twentieth century with a revival of pure and undefiled religion greater than that of the last century, greater than that of the first, greater than any demonstration of the Spirit ever yet vouchsafed to men!"

JOHN McINNES AT ROCHESTER

THERE WAS quite a nice gathering at our Elim Church, Rochester, on a recent Tuesday when John McInnes, missionary on furlough from British Guiana, came to visit us. He brought with him many exhibits of the life out there and also a coloured film of his work for God.

He began by telling us of his first meeting out there, which was in the open air and was attended by twenty-one. He went on to say that God had worked wonders and to accommodate the 400 who now attended they had to enlarge the house which they used both as a church and a home. Mr. McInnes and his family lived upstairs and meetings were held downstairs. He was pleased to say that many weddings had taken place and the whole congregation attended, and that on the Lord's day as soon as one service ended another began, so it was like a continuous meeting.

Mr. McInnes spoke of the beauty of the Kaieteur Falls, which at 741 feet are five times the height of Niagara Falls. Precautions against insects were described to us, like sleeping under mosquito nets and placing poisonous adhesive round legs of furniture to keep ants away. Alligators could be found in the rivers, and it was interesting to find out how a certain small bird could fly into an alligator's open mouth and clean its teeth. We were also shown a bow and arrow used by the people for fishing.

Describing the work out there, Mr. McInnes gave some examples of how many people had given their lives to Jesus. We heard of a Roman Catholic who, because of his faith, stood outside and listened to the meetings but had now surrendered his life to Christ. Also there was sister Egan, who always sold a political magazine, *The Thunder*, but gave this up when she found Christ. Another sister, named Temple, found Jesus by reading the Scriptures. Then he told us of the leper hospital he visits and of Dorcas, a leper for forty years, who can still praise and thank God for her wonderful salvation. Her favourite chorus is "God is so good to me."

We all know there must be some wonderful work being done out in British Guiana by our dear brother McInnes, but do we, I wonder, realise the work that can and should be done at home for our Lord, where it is daily growing harder by reason of the distractions which keep people from the house of God? The fields are white, but the labourers are few.

W. WEBB.

Make the reading of God's Word your daily habit

CHILDREN'S CAMPAIGN AT RYE PARK

AT ABOUT 5.30 p.m. in the district of Rye Park on a recent Sunday the rain fell heavier than it had for many weeks. It coincided with the commencement of the children's campaign in the Rye Park church very ably conducted by Ron MacKenzie. If our clothes were dampened our spirits were not, and at six o'clock the first campaign meeting started. That night saw the attendance of twenty-two stalwarts, which we considered a very good gathering under such appalling conditions. The pastor was very soon into his stride with choruses, quizzes, competitions and, most important of all, the Gospel story told in simple but very appealing fashion.

Faith and effort were richly rewarded on each successive evening, the attendances going steadily upwards to fifty-five on Wednesday, sixty-two on Thursday, and on the final evening reaching sixty-five.

One of the most popular features of the meetings was the "line o' lights" constructed and devised by Pastor MacKenzie. A silver cup was awarded to the boy and girl who brought the most children along. The proud winners of these were David Felstead and Loraine Scott.



The final night saw the repairing of an old water-pump so that it would once again work. This it did, with real water flowing out, to the delight and amazement of all present. Each evening found our pastor giving an illustrated talk which firmly held the interest of all present and also told of the love of Christ in no uncertain manner. This effort was

designed to bring children into the Sunday school and our numbers have been increased, but we believe a more general blessing has followed in its wake. Numbers have increased among adults, God's blessing is in evidence and members have been baptised in the Holy Spirit. To God be all the glory.

F. SINGLETON.

SOUTHAMPTON BAPTISMS



The photograph shows our brother Leslie Webb truly passing through the waters of baptism, wholly immersed by our minister, Arnold Brooks. At this service and all the following day, Sunday, J. T. Bradley brought great blessing with his ministry of the Word. At the baptismal service we were happy to have support from J. Nicholson and a coach-load from High Wycombe. A quartet from Moor Common church brought us the Gospel in song. Truly a weekend of blessing to commemorate our minister's second anniversary.

TREASURE IN HEAVEN (Matthew 6:20)

The miser keeps it under his bed or under his floor. The fool keeps it in his window. The worldly wise keep it in a bank, or invest it in property. The Christian lays up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. An earthly fortune can disappear in a short time. Heavenly treasure alone is really secure, because it is stored out of reach of the pilferer and the rogue as well as the tax-gatherer. Such treasure is in His safe keeping, where there are no death duties and no death. There is no need to make a will in heaven!

True service does not consist in great activity necessarily, but in profound subjection to the will of God.

It is better to have scriptural concentration than emotional consecration.

I say, mate, are you lost?

(A one-minute incident in a great city)

A CHRISTIAN nurse was accompanying two patients in an ambulance on their journey from one hospital to another. The ambulance driver was weaving his way skilfully through the stream of impatient, tearing, flashing, can't-wait-a-second vehicles in the heart of one of Britain's largest cities. Their drivers were all in a hurry, a desperate hurry! Their faces wore impatient, come-on-get-a-move-on expressions as pedestrians poured over the zebra crossings. Exasperated groans escaped their lips as they were halted at yet another set of traffic lights.

The ambulance driver, however, drove calmly and smoothly. It was an emergency call but a routine journey and his passengers were in safe hands. They were on their way to receive specialist treatment which, it was hoped, would save their lives and grant them a few more months or years to live.

Slowing down to turn a corner, the ambulance driver drew abreast of another vehicle, the driver of which looked harassed and perplexed. Seeing his distress the ambulance driver called out to him above the din of the city traffic, "I say mate, are you lost?"

The driver of the other vehicle was dressed in sober black, as was the man seated beside him. Behind them was a plain wooden coffin.

"Yes, I'm lost," he replied, "I have to get to the coroner's court!"

Brief directions followed, and the vehicles drew away from each other to their respective destinations—one to the hospital with its tragic content of human suffering and its glimmer of hope, the other with its grim burden to the court, for the where, how, and why to be sifted and the verdict given. The crowds went about their affairs. The drivers of the other vehicles sped past, still in a hurry, still impatient, still exasperated because the pace was too slow . . . ! They knew where they were going—or thought they did—and were in a hurry to get there, but the words of the ambulance driver had burned their way into the soul of the nurse, especially as they were addressed to the driver of a hearse, "I say mate, are you lost?"

For the one whose earthly remains were being borne to the coroner's court for his verdict the question had little relevance now. It was too late for him to answer a question like that. In more ways than one his destination had been already decided. Lost or otherwise it was too late to alter.

The pace of life in this age is swift, and it is time!

time! time! all the time. Must get there, must get back, must hurry! I'll just have time to if I can clip five minutes off the journey. What's that chap in front dawdling for? If that fellow would pull in a bit I could pass him. Goodness! What's this? A hearse and an ambulance! As though I hadn't wasted enough time already. Having a natter too! Oh well, he's turned off now, and so has the other fellow. Good job, I can get a move on now!"

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sin of many: and unto them that look for Him shall He appear the second time without sin unto salvation."

Jesus said, "I am the way, the truth and the life. No man cometh unto the Father but by Me."

Driver, just a minute, the nurse would like to ask you a question! Pedestrian, can you spare a minute too? You haven't time? Well, never mind, but all she was going to say was: I say mate, are you lost? Or are you saved?

RAY JOBLING.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

A NEW YEAR

There is something wonderful about the opening of a new year. Before us is the unknown and yet a challenge to go out into that unknown adventuring for God. God knew the way before us; we have to depend upon Him continually in prayer. It could be that 1964 will be a year of heaven-sent revival, a year when many of our prayers will be answered for loved ones and friends that they may be saved. The opening of the past year saw an anxious young Elim couple who feared their son would slip away completely from the Lord. He attended Sunday services and occasionally the Crusader meeting, but there was no desire for God in his heart. He wanted worldly companions and the ways and things of the world. Much prayer went up to God for him, and did God answer? He did. When things seemed blackest God stepped in and made him realise the foolishness of the way he was going. He rededicated his life to God. Soon he was gloriously baptised in the Holy Spirit. Now his church attendance is not because his parents attend but because of his own love for his Lord and Master.

So we stand at the beginning of another year of grace. Thank God it is still grace and not yet judgment. We can look back to thank God for all He has done in the past and trust Him for all there is to be. "He doeth all things well."

Praise for all blessings in 1963.

Pray for revival in 1964.

Pray for Elim missionaries recently returned home for a much-needed furlough.

Pray for a sister suffering from Parkinson's disease.

Thought for the week:

He which hath begun a good work in you will perform it until the day of Jesus Christ.

Q. Who was the first person to mention speaking with tongues in the New Testament?

A. Jesus Himself! "These signs shall follow them that believe . . .; they shall speak with new tongues" (Mark 16:17). This in itself should give every believer great confidence in this blessing. If Jesus is the pioneer of this truth we can take it that it is for our good. Christ would never introduce anything to His people which would not be for their benefit.

Q. When do people speak with other tongues?

A. Following our Lord's statement mentioned above, we do not read any more about this until the disciples were filled with the Holy Spirit on the day of Pentecost. On a number of occasions we read about the early Christians speaking with tongues when they were filled with the Holy Spirit. "And they were all filled with the Holy Ghost, and began to speak with other tongues" (Acts 2:4); "And when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues" (Acts 19:6). Now the Holy Spirit of God must be holy; therefore the speaking with tongues is not to be treated lightly or foolishly, or dismissed thoughtlessly. Speaking with tongues is directly connected with the third person of the Trinity—God the Holy Ghost.

Q. What is the gift of tongues?

A. There are nine gifts of the Holy Spirit; all are for the benefit of God's people and for the Christian Church. One of them is the gift of tongues. "To another divers kinds of tongues" (1 Corinthians 12:28). Now a gift from a friend is always something nice to have. God in His great wisdom gives us this as one of the nine gifts for His church: "God hath set in the church, first apostles . . . then diversities of tongues" (1 Corinthians 12:28).

Q. Is speaking with tongues for every Christian?

A. St. Paul was inspired of God and wrote the mind of God in his various epistles. "All scripture is given by inspiration of God, and is profitable for doctrine" (2 Timothy 3:16). St. Paul writes: "I would that ye all spake with tongues" (1 Corinthians 14:5).

Q. But is speaking with tongues still for today?

A. In Paul's epistle which has the most to say about speaking with tongues he was writing: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, WITH ALL THAT IN EVERY PLACE call upon the name of Jesus Christ" (1 Corinthians 1:2).

Q. Does the Bible not say "whether there be tongues, they shall cease"?

A. When taken out of its context this presents a problem, but when kept in the Bible context it

**Many people are receiving
of the Holy Spirit.
questions an**

SPEAKING W

By ALEX

strengthens the fact that speaking in tongues is still for today—1 Corinthians 13:8 explains that prophecies shall fail, that tongues shall cease, and that knowledge shall vanish away. However, the same chapter also tells us when this will take place. Verse 10 says: "But when that which is perfect is come, then that which is in part shall be done away." There is no scripture in the New Testament which even suggests that any one gift of the Holy Spirit will be withdrawn before the others. Therefore as long as we only prophesy in part, as long as we only know in part (and we still do not know everything!), we can be sure that tongues have not ceased. We shall only "know even as also we are known" when Jesus comes. Then it will be "face to face." Until then, every precious gift of the Holy Spirit, including speaking with tongues, remains the inheritance of the Christian Church.

Q. What is the good of speaking with other tongues?

A. There are a number of reasons and we will deal with them one at a time.

(1) In 1 Corinthians 14:4 we read that "he that speaketh in an unknown tongue edifieth himself." Here is a very precious privilege. As the Holy Spirit comes upon me I can worship God in an unknown tongue, but in doing so I edify or build up my own spiritual life. This is something we all should want to enjoy. These are days when we need a stronger spiritual life than ever before. This is one of the reasons why we know Pentecost and Pentecostal people are not of the Devil. The Devil does not want us to have a strong spiritual life!

(2) In verse 14 of the same chapter we read that it is possible to "pray in an unknown tongue." There are times when the burden of prayer is so heavy upon us that we do not know how to pray as we ought. Our yearning after God is such that our understanding cannot comprehend this spiritual heaviness which weighs upon our inner spirit. The Holy Spirit has very graciously gifted us this avenue of expression whereby we can pray with the spirit and not with our intellect. Remember that you have capacities bigger than your limited understanding.

news about the outpouring re are some timely answers on TH TONGUES

DER TEE

There are times when our ability to express ourselves would cramp the deep yearnings of our inner being. Thus we can pray in an unknown tongue, allowing our spirit to pray.

(3) In the fifteenth verse of 1 Corinthians 14 we read: "I will sing with the spirit, and I will sing with the understanding also." This suggests that it is possible to sing in the spirit, using words in song which we do not understand. I have heard people singing with their understanding and being so moved upon by the Holy Spirit that the singing became inspired. Was not Handel inspired when he gave us the Hallelujah chorus? However, the verse I have quoted suggests that it is possible to sing praises to God in unknown tongues. What a blissful experience to magnify and exalt the Lord Jesus with my spirit set free from the cumbersome boundaries of a human vocabulary and worship and adore the Lamb of God we love so dearly.

(4) The next verse (1 Corinthians 14 : 16) speaks of "blessing with the spirit." Here again we read that those listening will not understand. Obviously when a redeemed soul is blessing the Saviour in an unknown tongue something very glorious is taking place. The innermost sluices of my Spirit-filled being open up to praise and glorify my blessed Saviour. The next verse says that "thou givest thanks well." This is a good reason for speaking with other tongues. It is always good to give thanks well!

(5) The next verse says: "I thank my God I speak with tongues more than ye all. Yet in the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." This clearly shows that the main use of this Divine gift is for private communion with God. When you are alone with God the great thing is to pour out from your innermost being rivers of spiritual communion. Whether these be expressions of prayer or of song or of worship, your inner spirit will know and so will your heavenly Father. However, when you are assembled with a company of God's people the glorious and supernatural gift of prophecy is to be coveted so that our friends may be blessed, comforted and exhorted (1 Corinthians 14 : 3).

(6) There are times, however, when people will be assembled together and the gift of tongues will be manifested. Paul explains about this in 1 Corinthians 14 : 26-28 and also in verse 5 of the same chapter. "How is it, then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, HATH A TONGUE, hath a revelation, hath an interpretation. . . . If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." From this it is obvious that the gift of tongues, when used in conjunction with the supernatural gift of interpretation, can bring real blessing to God's people, for when God speaks to His people through these gifts it is always for their good.

(7) 1 Corinthians 14 : 22 states that tongues are for a sign to them that believe not. So there are good reasons why Christians everywhere should speak with tongues.

Q. Will everyone who receives the baptism in the Spirit speak with tongues?

A. There are some who think so and there are others who do not. There is no verse which says we must, but the overwhelming evidence from the Acts of the Apostles clearly shows that it was the normal thing for those who received the baptism in the Holy Spirit to do so. Everybody without exception in the upper room spoke with tongues (Acts 2 : 4). Everybody in Cornelius's household spoke in tongues when the Holy Spirit fell upon them (Acts 10 : 44-46). It was when they began to speak in tongues that the friends who came with Peter knew that they had received this mighty baptism (see v. 46). Here then is the first evidence which made the believers to know others had received this baptism. When Paul laid his hands upon the Ephesians (Acts 19 : 6) they all received the baptism in the Spirit and all spoke with tongues. This question is usually asked by those who have reserved thoughts about speaking with tongues. Why should we be afraid of or hesitant about speaking with tongues when it is a glorious avenue whereby we can magnify, bless and praise our Saviour? If it brought great joy and blessing to Peter, Andrew, Thomas, James, John, and even the virgin Mary, as well as to Paul, the Ephesians and a host of others, we do well to ask God to give us everything He wants us to have! In encouraging and guiding us regarding the question of the Holy Spirit, the inspired Scriptures which reveal the will of God for us say: "I would that ye all spake with tongues" (1 Corinthians 14 : 5).

(The above article may be had from the author at 20 Clarence Avenue, London, S.W.4, for giving to your friends. Price 1/3 for 6, post paid).

CAMPAIGN AT YORK

FROM THE VERY beginning of their ministry, Rev. and Mrs. Washington won their way into the hearts of the people of York church. Mr. Washington began his ministry on the Sunday morning with the account of the apostle Paul being let over the wall in a basket. In a unique way he spoke of the man who must have held the rope while the basket was let down, and then brought home to the congregation the fact that someone must have held the rope for us that we might be saved. Were we holding the rope for someone that they might be saved? A wife with an unsaved husband? A husband with an unsaved wife? Were we holding the rope for someone?

The singing of our brother and sister was a joy to listen to, and they accompanied themselves on the piano-accordion, which was played by Mrs. Washington, and Mr. Washington played a guitar. Solos were played on the trombone by our brother, and Mrs. Washington thrilled us with her piano solos, in which she rendered variations of well-known hymns. It was a joy not only to listen to our friends' ministry, but also to see the look of radiant joy on their faces as they served the Lord, and used their excellent gifts in His service, being a means of salvation being brought to a number who surrendered to the claims of Jesus Christ as their Saviour. Now they have moved on, and we know that the Lord will bless them in further ministry in other places. May the kingdom of God be greatly extended



through their preaching of the glorious Gospel of full and free salvation through the shed blood of Jesus.

ALEX LAWRENCE.

SHEFFIELD EVANGELISTIC CRUSADE

WITH the visit of John Woodhead recently for an evangelistic crusade, and with L. Knipe as the convener, we have all experienced great blessing. Night after night Mr. Woodhead gave a forthright message encouraging and strengthening the faith of the believers. One night we had the pleasure of hearing the Gospel Singers from Mosborough.

Much prayer had been made beforehand that God would bless the crusade in the salvation of souls and healing of bodies. The sick were prayed for every night. God is faithful, and on the last night of the crusade eight souls surrendered to the claims of Christ and one member has since testified to healing from hernia.

There was great spiritual power in every meeting and the messages were alive with Holy Ghost power and inspiration.

We do praise God for the faithfulness of His servant and pray he may be richly blessed in his future ministry.

C. I. LADLOW.

CHAPTER THREE, VERSE SIXTEEN

*JOHN 3 : 16 ; what love and grace !
God gave His Son for every race,
That whosoever will believe
His great salvation shall receive.*

*LUKE 3 : 16 is just as true
For those in pulpit and in pew ;
All churches need this mighty power,
And God can meet that need this hour !*

*ACTS 3 : 16 exalts the name
Of Jesus, who is just the same ;
In His great name believe and pray,
God still works miracles today !*

The mature believer is one who has realised his weakness, ceased to strive for strength, and rests in Christ for every need.

We don't know all the future, but we know all of the future that we need to know.

God's people never meet for the last time.

Women's column

By GLADYS GORTON

THE GREAT STAMP WAR

THE AVERAGE "mum" of Great Britain spends £5/5/- per week on food, mainly groceries, and if she collects trading stamps she will get around 210 stamps each time, so within a short period she has a full book and is entitled to a gift.

Millions of "mums," of course, never bother to work all this out; to them the gifts are very desirable. It all seems so very glittering on the surface, but in reality for every three shillings spent the housewife gets one penny. When something is offered for nothing somebody somewhere has to pay for it, and it is the housewife who does—yes, you and me.

For example, you go to a supermarket with the idea of getting cut prices. You spend about £1/5/- without getting any stamps. You go to another cut-price store and buy the same amount of goods and you pay £1/6/4 and collect the stamps (this information I derived from a B.B.C. schools programme). "You don't get owt for nowt and little for sixpence."

Big business may be divided on this crucial matter, but it will be the "mums" who will make the final choice. I have things now which I bought with stamps from my little grocer around the corner when we lived in Plymouth before the war.

Some will remember that in those days if one belonged to the Co-operative Society there were those who were strongly opposed because they believed it bore "the mark of the beast" and they considered no sincere Christian should do this! The Bible does state that a time is coming when none can buy or sell unless they have the mark of the beast upon them (Revelation 13:17). What this eventually will mean I am afraid I cannot conjecture, but we do know that things have greatly changed regarding shopping since the days before the war. Certainly these are indications that everything is "ripening" for the time when the Lord will come for His Church and the world will endure much tribulation.

To get something for nothing is a thrill most people love. Therefore let us cherish and hold dear to our hearts the wonder of our salvation which was purchased and given to us "without money and without price" through Jesus Christ our Lord. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain

conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:18-20).

MISSIONARY PRESENTATION RALLY

WITH great rejoicing, friends from all over the Devon and Cornwall Presbytery gathered at the Elim Providence Chapel, Exeter, recently to witness a most inspiring presentation ceremony. Several months ago the presbytery missionary secretary had written to Pastor John McInnes of British Guiana to ask what he really needed for the work of God in that area.

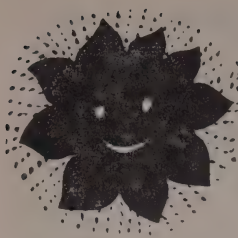


A prompt reply from the missionary's private secretary (his dear wife) requested that we make a donation towards the purchase of a Gestetner duplicator. The churches of the presbytery faced up to this challenge in a tremendous way, so that it became possible to purchase a new Gestetner duplicator plus all accessories and to present to Mr. McInnes a cheque for over £60. With a sense of deep gratitude to God and a burning desire that souls shall be reached for the Lord in this needy field, Pastor G. Wright, the presbytery missionary secretary, made the presentation.

GLYN TAYLOR.

The Irreducible Minimum

"Heaven and earth shall pass away: but My words shall not pass away" (Mark 13:31).



SUNSHINE CORNER

ON GUARD

HELLO SUNBEAMS.

John was in a hurry. He just didn't want to miss seeing Uncle Tom on guard outside the barracks. Uncle Tom had invited John and Sally to see the Royal Marines beat the retreat. Lots of people would be coming to the barracks, and Uncle Tom was one of those who was on guard outside the barrack gates.

It was all very exciting, and John didn't want to be late. "Come on Sally," he called, "we won't see Happy Day throw the mace over the gate if we don't hurry." Uncle Tom had told them about the drum major of the Royal Marines band, who was affectionately known as "Happy Day." He was able to throw his mace over the gate and catch it on the other side without losing step and without dropping it either. He had performed this wonderful feat outside Buckingham Palace on one occasion when the Marines were there for a special event. Uncle Tom said that the Guards were green with envy.

John enjoyed every minute of the parade, and he thought that the guard mounted on the gate was the smartest he had seen. "I wonder how it all started," he said to Uncle Tom.

Uncle Tom told John to read the book of Joshua, chapter 5, verse 13. "There you are, John, there were guards in those days. A soldier on guard has to challenge those who come, to discover if they are friends or foes. He has to make sure that no enemies get into the camp. Each guard is responsible for a certain gate, and he must constantly watch those who come and go. If it is an officer or someone very important he will present arms in salute. If it is someone he doesn't know he must challenge them and discover who they are before they can pass.

Joshua was well and truly "on guard," and he was confronted with the Captain of captains, the Lord himself. Guards must be well disciplined and always on the alert and ready to be obedient."

John listened to all that Uncle Tom told him and he read the story of Joshua again and again. "I'd like to be like Joshua," he said to Uncle Tom.

I think I would, too, sunbeams. Joshua was a good soldier for the King of kings and he was obedient too, so that many battles were won. The

Lord Jesus needs us to be on guard against sin and Satan and the forces of darkness. He wants us to hear His voice when He calls us so that we can recognise Him as our Captain. It was because Joshua listened to the voice of his Captain that the walls of Jericho fell and a great victory was won, and if we listen and obey there will be great victories for us in the name of our Captain.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

"COUNT YOUR BLESSINGS"

The following story, sent by John Cooper, of Hanley, is true!

A WOMAN somewhere in South Wales was walking across a muddy field. It was near Christmas and bitterly cold. Her heart was heavy and her soul was bitter against the fate that had brought so many troubles in such a short time. Within a few months she had lost her mother and father through death; her husband had deserted her after over twenty years of happy marriage. Then the final blow came when her son told her he was moving to London. All this flooded her mind, and with little purpose in her life she trudged to her new job at an old ladies' home. She made her way up the steep hill and finally arrived at the old converted house at about 7.30 a.m. She pushed open the big doors and walked into the hall. Before her was a big Christmas tree, beautifully decorated. The whole place was filled with the atmosphere of Christmas. This only caused her to feel more forsaken and lonely. Why, she thought, how wonderful had been some of the previous Christmas times. Surely it must be a nightmare and she would wake up and find reality. Unfortunately for this Elim member, this nightmare was true. She went into the kitchen; the jolly cook gave her a warm welcome and made her sit down to a piping hot breakfast. This smoothed away temporarily the torment in her mind. After the meal she made her way up the stairs, and on reaching the top she heard the singing of an old lady from one of the rooms. She slowly opened the door and there, sitting up in bed, her hair as white as snow and her face glowing with an obvious joy, was an old saint of God. She had nothing, no home or earthly possessions, but there she was singing "Count your blessings, name them one by one." The woman turned from the door. The peace, joy and faith of that old woman had swept into her own life. The depression and bitterness fell from her, a joy flooded her soul. Suddenly for this woman it was *Christmas*.



**YOUTH
PAGE**

Night Club entertainer or Elim minister?

*Conducted by the National
Youth Director*

TWO YOUNG BOYS were very close friends. In fact they did just about everything together. They were in the same class at school, lived in the same street, went to the same Sunday school. When eleven years of age they knelt with some Christian men and took Christ as Saviour. Just two lads. Sixteen years have passed. One of those boys is now in the Elim ministry, the other is appearing in night clubs and on television with a cabaret show. The one sings and speaks and lives to please God, the other sings and speaks and lives to please his audience.

The lesson from this story is simple. When these boys began to drift a year or so after making a decision for Christ and stopped going to meetings, it was hardly noticed. No one bothered about it. For months these lads did not go to Sunday school or the Gospel meeting. The months became years and only once was any effort made to try to bring them back. The boys were now fourteen years of age. The things of the world had a grip on them. Their lives were made up of sport, pleasure, the entertainment world (even at that age) and, yes, I'll say it, sin. But God sent some dedicated Christians to open a junior Crusader branch in their district of Cardiff. Through this one of the boys came back to Christ, heard the call of God when just sixteen years of age, and on reaching his majority entered the Elim Bible College. The other, sad to say, never came to the place of full surrender again.

Now this is the point. It is essential for all who have any interest in youth work to see the potential of each individual. Put it this way: he or she could become a servant of God, but on the other hand could become an entertainer. They could be useful to God, or useful to Satan. Can I urge you to take a deep interest in the young people of your church? Especially there is the need to pray for them, and it is also essential to emphasise follow-up work. If someone makes a decision for Christ, see that one

**Could your dedication to
Christ have a bearing
on such a subject?**



By ALAN CAPLE

as a potential leader in the work of God, and if he or she slips (and all sheep tend to stray) do your utmost to bring them back. Visit, pray, plead. Do not leave this to your minister, he already has a visiting list as long as your arm; do it yourself.

I believe I have a right to ask for determined follow-up and deep concern for each young person. If it had not been for those folk at the City Temple in Cardiff who opened the youth club in my area, the lack of concern of other Christians in the town might have meant that I would have followed the path of the night club entertainer. You see, I was the one who became the Elim minister. Please join me in prayer for my friend of the entertainment world, and learn the lesson my story has for us all.

Look about your church. There are probably some young folk of about eleven to thirteen years of age. They are converted, but you know they have very little encouragement at home and at school. It is not going to be easy for them to keep going. Why not take them on your heart? Be a kind of spiritual foster-parent. Pray for them, encourage them, guide them and love them for Christ's sake. There was a time when I thought the greatest joy of all was to point someone to Christ, but I have changed my mind. To me the greatest joy is to have led someone to Christ and to see them grow in the things of God. Your joy will be full when you watch this in the lives of those you care for and pray for in your church.

**OUR YOUTH
TARGET**

1,000 more in '64!



THE FAMILY ALTAR

Scripture Union Portons. Notes by K. Smith
(Minister of the Elim Church, Burton-on-Trent)

Monday, January 13th. 1 Chronicles 11:1-14.

"For the Lord of hosts was with him" (v. 9).

"Blood is thicker than water" says the old proverb, and David's past achievements in the reign of Saul and their recognition of the Divine anointing upon him led to their confirmation and his coronation as king. After years of wandering as a hunted fugitive David received recognition. Notice his military prowess in capturing the castle of Zion, and the work of rebuilding. The law of cause and effect in the spiritual life is seen in verse 9, for the very reverse was the experience of Saul. A list of David's men of valour follows—battle-scarred warriors who had remained loyal to David throughout his years of exile and persecution. David's kingdom was the vision which gave them strength in time of need.

Today's topic: Christ demands loyalty of all His people.

Prayer theme: Remember the persecuted brethren in the Christian Church.

Tuesday, January 14th. 1 Chronicles 11:15-25.

"Oh" (v. 17).

David's military genius transformed a mob into a mighty fighting force, for it was those in distress, in debt and discontented who found their way to the cave of Adullam. Some churches have been called by this name, perhaps unwittingly describing the occupants in 3D! The loyalty of his men is seen in their bravery to grant his request, or even his half-spoken desire. There must have been expression in David's voice to send them out to retrieve water from the "front line." Notice David's humanity, for the water brought at such great risk became a libation—it would almost be like drinking their blood, exclaims David. The word "honourable" occurs often in these verses—are we men and women of honour? Benaiah is given a colourful mention—slaying lions and giants must have appealed to David, reminding him of former days. One wallop with his walking stick was enough, with the power of God behind his elbow (v. 23). Not in the reading, but of note: Uriah the Hittite is among the men of valour (v. 41), making David's later sins even more vile.

Today's topic: Will I be mentioned in heaven's "dispatches"?

Prayer theme: Remember those who care for the aged.

Wednesday, January 15th. 1 Chronicles 12:16-22; 38-40.

"There was joy in Israel" (v. 40).

David's suspicions about the loyalty of the tribes of Benjamin and Judah were allayed by the Spirit-inspired words of their leader, who recognised that God's blessing was upon David's life. The uniting of Manasseh to the cause was a further step in uniting the nation around their king. The men "kept rank," having "a perfect heart"—they were a disciplined and devoted army. The unity of the nation is stressed—one quality of a true leader is to unite often otherwise divided people. Napoleon claimed that an army "marches on its stomach," and David's men were no exception—read again the feast they enjoyed, for it was a time of great rejoicing in the land. All the richness of eastern hospitality and fellowship can be seen in the final verse—everyone brought something.

Today's topic: Unity brings joy to God's people every time.

Prayer theme: Probationary ministers need your special care and prayer.

Thursday, January 16th. 1 Chronicles 13:1-14.

"And the Lord blessed the house of Obed-edom."

The unity of the nation was followed by a spiritual revival in the heart of David—he became a spiritual leader too. It is surprising that even in the days of national decline such a sacred object as the ark of the covenant should be neglected, and even captured by the Philistines. It did them no good when they got it, and the restoration of the ark became the great desire of a revived people. In remembering the terrible judgment which befell Uzza (and the account is also given in 2 Samuel 6) do not forget that the presence of God symbolised in the presence of the ark brought blessing to the house of Obed-edom. Was it undue familiarity on the part of Uzza which caused Divine anger and judgment? Divine instructions concerning the ark had not been carried out from the start of the venture. It must have come as a great shock to David in his sincere desire to restore the public worship of God.

Today's topic: "Obedience is better than sacrifice."

Prayer theme: Remember your own particular needs.

Friday, January 17th. 1 Chronicles 14:1-17.

Zion became the royal residence of the king, and his prestige grew rapidly. What political motives were behind the gesture of building a palace? Hiram was an astute ruler, recognising the new ruler of Israel. Notice David's perception in verse 2. David's military tactics were given by Divine direction, sometimes urging action (v. 10), sometimes prohibiting or redirecting David's strategy (v. 14). Notice David's intolerance of idolatry, and the destruction of heathen idols, in accordance with Divine commands. The taking of extra wives—a sign of David's affluence!

Today's topic: Do I seek Divine direction in my spiritual warfare?

Prayer theme: Remember the London Crusader Choir and its ministry for the kingdom of God.

Saturday, January 18th. 1 Chronicles 15:25-29; 16:1-6.

"With joy" (v. 25).

A different picture now, for obedience always brings joy, and David had realised the need to follow Divine directions in verse 2. Even the king must admit his mistakes and rectify them—this is true humility. Obed-edom may have been reluctant to lose this token of God's blessing upon him. No stumbling this time—God helped them (v. 26). Music and singing played a great part in the worship of God's people Israel—and should do so in the church. Notice the variety of instruments used—yet the church so often sticks to a piano and organ! The Salvation Army band would have felt at home this day! Even David's clothing showed his reverence. Michal's attitude is to be avoided, for it leads to barren lives, physically in her case, spiritually in ours. To despise others is a repulsive attitude. David was not only a man of God, but of the people, and his generous heart does him great credit. It was no "flash in the pan," for a record was made (v. 4).

Today's topic: Do we thank and praise the Lord?

Prayer theme: Remember those who cannot gather in God's house tomorrow, through age, sickness, duty, or inclement weather.

Sunday, January 19th. 1 Chronicles 16:7-27.

What a wonderful reading for the Lord's day—a compilation of several psalms in a psalm of praise. Here they are in detail: Psalms 96:1-13 (23-33), 105:1-15 (8-22), 106:47, 48 (34-36). Singing is given a most prominent place in their worship. The glory, the majesty and the honour of the Almighty are all included in this wonderful collection. Even creation brings her note of praise and thanksgiving. The memory of the goodness of God pervades the whole of the reading, obviously God's particular blessings upon Israel and promises to the patriarchs. Their preservation in wandering and waywardness is a great cause for praise.

Today's topic: "How good is the God we adore." "How great Thou art."

Prayer theme: Remember your minister in prayer, that this day's ministry will bring much encouragement to him.

COMING EVENTS

CLAPHAM. Jan. 14-19. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Visit of Felix and Betty Lloyd-Smith. Tues.: Sunshine Corner. 6 Bible ministry. 7.30. Wed.: Youth. 8. Thurs.: 7.30. Sat.: "American travelogue." 7.30. Sun.: 11 and 6.30.

CLAPHAM. Jan. 26. Elim Central Church, Clapham Crescent, Clapham Park, London, S.W.4. Missionary day. 11 and 6.30. Speakers: W. G. Hathaway (morning); J. K. McGillivray (evening—farewell service).

BURTON-ON TRENT. Jan. 11. Elim Church, Moor Street. Sat. 7.30. Visit of Dr. A. Skevington-Wood, well-known evangelical author and preacher. Subject: "Revival." Convener: K. Smith.

EALING. Jan. 19. Elim Church, Northfields Avenue, W.5. Pastor's fourth anniversary. Special speaker: A. Tee (Youth Director). 6.30.

EALING. Jan. 21, 22 and 26. Elim Church, Northfields Avenue, W.5. Tues. 7.30. Missionary Prayer Meeting. Thurs. 7.30. Visit of J. K. McGillivray (Formosa). Sun. 11 and 6.30. Visit of J. H. MacInnes (British Guiana).

ENGLEFIELD GREEN. Jan. 11-19. Elim Church, Bond Street. Special visit of Mrs. A. Parham (U.S.A.). Suns. 11 and 6.30. Weeknights 7.30. Messages on prophecy, with aid of coloured slides.

GREENOCK. Jan. 6-12. Elim Church, Belville Street. Evangelistic campaign conducted by Malcolm Smith, with special emphasis on the baptism in the Holy Spirit. Weeknights 7.30. Sun. 6.30.

"ELIM'S YEAR OF PRAYER"

Churches participating from January 13th midnight to January 20th midnight:

Yardley (Birmingham), High Wycombe, Beeston, Ilford, Wigan, Islington, Winson Green (Birmingham), Leyton, Brixton Hill, Pontardulais, Reading, Sandiacre, Swadlingcote, Aldershot, Watford, Woolwich, Rye Park, Wimbome, Becontree, Beccles, Ingatestone, Banbury, Wrenthorpe, Keynsham.

ITINERARIES

John McInnes, on furlough from British Guiana, will visit the following churches: January 4-17, Guernsey; 19, 20, Jersey.

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 8, 9, Worcester; 10, Malvern; 11, Kidderminster; 12, West Bromwich; 13, Muntz Street or Sparkbrook; 15, Graham Street; 16, Selly Oak; 17, Winson Green; 18, Weoley Castle; 19, Tamworth; 20, Longton; 22, Rugby; 23, Coventry; 24, Nuneaton; 25, Oldhill; 26, Dudley; 27, Blackheath; 29, Erdington; Mar. 1, Kingstanding.

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WITH CHRIST

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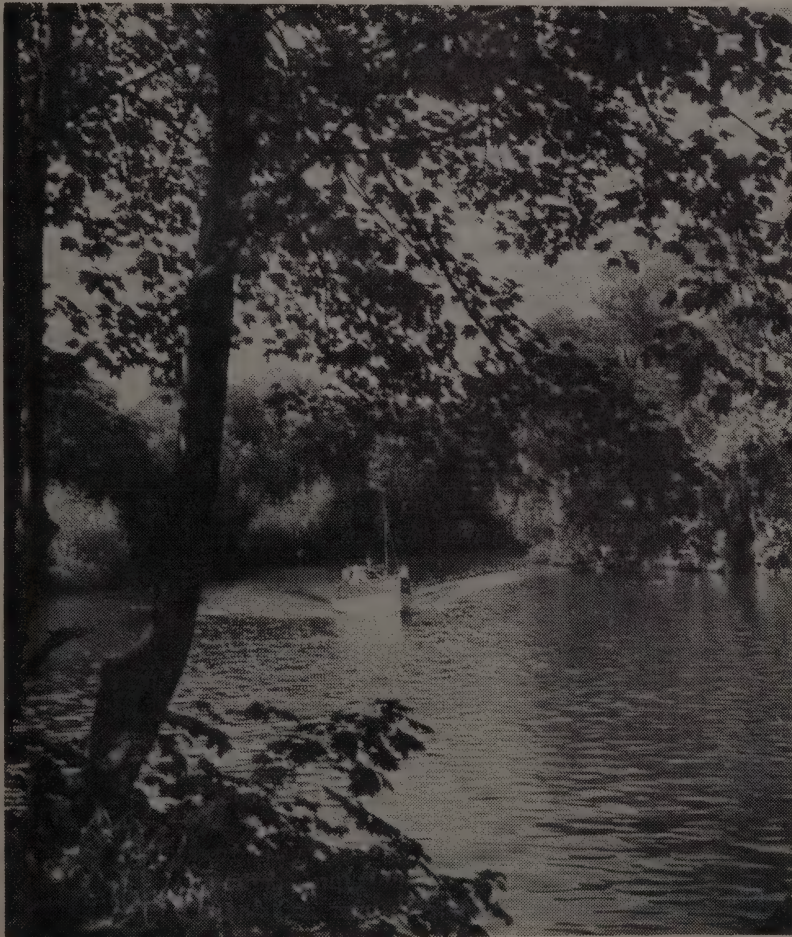
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THE ELIM EVANGEL

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Sailing into sunshine

*"In His hand are the deep
places of the earth, the
strength of the hills is His
also. The sea is His, and He
made it: and His hands formed
the dry land. O come,
let us worship and bow
down: let us kneel before the
Lord our Maker,
For He is our God."*

Psalm 95:4-7.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM

EVANGEL

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COVER PICTURE

Photo by Chas. Bean

EDITORIAL

The fragility of human life

THE DISASTERS that have overtaken so many in these recent weeks are, apart from their frightening and calamitous nature, constant reminders of the fragility of human life. A puff of wind and it is gone. "Like a vapour," says the scripture. The similes for our human life in the sacred canon are many, but all without exception show its brevity, its transient nature, its insubstantiality compared with the physical earth and the material heavens.

How true it is that life on the one hand is beautiful and wonderful, with all the freshness and vigour of youth and the glow of the eventide of life; while on the other hand it is a valley of tears, a walk through the shadows. The pain and suffering which are so evident around us, in our hospitals, and in homes of care for those who need constant help to live their daily lives, draw attention to the pathos of living.

The disaster that overtook the liner *Lakonia* on her sunshine cruise to the West Indies, when those on board were so suddenly plunged into tragedy and many met an unexpected end, shows so plainly, so pitifully, the slender hold we have on life. The increasing tragedy of the fatalities in accidents over the Christmas time, when over 100 lost their lives—more than through the disaster which overtook the *Lakonia*—brings home to us the same lesson.

All these things should make us pause and ponder. As Christians we should be deeply thankful to God for His mercy to us in Jesus Christ so that we "know Him, whom to know is life eternal." Our sympathy and prayers go out to those who amid the gaiety of their lives are plunged without warning into sorrow. How grateful we should be that our lives here are but a preparation for the fuller and more wonderful life hereafter. How careful we should be never to miss an opportunity to speak to those who know nothing of this hope which we have and who have never yet found the joy of serving the Lord Jesus Christ our Saviour.

We are reminded of the story of the old captain of the United States ship *Merrimac*, who was now an inmate of a home for serving men. He was a sceptic. For long the chaplain of the home tried to get him to read the Bible, but he would not. At last he said to the old captain: "Well, you read it, and mark in red anything you don't believe. Begin with the Gospel of John." The captain, sick and confined to bed, took up the challenge. Every few hours the chaplain, passing his door, would pop in and say "Have you marked anything yet?" The old captain would grin, but say nothing. A few days later he stepped into his room again to ask how he was getting on, but the old captain lay dead, with his Bible open. Leafing through the Gospel of John, the chaplain found nothing marked in the first and second chapters, but at verse sixteen in the third chapter he found written on the margin, "I have cast my anchor in a safe harbour, thank God!" The old captain had found an anchorage in a living faith in Jesus Christ.

How necessary it is that we should pray and yearn and work for the salvation of those who, still in nature's darkest night, might come through our aid into the safe harbour and find the life everlasting.



***P. S. BREWSTER, newly back from South Africa, writes :
One thousand men and women publicly raise their hands to accept Jesus Christ in South Africa***

THERE are no grades of value from God's side in the salvation of a precious soul. All men converted to Christ from any part of the world, civilised or not, are equal in the sight of God. Jesus made it perfectly clear that one soul is of infinite value to God. When the plan of salvation was conceived in the mind of the Trinity, one plank in the constitutional platform was that every soul is equal in value. God's love was not to have grades of quality for certain people: the lovely and the unlovely were to have the same love. The colour of the skin, the social background, language and the lack of understanding or culture were not to play the slightest part in God's love programme. God's love was so great that He loved the world.

God does not grade His love toward us, otherwise the whole structure of the eternal plan of God and His Church would fall tottering to the ground. God loves us in equal measure. A soul saved in any part of the world is of equal value. This is why God gave the great commission, that His people were to go into all the world to preach, teach and baptise. On the question of service, however, it is an entirely different matter. It is quite obvious that certain men on getting converted can do more for the progress of the Gospel than other men can. The conversion of Saul, who later became Paul, was of more value to the Church than one of those converts saved on the day of Pentecost.

During my short evangelistic crusade through South Africa, including ten campaigns and many thousands of miles of travelling, I have seen all types of people coming to Jesus Christ for salvation

and restoration. Jews came, oh, so easily; native Bantus came; the Africaaners, the English immigrants, were not slow to make their confession to Christ. The half-castes, God's forgotten orphans (and there are over 1,000,000 of them in the Cape Province alone), too, were swift to accept the Lord Jesus. We must not forget the beloved Indians in Natal, the student, the doctor, the diamond smuggler, the farmer, the shop manager, the religious Dutch Reform member! Yes, they all came to Christ from all walks of life, with the same need to turn from sin to salvation. Some came with tears, some reluctantly and brokenly, others with joy, longing for the experience of sins forgiven. Some were complete newcomers, making the decision for the first time in their lives. Others had been before and had swallowed the bitter pill of failure, realising that the way of the transgressor is hard indeed. They found that the retracing of their steps to Christ was not easy and was going to cost them something.

Africa is the land of extremes, but it is also the land of longing and of opportunity. The land of riches but also of poverty. The land of storm but also of sunshine. The land of flood but also of drought. The land of heathendom, but also of devoted religion. The land of plenty but also of shortages. Africa is one of the strangest and yet one of the greatest countries in the world. It has so much attraction that once people come to this sun-drenched land there is an irresistible and insatiable desire to return.

The religious tension between the Dutch Reform Church and the Full Gospel Churches is noticeable. This is a pity, for both have a great deal to contribute to Africa. Even the Africaans' language could be a barrier to gospel progress if it were allowed to be so. It is also very obvious that the Africaan people are a very deeply religious and devoted people, and some of our keenest followers in our campaigns were the Africaans.

If a revival on a large scale ever comes to Africa

—and there is a lot of prayer to this end—it will hit hard and sweep like a prairie fire and nothing will stop it. The correct material is here, and it could happen any time. There is always a certain amount of the sovereignty of God in these events, plus the waiting, longing desires of God's people. If revival did come it would bring untold blessing to this groaning country, and it would ease its social and political problems almost overnight. It has done so in the past in other countries, and it could do so again. At the moment there is suspicion and fear, but this could change quickly because of the undoubted hunger for God temporarily suppressed by misunderstanding. Maybe it is because of the frustration and friction existing among the whites of South Africa today that the poor native Bantus—and there are 10,000,000 of them—are not feeling the tremendous urge and desire to come to God and receive His salvation. Make no mistake, souls are getting saved and there is a great work going on in the locations and compounds, in the reserves and

kraals; but it is infinitesimal compared with what could be done. The native Bantus remain a challenge to the Christian Church in South Africa. It is not charity they want, or are asking for; but justice and the pure Gospel of Jesus Christ.

My few weeks of evangelism in this beautiful country have shown me the problems, the darkness, the spiritual hunger and the possibility of what could be done by and through the power of God. The converts came oh so easily and quickly. Almost before the appeal was made the hands were going up for the Lord. This was without any undue pressure, and in some meetings there were as many as fifty at a time. Even in the open air they still came. The Full Gospel ministers are working hard, and they are most anxious to please God and to do all they can to meet the situation. They have an uphill fight and task, but they will surely win and triumph in Christ's name. Some of the evangelical ministers are making great strides for God and have packed churches.

BOOK REVIEWS

Ann Hudson—Apprentice Hairdresser. A career story by Patricia Baldwin. Victory Press, 5/6 (by post 6/-).

This is an interesting account of a young woman who found her ambition fulfilled in hairdressing. She also finds that Christians are not kill-joys, but through the wrongdoing of her brother they both find the joy that comes from serving Christ. This is a book for older girls.—A.T.

The Seventh Thistle, by Christine Courtney. Victory Press, 5/6 (by post 6/-).

Annabel is very disappointed when she realises her holiday plans are upset. She is asked to try to cheer her lonely aunt and in so doing finds excitement and mystery. A book for girls in early teens which will hold their interest to the end.—A.T.

The Maybury Bank Mystery, by B. Warden. Victory Press, 5/6 (by post 6/-).

This is a book for older boys. The prospect of a holiday with Simon is good news for Bruce. It turns out full of adventure as news of a bank robbery comes from Simon's uncle, who is none other than Chief Inspector Sinclair. Who will catch the thief first—Uncle Roger or the boys?—A.T.

Search by the Sea, by Dennis W. Banham. Victory Press, 5/6 (by post 6/-).

An exciting story for boys or girls, full of action and mystery. A holiday by the sea turns out to be a "search by the sea" for the boys who clear up the mystery of "Judson's Folly" and also enter into a happy Christian life.—A.T.

EALING CAMPAIGN

The church is enjoying the blessing of the Lord upon His work here, which continues to be built up by Pastor and Mrs. A. J. Chuter with continued decisions for Christ. We have been blessed recently with visits from Pastors Eddie Smith, Brian Garrard and T. W. Walker, and as a result we have been led into a deeper walk with the Lord, with precious truths from His Word presented to us. Pastor J. H. MacInnes, together with his wife, also paid us a visit and his talk revealed facts of his work in British Guiana and of the need of the gospel message to the natives. Mr. MacInnes showed cine colour films of his work and exhibits of the natives' utensils.

The following is a report of our recent crusade in the Town Hall by Paul Yates, a member of the team: "It was with a deep and sincere note of adoration and praise that the congregations praised and sang 'How great Thou art' at the conclusion of the five-day gospel and Divine healing crusade conducted by Pastor A. J. Chuter and party during November in the Ealing Town Hall. During those five days we had the great joy of seeing some thirty-seven souls find Christ as their Saviour and many others testify to having received a definite touch of healing from the Master's hand, including some from the local assembly."

The Unsought Nomination

"Ye have not chosen Me, but I have chosen you . . ." (John 15 : 16).

WHAT IS THAT TO THEE ?

By ENOLA CHAMBERLIN

A LITTLE girl of six raced in breathlessly from visiting a neighbour's child.

"Oh mother," she gasped, "Linda's mother and father had an awful fight. He slapped her and she threw . . ."

By this time the mother had drawn the child into the circle of her arm and put one hand gently across her mouth.

"Barbara," she quietly, "have you forgotten, 'What is that to thee?'"

A look of dismay swept across Barbara's face. "I thought it was all right to tell you," she said.

"It is never all right to tell anyone," the mother said. "It is never all right for you to bother about things like that unless what has happened concerns you. Linda's mother and father did not slap you. They did not throw things at you."

Barbara giggled at the thought. "No," she said.

"Then," her mother went on, "what they did has nothing to do with you and me. And we should not talk about it. If it is not nice we should forget it at once. Now run along and play. Be happy."

Barbara kissed her mother and went out. The mother turned to me. "I'm sorry," she said, for I was a visitor in the home.

"I'm not," I replied. "I want to know more about you. Too many mothers would have pumped the child to find out all that happened."

"It may be a little thing," this mother explained, "but in my contacts with other people I try to live the words Jesus said, 'What is that to thee?' and I am trying to instil the same thing in my children. Jesus' next words were 'Follow thou Me.' You can't be following Jesus if you indulge in harmful gossip—in destructive thinking or talking. You can't be following Jesus if you concern yourself in any negative manner with things people do or don't do. That is what Peter was doing when Jesus said 'What is that to thee?'"

That scene imprinted itself on my mind and the words "What is that to thee?" took on a new meaning. What a wonderful revolution there would be in the world if more people took those few words to heart; if more people began immediately to mind their own business (and their Father's) exclusively. My friend's experience is an example.

She told me that as she herself began to take to heart the words of Jesus in this matter she noticed a slow but certain change beginning to take place

in the attitude of people with whom she associated.

"I did not preach to my friends," she told me. "That is deadly. But when any bit of gossip—and I consider any negative remarks about people as gossip—was related in my presence, I simply said that it did not concern me and that I was too busy with my own affairs to discuss other people's."

After a while her friends became ashamed to repeat gossip around her. Before long some of them were ashamed to repeat it among themselves.

"And today," she said, "most of them, I think, have come to see that minding other people's affairs is unchristian. We now have more time to discuss constructive things, and we have more energy and time to do them."

There is another side where being concerned about other people is harmful. Many people worry constantly about what others may think or say about them; so much so that they cannot live a natural life at all. They are continually fretting, lying awake at night fearing that they did not make the right impression somewhere the day before, or that they may not make a good impression tomorrow.

In this situation Jesus' statement could be turned around. "Follow thou Me," and then, as far as other people's reactions are concerned, "What is that to thee?"

What is it to you if people condemn you? They condemned Christ to death. That probably will never be done to you. Follow Christ then and let your indifference be a rock from which the small stones that people might throw bounce away, leaving you untouched.

The world is as it is. We cannot change it. All we can ever hope to do is to bring about a change in ourselves and let our changed selves bring a change in others by our contact with them. We can hold our tongues when tempted to relate our neighbours' business. We can close our ears when anyone else desires to tell of it. We can cleanse our minds and hearts so that nothing other people do or say can rob us of our time and strength.

There was work to be done in Jesus' time. Peter, by concerning himself with something that was none of his business, was taking time and energy from that work. Jesus gently chided him for it.

There is work to be done today. Let us mind our own business—and our Father's.

Selected.

Some gems from Paul's Autobiography

By E. ADAMS

WE KNOW Paul better than any other character mentioned in the Divine library. In addition to certain external advantages, such as the possession of the Roman citizenship, there was in Paul a wonderful combination of contrasted natural qualities. He was both man of thought and man of action. He united a warm heart with a cool brain. He combined splendid courage with remarkable adaptability.

Into this exceptionally gifted human vessel the Lord poured exceptional grace. He was called in an exceptional way to do an exceptional work. He was first in privilege and first in suffering.

We are quite prepared to realise that what to Paul was experience to us is often largely an ideal. And it is necessary to bear this in mind as we take a brief glance at some gems in the apostle's autobiography,

"To me to live is Christ, and to die is gain" (Philippians 1 : 21).

Paul meant that Christ was the source, the power, the inspiration of his life. His one aim was to serve Him, to advance His cause, to promote His glory. He had no thought for anything else.

When we think of ourselves we perceive the gap that separates Paul's experience from our own. Yet the difference is not in kind but in degree. Can any one of us say that his consecration is quite complete? Are there not often reaches in the life where the Lord's will is not done as it should be? Do not natural interests take up too much of our time and thought and money?

Again, the apostle could truthfully say that for him to die was gain. Not only was he intensely spiritually minded, but his life was a daily martyrdom and at the time of dictating those words he was a prisoner in Rome.

We, on our side, naturally regard death as a foe to be staved off as long as possible. For death to the Christian means loss as well as gain. Death means the end of all the natural joys that are bound up with normal existence in the time-state. It means

being shut off from this material world and passing into the spiritual world in conditions of existence that we cannot properly understand. Death means the end of all opportunities for serving the Lord and for growing in grace in this scene. It is the end of the Christian's probation; nothing more can be done to influence the verdict of the judgment seat which he awaits.

On the other hand, for the Christian death means gain. It means release from sin, temptation, trials, infirmities and the limitations of the time-state. It means a closer fellowship with the Lord and with things spiritual than is possible down here. It means an emancipation of the spirit into a freer and higher life.

"I have learned, in whatsoever state I am, to be content" (Philippians 4 : 11).

One of the prominent features of the epistle to the Philippians is that of Christian experience. Apostle though he was, Paul was a learner in the school of Christ throughout his life. He had learned to prove the Lord's grace as being sufficient for any situation. We, too, are learners in the Divine school. Our Instructor never makes a mistake and never will turn us out of His school, however slow has been our progress in the things of God. On our side, we learn by observing, with the eye not of the critic but rather of the learner, by meditating, by suffering, by loving, and by doing. The grand objective of all our instruction is that we may learn Christ.

There is a false contentment, of which we need to beware. Are we not in real danger of being satisfied, in a bad sense, with the knowledge of our perfect standing in Christ; of preening ourselves on "knowing the Word" and on being "strong on doctrine"? In the epistle of progress we are urged to "go on," and Peter's last word is an exhortation to grow in grace and that exhortation is not confined to those who are young in years or in grace.

But there is a true contentment, the serenity of spirit that accompanies real godliness. It belongs to those who have learned to appreciate the wealth of blessing that resides in Christ for them and who have been Divinely taught to appropriate that wealth day by day to meet their varied needs.

"I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4 : 7).

Paul was a "bonnie fighter" in the best sense of that phrase. His militant spirit was refreshed by combat with false teaching, evil principles and the forces of darkness. As a spiritual athlete he had run the race, and had run to such good purpose that he was certain that the crown of victory awaited him. And

(Concluded on page 39)

MARIOLATRY IS definitely a doctrine of Roman Catholicism and of apparently little interest outside that vast organisation. Not doubting for a moment that the young mother, Mary, was the chosen instrument of God, whose mission it was to bring into the apostate world, while still retaining her precious virginity, His only begotten Son Jesus, many Christians are quite content to leave it at that. Are we spiritually entitled to adopt this attitude?

Never before and certainly never again will such an amazing event be perpetuated for the benefit of sinful man! Contrary to the laws of nature, confounding the sceptics, astounding the brilliant intellect of medical research, baffling the keen probing of scientific genius, this *virgo intacta* conception between God and maid demonstrates the inscrutable power of God Almighty. Overshadowed by the Holy Spirit the Divine Seed was set into the fertile womb of the virgin to come forth at the appointed time as that wondrous bloom from heaven, lovingly called the Rose of Sharon.

From the instant of His conception to the moment of His ascension the infant Jesus became the stumbling block of all unbelievers and the salvation of all who believed on His name!

Perfection demanding perfection, the righteousness of the most righteous being as filthy rags in God's sight, how could it be physically possible for the sinless Son of God, of absolute purity and free from the damning Adamic curse, to be born of this sinful flesh? With God nothing is impossible! "Hail, thou that art highly favoured, the Lord is with Thee," announced the angel Gabriel as with startling suddenness he made his appearance in the humble home of Mary. Seeing her hear, he continued, "Blessed art thou among women. Thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest." "How shall this be?" replied Mary in troubled tones as she realised the significance of the angelic visitation, "seeing I know not a man?" Again Gabriel reassured her. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," replied Gabriel. "Therefore that holy thing which shall be born of thee shall be called the Son of God."

As the significance of this amazing news was realised (Mary's calmness is astounding), she immediately submitted herself completely to the will of God, exclaiming, "Behold, the handmaid of the Lord. Be it unto me according to Thy word." We see in Mary an absolute abandoning of self in the interest of undivided service to Him who had so graciously raised her to such an exalted position far above all women-

"Woman of God"

By HUGH SAWYER

folk!

A natural child has within itself the characteristics of both parents. There can be no speculation of this nature in the child Jesus. His peerless character was perfect before the foundation of the world. In Jesus we behold the Creator of the universe! God the incomparable! His mother Mary made in His image and not He in hers!

Man has placed upon a lofty pedestal the humble mother of Jesus, a position which was none of her seeking. Much has been written concerning her which is not scriptural, nevertheless, as one modern writer says, no one can deny her the right when in communion with God the Father to say, "Your Son and mine." There is no scriptural record of Mary's personality dominating the scene, rather does she seek the obscurity of the background. Perhaps, as in the case of John the Baptist, she realises that, her earthly mission accomplished, she must decrease and her beloved son Jesus increase. The love of Jesus can have no equal because no man loved as He loved; and as He honoured His beloved mother, so must we hold her immortal memory in loving respect. She was indeed favoured of God.

Some Gems from Paul's Autobiography (concluded)

he had kept the faith delivered to him to conserve and to propagate.

We too should seek to be both conservative and progressive. We are to keep on the lines, but we are to keep moving along those lines. Upon the firm foundation the edifice is to be built, story upon story, until it is complete. If one leg of a pair of compasses is kept firmly fixed in the paper, the other leg can be stretched to the utmost reach, and a perfect circle will be described. We are to be firm at the centre, and free or flexible at the circumference.

May we know more of the spirit of that giant-souled genius who was possessed to such an extraordinary degree with the Spirit of Christ.

IT WAS THE woman of Samaria who, perceiving Jesus was a prophet because of His dealings with her, raised the question of worship. Jesus was quick to enlighten her that, although Samaritans were worshippers, they did not know whom they worshipped, and added that Israel at least knew and understood what they worshipped. Then He went on to say that the time had come when men should be true worshippers of God in spirit and truth (reality), concluding with the illuminating statement "He seeketh such to worship Him."

We are going to be very bold and say that very few believers **do** worship God correctly, yet the Bible contains nearly 200 references to the different kinds and acts of worship. After our Lord Jesus Christ had risen from the dead He joined Himself to two disciples on the Emmaus road, opening their understanding of the Scriptures, the Law, Prophets and Psalms concerning Himself; later among the other disciples He repeated His teaching and opened up their minds to understand the Scriptures. Finally, as He was parted from them, they were worshipping Him, and returned to Jerusalem, where they were "continually in the temple, praising and blessing God." They had caught the vision of true worship!

We would emphasise what true worship is **NOT**!

1. Prostrating our bodies only before God

False cults, ritualistic, heathen and devilish practices include such prostration. We may, like Praying Hyde and other truly devout men, feel the necessity to prostrate ourselves before God, but the physical act, however apparently humble, is incomplete unless it is prompted by humility of spirit. Perhaps Cornelius is an example of one who truly worshipped.

2. Praying for souls and sick people

The Communion service, when we meet together particularly for worship, is no place for this ministry of praying for others. Prayers for these needy people should be made before the service of worship in order that nothing may detract from our worship of Him in whose name we are met together. We recall, with some amusement, the prayer of a brother in an assembly where the pastor was endeavouring to teach true worship. The pastor had pointed out that prayers were out of place in the Sunday morning meeting, but still the said brother, as usual, began to circle the world with his prayers. The pastor began to praise the Lord in a louder voice than usual, whereupon the offending brother said in his prayer, "We are worshipping you, Lord, when we pray for souls"! You may measure the standard of this

TRUE W

"God is a Spirit: and they that worship Him"

By W. J. ALLEN MINISTER

brother's worship by his prayer. While it is true in a sense that prayer is an act of worship, this is not what is really meant by worship.

3. Worship of things or gifts

True worship is not of things or gifts, however good in themselves they may be. The sun and other objects of creation, even creation itself, have at many periods of history been worshipped. Israel was guilty of perverted worship when she worshipped the brazen serpent, the golden calf, the temple and Gideon. The Cross itself, even today, is, of course, in some quarters bowed down to and worshipped.

Worship may be expressed in various ways and in varying degrees. For the mystic there is the thought expressed by Madam Guyon, "True worship is brought to pass when spirit faces Spirit." One of the earliest meanings of worship was **TO BOW SELF DOWN** before another. Abraham did this when he saw the three men standing by him, he ran to meet them and bowed himself toward the ground. The bowing of the head expressed the inward attitude of the heart. Moses made haste and bowed his head to the earth and worshipped when God passed by (Exodus 34:8), and this mode of outward worship is observed in the New Testament. The leper came and bowed before Jesus (Matthew 8:2). A "certain ruler" did the same (Mark 9:18). Satan, in tempting the Lord, said: "These things will I give you if you will prostrate yourself before me and do homage and worship" (Matthew 4:9,10), and we have Paul saying "For this cause I bow my knees unto the Father."

It is to be deplored that at times we see believers sitting boldly upright during worship and, with normal people, this ought not to be. There are those, however, for whom we praise God, who prefer to kneel—although this is not obligatory in true worship. Worship is basically an act of the heart and will and is usually accompanied by an expression of the lips. The mother of our Lord said: "My soul doth magnify the Lord and my spirit doth rejoice in God my Saviour." Before we enter more fully into mode of worship, let us deal with the question **WHO CAN WORSHIP?**

Who can worship? Jesus gave the answer in the

ORSHIP

worship Him in spirit and in truth" (John 4:24).

ELIM CHURCH, WHITEHAVEN

expression "true worshippers," and then amplified it by "must worship in spirit and in truth." First then, the worshipper must be born of the Spirit. A person who is not regenerate cannot possibly fulfil the first requirement. God is a Spirit and therefore must be worshipped in spirit (John 4:23). It is not a question of lineage, social status, colour or creed, the vital question is "Am I born of the Spirit?" The moment I am saved I am able to worship God in some measure. Of course the fact that worship is "in the Spirit" reveals the fact of a variety of ways in the Spirit and also varying depth and height. We observe, then, the necessity of being filled with the Spirit and we affirm the importance of the baptism of the Spirit and of living and walking "in the Spirit." The true worshipper, then, is not one who is engaged in outward display but one who is indwelt and inspired by the Spirit.

How shall we worship? What form shall our worship take? It must be remembered that all must worship according to their spiritual capacity. Anna and Simeon worshipped continually (Luke 2). Worship may be cultivated and developed and expressed in many ways. Note the contrast of David dancing before the Lord in public and a little later "sitting before the Lord." Surely both may have their place as an expression of worship and whether we dance, sing, speak or are silent it is "unto the Lord."

Possibly in the early stages of our spiritual experience, worship consists in the act of fulfilling the ordinances, water baptism, breaking of bread and anointing with oil for healing. All the ordinances should certainly be an act of worship to Almighty God. Israel worshipped at every one of the feasts (1 Samuel 1:3; Exodus 23:14). Surely every time that true believers come together it is an act of worship and should be treated as such. The character of many of our meetings would be completely changed if this was recognised by all. When Israel knew that God had heard their cry, looked upon their affliction and visited them, they bowed their heads and worshipped. Here, surely, is an example for us! He has heard our cry! He has seen our affliction! He has delivered us! And He WILL deliver! This, indeed, should prompt worship of Him in our meetings.

It should be remembered that **all** the congregation must contribute to the worship (2 Chronicles 29:28). The singers sang! The trumpeters sounded! The king and all present bowed themselves in worship. Every individual must make their contribution. At least we all must "give thanks." Thanksgiving is a great step in worship. If we will do this our prayers will then become acts of worship. "... Prayer and supplication with thanksgiving" (Philippians 4:6); "giving thanks always for all things" (Ephesians 5:20).

It would, however, seem that praise is even a greater step still towards worship. We may praise God with our understanding, in our own tongue, and we may praise Him "in the Spirit" in "other tongues." Blessed assembly where the secret of worship has been found and where a spirit of praise has been cultivated! It is our earnest conviction that, if a body of the Lord's people will only cultivate praise, much of the low-level substitute for true worship will be eliminated. The great characteristic of the Pentecostal Church, and may we say of the Anglican Church too, is that the Communion service is a worship service where the Triune God is exalted and worshipped. Some, at times, express their difficulty in maintaining a worship service, but we feel that when a congregation commences to exalt our Lord Jesus Christ and God our Father, the Holy Ghost, our Paraclete, comes "alongside to help." He lifts us into higher realms and enables us to worship God acceptably.

Let us seek wholeheartedly to worship Him, whether we do it quietly speaking to ourselves and God in our own language or in "other tongues," or for all the congregation to hear.

We have considered how we may worship God in spirit, but before we leave the subject of worship let us not forget that there are aspects of worship which have no vocal expression and are unrelated to a devout posture of the body. Mary just sat at the feet of Jesus! David also sat before the Lord. We can "be still and know that He is God." How diverse are the provisions for worship! Miriam worshipped God with her timbrel! Jonathan expressed his admiration of David by stripping himself of his royal garments and putting them upon his friend. We, too, may express our worship in our generous giving to God. Abraham gave tithes of all he had to Melchizedec. The widow woman, observed by Jesus in the temple, worshipped God by giving her all to Him. We too may come with our material gifts in an abandoned act of worship to the Lord. We may "present our bodies a living sacrifice" (Romans 12:1) also as an act of worship, and this is our

"reasonable service," for we are called to "worship the Lord in the beauty of holiness" (Psalm 29:2). This calls for outward and inward purity of the highest order!

"In the beauty of holiness"

In the Old Testament, under the Law, the "beauty of holiness" consisted mainly in ceremonial holiness, dedicated buildings, washings, ordinances, ritual, etc.; but in the New Testament there is, we believe, a different and deeper meaning. Although some would have us to be occupied with external sanctity—savouring of the "letter which killeth"—holiness is essentially a state of the heart and revealed in the daily life. Whatever doctrinal difference we may have as to the attaining of the "beauty of holiness," this is an essential for worship that we must all pursue.

We suggest that we may not only worship God in the sanctuary but by our moral state. From the golden altar where Israel worshipped there went up a cloud of incense which was well pleasing to Almighty God and accepted by Him, surely a heart set apart and sanctified unto the Lord and ablaze with the holy fire of God's own Spirit offers up continually sacrifices acceptable to God and is performing an act of worship well pleasing to the One who has sanctified it. Paul could say: "We are the circumcision which worship God in the spirit." He referred to those who had been circumcised in heart (Romans 2:29; Colossians 2:11). The great apostle's whole Christian life was an act of worship (Acts 24:14). There is no limit to our expression of worship of our God!



SUNSHINE CORNER

MR. SAFETY MAN

HELLO SUNBEAMS.

It was a horribly cold and frosty day and I would much rather have stayed in by my fire. Still, I had to go to the hospital where I work, so I braved the bitter cold well wrapped in scarves and gloves and with my collar turned up to keep out the wind.

I was sorry for Mr. Safety Man. He looked so cold in spite of his warm white coat and thick gloves. He held his long stick with the round notice "Children crossing" in bold letters written on it. I was sure I saw him shiver, but suddenly his face changed and his eyes lighted up. A little group of children ran up to him and hugged his legs, one grabbed his free hand and they all gazed up into his face with beaming smiles. He let us join the children in crossing the busy road. He led us across with a firm step and proudly lifted his notice. The children called goodbye and warned him to wait for them on their way home.

"You remind me of the good Shepherd" said the lady who was crossing the road with me. "You should carry a crook instead of that notice," she added. I quite agreed with her; he did remind one of the good Shepherd. He no longer looked cold and weary; he was happy and laughing and the cold was forgotten.

Mr. Safety Man was doing a wonderful job and

I was glad to have seen him. He made me think of the Lord Jesus. He is our Safety Man on the road of life. I often cross that same busy road when Mr. Safety Man is not there to help. I am always so glad when I am safely across. Mr. Safety Man always looks so bold and fearless when he walks into the midst of the traffic. The cars and buses grind to a standstill and Mr. Safety Man sees his little ones safely over the road. Nothing dare harm them when he is around.

Next time you see your Mr. Safety Man perhaps you will be reminded of the good Shepherd too, and when you say "thank you" to him for his help you can say a big "THANK YOU" to the Lord Jesus.

Thank you, Lord, for saving my soul;

Thank you, Lord, for making me whole;

Thank you, Lord, for giving to me

Thy great salvation so rich and free.

'Bye now, and God bless and keep you in His care.

Lots of love,

AUNTY DOROTHY.

David Vanstone

Our older ministers will remember David Vanstone, who received a call to a church in Gosport specially to work among young people.

He became the rector of a Church of England church at Rowner, Gosport, and was faithful to God in that he started prayer meetings and they had manifestations of the Holy Ghost in his church, and this continues today. David Vanstone passed away a few years ago, but such was the good work he did among the people that the Borough Council has perpetuated his work by naming a new road Vanstone Road.

WM. BRAMBLEBY.

BE RICH!

By MINA WIARDA

WOULD you like to be rich? Of course you would, and why not? God intends you should be.

But be sure you look for riches in the right places, and among the right things.

In reading the stories of various individuals I was particularly impressed with the lives of two men. One was a poor lad who received Christ as his Saviour and lived very happily for several years. Then he went into business and somehow the love of money got into his heart. He prospered in business, yet the more riches he secured the more wretched he became.

He died at middle age and most people considered him a wealthy man, but those who knew him best realised that in heart and mind he was miserable. He had lost his former treasures of joy and peace; therefore he was unable to share these with his loved ones. His only child was a wastrel who brought him neither pride nor joy. His attractive wife, frustrated by her husband's twisted values, lost even the power to think or care for herself.

The other man whose life impressed me was an old saint. He was a very poor man. His only wealth was his Christian testimony, but this he shared with everyone. The knowledge of his hope and joy spread throughout the whole countryside, reaching even to the king.

One night the humble old saint had a dream. He dreamed that at midnight the richest man in the village would die. He awoke with a start and immediately made known his dream. The news spread rapidly and soon reached the royal palace. "It must be me," said the king, "for I'm the richest man in the village!"

With horror and ever-mounting anguish he awaited the dread hour. He watched the clock as it ticked off the moment. The fatal hour struck—but nothing happened!

When morning came, it was learned that the old saint had passed away at midnight!

Of course, it is not necessary to be poor in this world's goods in order to have the true riches, but Jesus warned us that our treasures should be laid up in heaven for safe keeping, not on earth. The apostle Paul heeded this warning. He described himself "as poor, yet making many rich; as having nothing, yet possessing all things." He was rich in grace, rich in faith, rich in the Word, rich in wisdom, rich in salvation—in short, he had riches of the spirit, riches of

the world that never ends. Therefore he was free from anxiety, worry, care, frustration and fear.

In contrast, I am thinking of a multimillionaire, whose family knew every pleasure and advantage, even to marriage with royalty. He was asked, "Have you had a desire you couldn't gratify?" He replied without hesitation, "Yes, five minutes of peace!"

Hudson Taylor often found himself without funds to finance his great missionary work, but he always trusted God to supply his needs and he could exclaim with delight, "My heart is as light as my pocket!" Why worry when you can trust?

George Mueller, while living very frugally himself, prayed in thousands of pounds to spend on orphans, whom he taught to be happy Christian believers. Who can count how many he made rich?

Our supreme Example is the Lord Jesus Christ Himself, of whom the Bible says, "Though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich." The whole universe belonged to Him, but He laid aside all the wealth of the stars, planets and heaven itself to become a poor, dying Servant of Jehovah in order to win for us an eternal inheritance of everlasting riches.

Seek the true riches. Live for Christ and know the inner peace and exhilarating joy of the spiritual riches He bestows on all who trust in Him.

The Pentecostal Evangel.

SUPERSTITION (concluded from page 45)

when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2). These words are reliable and trustworthy.

Jesus Christ is the liberator from and destroyer of all superstition. He came to sweep away all superstition, to give the real truth and bestow life abundant on everyone who believes. Surely the only protection from fear and death is in the Lord Jesus Christ. Egypt was full of superstition, but the children of God were saved by the blood of the Lamb that dreadful night. Our deliverance is through and by the blood of God's Son, the Lamb of God, who takes away the sin of the world. Here are security, peace, joy and hope.

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

“ I HAVE LEARNED THE SECRET ”

By CHAS. R. BILBY

SECRETS? Who does not love to learn secrets, especially if they are profitable and edifying ones. There are secrets in every department of life and also in the kingdom of God. “The secret of the Lord is with them that fear Him,” “God hath hidden these things from the wise and prudent and revealed them unto us by His Spirit” (1 Corinthians 1:10). In Philippians 4:12, Paul, writing this epistle from a cold, damp dungeon in Rome, writes: “I have learned the secret.” Surely these secrets are worth knowing and learning when they are emphasised so much in Holy Writ. Grand secrets to enable the lowliest believer to live a life well pleasing to the Lord down here in this confused world where so many are suffering mental breakdowns and living unhappy lives.

The secret of rejoicing. Verse 4. “Rejoice in the Lord *always*; and again I say, Rejoice.” In our office we have pinned up in a prominent place a card with two words, “Hallelujah, anyway.” This card has been a blessing to the writer and the staff and to the many who visit the office. “Hallelujah” we know means “Praise the Lord” in any language, whether it be Japanese, Russian, Chinese or English. When things go wrong and when things go right, under all circumstances “Hallelujah, anyway.” We cannot always rejoice in our circumstances, but we can *rejoice in the Lord*. One has said, “A joyful Christian is a walking advertisement for the grace of God.”

The secret of living without worrying. Verse 6. What a devastating thing worry is. It pulls one down mentally, physically and spiritually. The secret of overcoming it, Paul says, is by committing the worry into the hands of the Lord, trusting in Him to take care of it. If we do not get rid of worry it will help to bring upon us the very things we are worrying about; as John said, “The thing that I feared came upon me” (Job 3:5). “Casting all your care upon Him, for He careth for you” (1 Peter 5:7). Notice the Word says “in everything,” the small things as well as the big things.

The secret of contentment. Verse 11. “Not that I speak in respect of want: for I have learned [the secret] in whatsoever state I am, therewith to be content.” To be contented is one of life’s greatest victories and a lesson supremely worth learning. Discontentment disfigures both face and character, it hurts others, upsets homes, lowers the spiritual temperature of the Church. “Godliness with content-

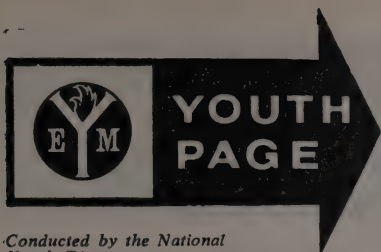
ment is great gain” (1 Timothy 6:6). We learn it by patiently submitting to the inevitable and unavoidable and by setting our affection “on things that are above,” “for a man’s life consisteth not in the *abundance of things* which he possesses.” A mantelpiece motto in a house recently visited read, “I complained that I had no shoes until I met a man who had no feet.” Paul had learned to be self-sufficient in any circumstances in which he found himself.

The secret of ability. Verse 13. “I can do all things through Christ which strengtheth me” or “through Christ *I am able for anything*.” We triumph in His victory, since He conquered we conquer. It has been said that all defeat in the Christ life is because of “lack of ability to grasp the facts of our identification with Christ.” “He that is joined to the Lord is one spirit.” Is the Lord calling you to do something for Him? Then step out fearlessly in the knowledge that He will give the ability to do it. Say it over to yourself at least a dozen times. “I can do all things through Christ who strengthens me.” It will do you a lot of good—remember confession precedes possession and that there is a tremendous force in right affirmations.

Lastly, *the secret of supplies.* Verse 19. “But my God shall supply *all your need* according to His riches in glory by Christ Jesus.” Notice *all your* needs, spiritual, physical, financial or mental. Here is an “open cheque” on a bank which has unlimited assets; multitudes have proved its stability, it has stood in every crisis—but the cheques have to be endorsed by faith and duly presented. Let’s not just be Bible “window shoppers,” looking at the good things in the shops and going home with nothing—faith is the currency of heaven and “God hath dealt to all men a measure of faith.” “He that spared not His own Son . . . how shall He not with Him also freely give us all things?” (Romans 8:32).

Read this fourth chapter of Philippians again, underline these grand “secrets”; better still, make them yours and enjoy that “abundant life” which the Lord came to give you. The secrets of rejoicing, of banishing worry, of contentment, of ability “in God,” of supplies—they are beyond all earthly computation in value. How mighty is the word and how great is the inheritance of the people of God down here who can enjoy the earnest of it by mixing faith with this living word and reaping the profit (Hebrews 4:2). May each reader do so is our sincere prayer.

—*The Evidence.*



SUPERSTITION

By GEORGE BACKHOUSE



Conducted by the National
Youth Director

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious" (Acts 17:22). "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive" (Acts 25:19).

THESE are the two references to the word "superstition" in the Scriptures, but one could look into the Old Testament and, although not find the word superstition, note the practice of it. Are you superstitious? The world we live in in this present day seems to find many people who are in some way or another superstition. People do believe and do very silly things because they say they are superstitious. Have you ever thought how we endeavour to convert heathen from superstition yet so many round and about us are superstitious?

Superstition, the dictionary says, is "fear of the unknown." People today live in fear of what might happen to them. Have you realised they cannot tell you why they are afraid, yet they must indulge in various habits such as touch wood; throw salt over left shoulder (or is it right?); not walk under a ladder; not open an umbrella indoors; not break a mirror—seven years' bad luck; rabbit's foot in pocket; keep fingers crossed. Of course, the great favourite is number thirteen. How people seem to fear this number, and yet 1 Corinthians 13:13 says, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Surely this thirteen is a wonderful blessing, not a fear. It may also be worth mentioning that Joshua marched thirteen times round Jericho before it fell. I must mention the fear and superstition some have of the colour green. They will not wear green—it is so unlucky—yet did you ever realise that the creation, made by the great Creator, is all different shades and tints of green everywhere? The question one is always asking is why. Superstition demands reason. Superstition denotes that you believe in something, but what? You cannot explain. Personally, I think it

is an insult to God.

Christ came to sweep away superstition and to give life abundant and everlasting to every believer. I say again, superstition demands reason; Christianity demands faith. One of the chief reasons for superstition is, no doubt, the person's fear for the future. Only God's hand holds the future. God's plans, so often hid from men, are not revealed through an insight granted to a gifted few. All who humbly seek may know His will.

"Shall I tell your fortune?" asked a girl making a living from a booth erected in a busy street. "But I don't believe in fortune, chance or luck." "What do you believe in?" she asked in surprise. "I believe in a living God" was the reply. "A living God?" "Yes, can you tell me anything better than this about past, present and future? As for the past, my sins are forgiven. At present I am happy in the Lord Jesus. As for the future, one day I shall see Him and be like Him."

A Christian does not read his future in the stars, in cards or a crystal ball, nor yet on the palm of his hand by the lines there. He hears not from fortune-teller, clairvoyant, astrologer, soothsayer or medium, but having a Bible he hears the voice of Jesus say, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28); "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2); "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6); "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that,

(Continued on page 43)

**OUR YOUTH
TARGET**

1,000 more in '64!



THE FAMILY ALTAR

Scripture Union Portions. Notes by Kenneth Smith
(Minister of the Elim Church, Burton-on-Trent)

Monday, January 20th. 1 Chronicles 16:28-43.

"The beauty of holiness" (v. 29).

There is something attractive about a sanctified, though not a sanctimonious, life. Black stockings and a long face are surely not emblems of the beauty of a holy life. "The Lord reigneth" (v. 31). What a comforting thought in a world of turmoil and strife. Not only God's people, but the Gentiles and even nature itself are called upon to give praise to God. Notice the response from the congregation in their "amen" in verse 36, and their praise and worship. Let your minister know that you are sharing in the worship of God's house, if not always by a vocal "amen"—sometimes a distraction! The public worship of God was established in David's reign and order given to the service of God (vv. 37-43).

Today's topic: Does the Lord reign in my life?

Prayer theme: Pray for the staff at Elim Headquarters.

Tuesday, January 21st. 1 Chronicles 17:1-15.

David is in his palace provided by the generosity of Hiram, king of Tyre—for God has prospered him. Notice two aspects of this reading: David's promise to build the house of the Lord; God's promise to David that his son will have the honour of building the temple, and that David's throne will be established for ever. How wonderfully this latter promise was fulfilled in "great David's greater Son," the Lord Jesus Christ. The king received the prophet's blessing upon his noble intention, until Divine revelation otherwise was given. The Lord reminds the king of his humble origin in verse 7. It is often amazing how some Christians can live surrounded by every sign of comfort and luxury of the modern affluence and prosperity yet allow God's house to be shabby, and even dirty, and not a credit in any way.

Today's topic: Is my place of worship in keeping with the One whom I worship?

Prayer theme: Pray for those in the eventide of life.

Wednesday, January 22nd. 1 Chronicles 17:16-27.

David's humility in verse 16 is worthy of note, for his exaltation to the throne had not changed his character in this respect, at least not in this chapter. He acknowledges the blessing of God upon the people of Israel, who never forgot their great deliverance from Egypt (v. 21). The special relationship between God and His people the Jews remains, and they have ever been a distinct race despite persecution on a scale never known by any other people, God's peculiar people (v. 22). David's concern for the house of the Lord brought about a Divine covenant to the house of David. The blessing of the Lord is the greatest boon on any house that anyone can desire (v. 27).

Today's topic: Are my temporal blessings acknowledged in my spiritual life?

Prayer theme: Remember all who mourn the loss of loved ones—He is still the Man of sorrows.

Thursday, January 23rd. 1 Chronicles 21:1-14.

Remember David's humility in the last reading? Here in our reading the proverb was certainly true that "pride cometh before a fall." The motive, and not the act, was wrong, for it was pride that filled the heart of the king. The military strength of his nation was the reason for his boasting, for one and half million fighting men was a very considerable

army, and that did not include the Levites—the priestly tribe—or the tribe of Benjamin, due to Joab's half-hearted obedience of David's decree (v. 6). Joab's restraint had been ignored. David's repentance is worthy of note, but sin could not lightly be put on one side. Notice David's wisdom in choosing the mercy of the Lord, and the hand of Divine judgment. Would this have been your choice? The cruelty of man is senseless, but the judgment of God is sent for a purpose—chastisement.

Today's topic: Others often suffer as a result of personal sin.

Prayer theme: Remember your unsaved relatives by name before the throne of grace.

Friday, January 24th. 1 Chronicles 21:15-30.

Jerusalem, the favoured city—for the hand of Divine judgment was stayed, though it has often been destroyed by human aggression since that day. "Is it not I?" in verse 17 reveals David's manhood, for he did not offer excuses like Saul in his disobedience. Notice it is the house that the Lord promised to bless for ever which David seeks to put in jeopardy—did he realise that the promises of God would prevent this suggestion? If so, it was his faith in the promises of God which prompted this daring request. David, now repentant and realising his folly, becomes an intercessor for the people (v. 17). Ornan's liberality does him great credit, and also David's reply. David's heart must have still feared the Lord, for his folly, in his hesitance to visit the ark of the covenant (v. 30). Am I man enough to confess my own personal sin when guilty?

Today's topic: Wholehearted sacrificial consecration will always receive the answer of Divine life (v. 26).

Prayer theme: Pray that the healing power of Christ, so obvious in the Gospels, might be more in evidence today.

Saturday, January 25th. 1 Chronicles 22:1-19.

David must have believed the promises of God to make all this preparation for the building of the temple. Notice the range of materials in verses 3 and 4; all Solomon had to do was build it! David gives, in verse 8, the reason for the Divine prohibition. God answered David's prayer for Solomon in verse 12, for he was known for his great wisdom. Prosperity is seen to be conditional in verse 13—obedience! Notice that David did not leave his wealth to be squandered and wasted by ungodly relations, as some Christians do, but it was set aside for the erection of the house of the Lord. Here is a good example for all on the matter of the stewardship of wealth. Make sure that your will is in the will of God—by remembering the work of God. Souls in the kingdom of God make a better remembrance than monuments, or enriched relations outside of Christ.

Today's topic: Am I heart and soul in my pursuit of Him?

Prayer theme: Remember the services announced in the "Coming Events" column of the ELIM EVANGEL.

Sunday, January 26th. 1 Chronicles 28:1-10.

"Serve Him with a perfect heart, and with a willing mind" (v. 9).

David, the old warrior-king, in calling his men together, recounts the goodness of God, and explains to them the reason why he has not built the house of the Lord (v. 3), but he speaks of his desire to do so. Notice the process of Divine elimination: out of the nation the tribe; out of the tribe the family; out of the family the youngest son to be the king of Israel. Solomon, of all David's sons, is Divinely chosen to be king (v. 5). The blessings of God are conditional (v. 8). David's warning and encouragement to his son in the tremendous task are very significant. A perfect heart, a willing mind—for the service of God. Every part of our nature must be consecrated to Him—our emotions, intellect and will, and all seen in these requirements of verse 9. It is so easy to forget that the Lord sees, hears and knows all!

Today's topic: A perfect heart, a willing mind. Is this a true description of my life of service?

Prayer theme: Pray for the many local preachers today.

COMING EVENTS

BECONTREE. Jan. 19-26. Elim Pentecostal Church, Green Lane. Special week of Bible studies, conducted by Cecil Cousens, Suns. 6.30. Weeknights 7.30.

BECONTREE. Feb. 2. Elim Pentecostal Church, Green Lane. Visit of Charles J. E. Kingston. Subject: "Romance of the Bible." Sun. 6.30.

CLAPHAM. Jan. 14-19. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Visit of Felix and Betty Lloyd-Smith. Tues.: Sunshine Corner. 6 Bible ministry. 7.30. Wed.: Youth. 8. Thurs.: 7.30. Sat.: "American travelogue." 7.30. Sun.: 11 and 6.30.

CLAPHAM. Jan. 26. Elim Central Church, Clapham Crescent, Clapham Park, London, S.W.4. Missionary day. 11 and 6.30. Speakers: W. G. Hathaway (morning); J. K. McGillivray (evening—farewell service).

EALING. Jan. 19. Elim Church, Northfields Avenue, W.5. Pastor's fourth anniversary. Special speaker: A. Tee (Youth Director). 6.30.

EALING. Jan. 21, 22 and 26. Elim Church, Northfields Avenue, W.5. Tues. 7.30. Missionary Prayer Meeting. Thurs. 7.30. Visit of J. K. McGillivray (Formosa). Sun. 11 and 6.30. Visit of J. H. McInnes (British Guiana).

ENGLEFIELD GREEN. Jan. 11-19. Elim Church, Bond Street. Special visit of Mrs. A. Parham (U.S.A.). Suns. 11 and 6.30, weeknights 7.30. Messages on prophecy with coloured slides.

ISLINGTON. Jan. 26—Feb. 2. Elim Church, Lennox Road, Finsbury Park. Crusade for the deepening of spiritual life. Opportunity for those seeking the baptism in the Holy Spirit and Divine healing, conducted by Alex Tee. Suns. 6.30, weeknights 7.30.

"ELIM'S YEAR OF PRAYER"

Churches participating from January 20th midnight to January 27 midnight:

Keynsham, Newhaven, Hereford (Broxwood), Hayfield, Dewsbury, Shrewsbury, Weymouth, Clacton, Stockport, Ashington, Erdington (Birmingham), Dudley, Stafford, Vazon (Guernsey), Kingstanding (Birmingham), St. Peter Port (Guernsey), Langley Green (Birmingham), Graham Street (Birmingham), Cardiff, Wrexham.

ITINERARIES

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 8, 9, Worcester; 10, Malvern; 11, Kidderminster; 12, West Bromwich; 13, Muntz Street or Sparkbrook; 15, Graham Street; 16, Selly Oak; 17, Winson Green; 18, Weoley Castle; 19, Tamworth; 20, Longton; 22, Rugby; 23, Coventry; 24, Nuneaton; 25, Oldhill; 26, Dudley; 27, Blackheath; 29, Erdington; Mar. 1, Kingstanding.

The President, W. J. Hilliard, will visit churches in the Portsmouth Presbytery as follows: January 25, Andover; 26, Romsey; 27, Canada; 28, Southampton; 29, Sholing; 30, Eastleigh; February 1, Ryde; 2, Portsmouth.

Churches in the Swindon Presbytery will be visited as follows: January 18, Swindon; 19, 20, Bath; 21, Gloucester; 22, Bristol; 23, Wells.

Miss Jarvis, on furlough from India, will visit the following churches: January 18, Knottingley; 19, Bradford; 21, Huddersfield.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

Jan. 19, Epping prison and Theydon Bois; Feb. 2, Clapham (thirty-fifth anniversary); 8, Cambridge; 9, Holloway prison and Bethnal Green; 15, 16, Woodford; 21, Kingston-on-Thames.

UNITED YOUTH CONFERENCE

IN THE ELIM CHURCH

PORTSMOUTH

SATURDAY, FEBRUARY 8th,
at 3.30 and 7.30

THEME:

"NEW FRONTIERS FOR ELIM"

CONDUCTED BY

**P. S. BREWSTER, H. W. GREENWAY,
J. H. DAVIES, T. W. WALKER and
ALEXANDER TEE.**

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- * OPEN FOR ALL TO ATTEND!
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ENGAGEMENT

SYMONS—NEWMAN, Pastor and Mrs. A. H. C. Newman, of Penzance, are pleased to announce the engagement of their eldest daughter, Maureen, to Ronald, youngest son of Mr. and Mrs. Symons, of Hayle, Cornwall. C.674

MARRIAGE

HEWITT—BEAUCHAMP. On December 21st at Elim Church, Grimsby, Melvyn John Hewitt to Diane Mary Beauchamp. Officiating minister: James McAvoy.

GOLDEN WEDDING

WALL. November 16th, 1963. Mr. and Mrs. J. T. Wall, of 94 Whitstable Road, Brentford (members of Ealing Elim Church), return grateful thanks to God for fifty years of happy married life and for over fifty years the joys of salvation. "Great is the Lord and greatly to be praised." C.673

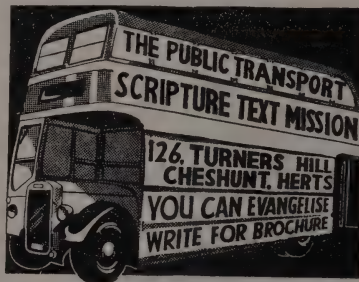
WITH CHRIST

MEAKIN. On December 17th, Mrs. Hilda Meakin, for many years faithful member of Elim Church, Rotherham. Aged 75 years. Funeral conducted by C. J. Watkins.

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BY ELIM
FOR ELIM

YOUTH

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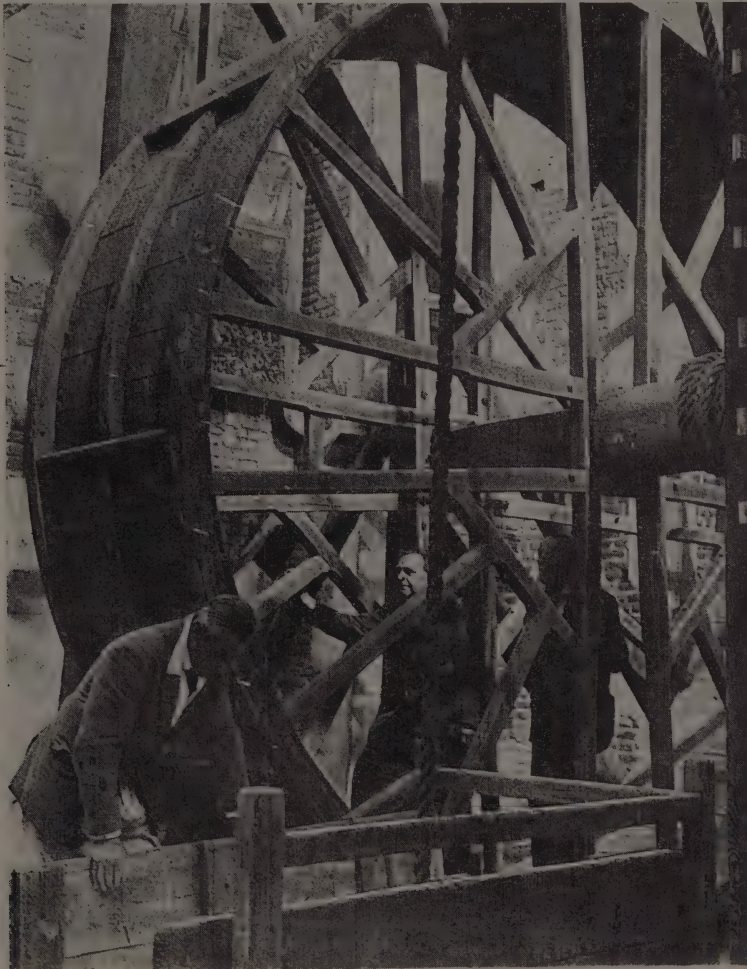
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THE ELIM EVANGEL

Vol. XLV No. 4

JANUARY 25th, 1964

6d



*The
old
treadmill
comes
into use
again*

*Installing the new electric
Hammond organ in
Canterbury Cathedral
(report on page 52)*

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editor: W. G. Hathaway.

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don-S.W.4."

*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"*
(Exodus 15:27).

BIBLE VERSE



Blessed is the man that en-
dureth temptation: for when he
is tried, he shall receive the crown
of life, which the Lord hath prom-
ised to them that love him.

JAS. 1:12

EDITORIAL

A Warrior departs

AS WE GO to press, news comes to hand of the passing of Hugh Red-
wood at the age of eighty. His was a great experience of Christ, and
from the time of his conversion he communicated his faith in Christ
to many thousands all over the world by his preaching and his writ-
ings, but more particularly by his writings.

Twice he came very close to the Elim family. The first time was
when he attended our annual conference in the old Clapham church.
Writing later of Elim, he graphically described his visit and in true
journalistic style commented: "This movement is an eye-opener." His
second visit was when he was the speaker at one of our Easter rallies
at the Royal Albert Hall, London, during those dark days of the war.

Conducting both services last Sunday at the Tuckton Evangelical
Free Church, Bournemouth, I learned from the pastor there, Mr.
Green, that he it was who took Hugh Redwood to the Congress Hall
in London to hear a famous Salvation Army speaker and where he
surrendered his life to Christ. Speaking to Mr. Green recently, he said:
"If it were not for you, those books would never have been written."

Hugh Redwood was a great and faithful warrior of the Cross of
Christ, and he will be missed by many a friend throughout the world.
The following, which I was strangely guided to write a few weeks ago,
seems to me to be most appropriate at this time:

A little while and I shall see His face,
My Saviour dear, who saved me by His grace;
And I shall know, ev'n now as I am known,
When all the answers He to me has shown.

Chorus: 'Twill be so sweet, when in that land so fair,
I'll understand what then will be so plain;
No tears or heartaches ever will be there,
When I the heav'nly land shall gain.

The path I tread is strewn with nail and thorn,
They crowned His head, when He my sin had borne;
They pierced His feet and hands when on the tree,
He took the sharpness of their sting for me.

Some blessed day my journey will be done,
When I shall lay my warrior's armour down;
And then the beauty of His face I'll see,
And walk with Him, as now He walks with me.

Oh glorious day, when He will come again,
To take His throne and o'er the earth to reign;
His chosen bride, His blood-washed ones to greet,
Then I shall see and worship at His feet.

—W. G. HATHAWAY.



ELIM MISSIONARY SOCIETY—1964

By SAMUEL GORMAN
(MISSIONARY SECRETARY)

THE ELIM Missionary Society strides confidently into 1964 even though confronted with tremendous challenge on every hand; in fact, in some measure a greater one than that faced in 1963. For instance, during last year the society fully maintained its missionaries, who travelled thousands of miles in reaching great multitudes of men, women and children with the glorious message of the Gospel and winning many precious souls for the Lord, in addition to ministering in our mission churches, outstations and the open air, and endeavouring to meet the physical as well as spiritual needs of thousands who visited their clinics and attended their day-schools and Sunday schools.

To do this involved heavy financial expenditure to put new vehicles on the road as well as maintain at great cost those that had been in use for some considerable time, and in meeting the allowances of the missionaries, native evangelists and Biblewomen, also the upkeep of the mission stations, outstations and clinics.

Although the accomplishments of the society during 1963 have been very gratifying, it must be borne in mind continually that the attainments of the past must not blind us to the important, imperative and far-reaching needs and opportunities of 1964, and our obligation to God, our missionaries and the heathen. In view of this it is intended to increase and intensify the society's sphere of labour, and in consequence of this we have already committed ourselves to a twenty per cent increase in expenditure in order to commence other spheres of service and new projects (our new field in Brazil, and our entering the field of missionary-literature-evangelism in a big way in connection with the Emmanuel Press, Nelspruit, Eastern Transvaal, South Africa, are up-to-date examples of this), and to equip and enable our missionaries to contact hundreds, if not thousands, more people in their dedicated and sacrificial efforts to win the lost for Christ. They are more than ever keen to do this, as time is short in view of the changing situation on practically every mission field through the rise of nationalism, the spread of Communism and Islam, and the urgent need to speed-up the establishment of indigenous churches.

While no effort which has as its aim the betterment of the undeveloped countries is to be neglected, much less disparaged, it must be reiterated and re-emphasised that the ministry of our missionaries is still foremostly and pre-eminently to bring people into a vital and living faith in the Lord Jesus. This, then, is the gigantic task to which our missionaries and we at home by our prayers and giving are committed. This must be so, for the Gospel is the antidote to the challenge of witchcraft and Communism, and other agencies that seek to capture the minds, hearts and wholehearted allegiance of the nationals. To win souls for Christ, and not merely to educate and grant them economic benefits and social betterment, is the great bulwark against idolatry, witchcraft and every form of evil that deceives and blinds them to the true way of life through the Lord Jesus. This makes it unmistakably clear that it is incumbent upon us to do everything possible to assist our faithful missionaries in the propagation of the Gospel. Dr. Oswald Smith, of the People's Church, Toronto, has said: "Missionaries must come first in our thinking. That is why we contribute towards the support of some 350 missionaries in foreign lands. We put missionaries first. After that we are interested in all the 'helps' and 'aids' that are being used today, the various speed-up methods that God is using to evangelise the world."

We must support our missionaries in their efforts to expand and consolidate the indigenous churches in the countries where they work by our prayers and consistent giving.

Of course, as you will realise, to accept the challenge of 1964, by intensifying our efforts and greatly expanding our work overseas, we must remind you of the cost to the society of such undertakings. To maintain and expand our missionary work for this year our target is approximately £30,000, an increase of between £4,000 and £5,000 over last year.

We feel certain that our great Elim family will bend itself to the task of meeting this amount so that 1964 will prove to be a wonderful year of advancement in the history of our society. Each quarter we will show you in a panel the income and expenditure.

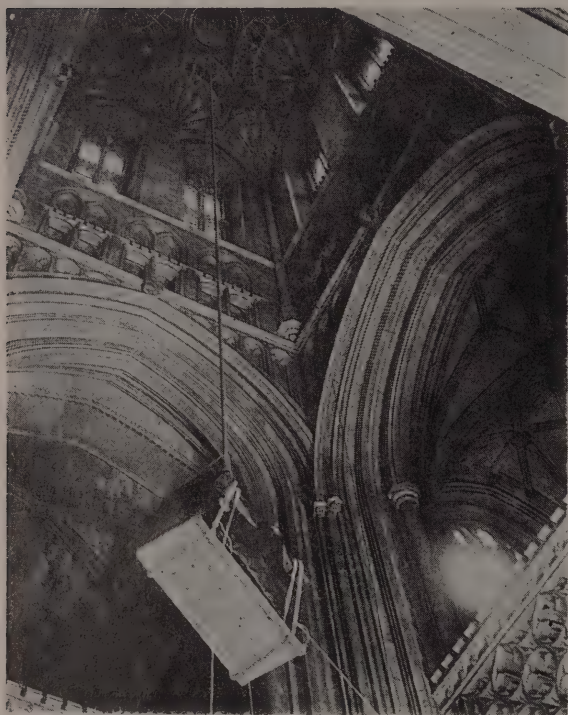
(continued overpage)

Although it is not our intention here to compare and contrast Christianity with Communism, it is worthy of note that a dedicated Communist is quoted as having stated: "The Gospel of Jesus Christ is much more powerful than the Marxist doctrine, yet we will beat you Christians. You give only a little time and hardly any money; we Communists keep only what is necessary of our salaries and give the rest for propaganda. We consecrate all our free time. How can anyone believe the Gospel if you do not

sacrifice to spread it?" This should challenge us and cause us to determine that in this gigantic programme for 1964 we will not fail.

Each month we hope to highlight in the EVANGEL some particular aspect of our missionary enterprise and endeavour, and in the issue dated February 1st and in one issue late in February we will have something to say about the ground covered by our missionaries through the use of various motor vehicles.

Canterbury the first British Cathedral with Electric Organ



MUSIC for the Christmas services at Canterbury Cathedral was played this year—for the first time—on an electric organ. The Dean and Chapter gave their approval to a £3,500 installation which had been strictly undergoing tests in the cathedral since May. Canterbury thus becomes the first cathedral in Britain to break with tradition by installing an electric organ.

The console, together with nine specially designed tone cabinets, each containing twelve loudspeakers and linked by many miles of wiring, took months

to install, since much of the work had to be carried out at night.

To raise the organ to its position over the screen dividing the nave from the choir, a centuries-old treadmill in the Bell Harry Tower—originally used by the monks for their early building operations—was employed. This treadmill has never before been photographed, say the cathedral authorities.

Seven of the tone cabinets are above the nave on the south side; the remaining two are positioned over the choir. By this arrangement the organ is heard simultaneously throughout the cathedral. This was a major factor in the decision to put an electric organ into the cathedral. Another deciding factor was that electric organs need no tuning—a recurring item of major expense with traditional pipe instruments.

The Hammond concert organ installed at Canterbury was individually designed for the cathedral's acoustics, as are all such church installations, of which there are more than 40,000 in places of worship of all denominations throughout the world.

Photo on this page:

From high up in the vaulted ceiling of Canterbury Cathedral's Bell Harry Tower, 130 feet above the ground, a rope drops through a trap-door leading to the treadmill originally used by the monks for their early building operations.

Front-page picture:

Not the sweated labour of a century ago, but Britain 1963. The only way to raise the recently installed electric organ in Canterbury Cathedral to its position over the screen dividing the nave from the choir was to utilise a centuries-old treadmill. It has never before been photographed.

[We are indebted to Peter Rendall Associates Ltd. for the information and photographs.—ED.]

WITHIN the period separating our Lord's resurrection from His ascension He appeared to His disciples on various occasions, gave them His blessing, and then disappeared. This was in order to establish His identity, to renew His commission, and to help them to pass from the realisation of His outward and bodily presence to the realisation of His inward and spiritual presence. It was to teach them the nearness of the unseen world, and make them feel at home in it.

Although one of the Christian scientist's slogans is "Matter is nothing," very few deny the reality of the natural world! Our Lord was never indifferent to our lower needs, and when on earth He loved to minister to the hungry, the sick and the afflicted. As a matter of fact, the Christian, like the unregenerate, has to devote most of his life to supplying his bread-and-butter, cloth-and-leather and bricks-and-mortar needs. The Communist goes much farther still, and stultifies himself by claiming that the material needs are the *only* real ones, and that all spiritual experiences are so much moonshine!

The Christian, too, owes allegiance to his earthly government—whatever that may happen to be. And we know that as soon as a modern major war breaks out everyone who can be of use in the national effort is roped in and made to serve his government in its complex endeavour to overthrow the enemy government—whatever that may happen to be.

Practically every Christian has natural interests, apart from the work he is compelled to do to provide for his own material needs and those of his dependants. Among the natural interests freely chosen by Christians because congenial to their temperament are: romance issuing in marriage and the establishment of a family; interest in literature, art, science, music, travel, gardening, and so forth. The preservation or the regaining of health is, of course, a natural interest of primary importance. A very great deal of the Christian's happiness in life is connected with his natural interests, for he is living in a material world and is still in the body; and well he knows it!

It is now that we have the opportunity of thanking God for our temporal blessings. The Scripture exhorts us to receive thankfully from God those natural good things which He has given us "richly to enjoy." We are to use this world without abusing it, and the happiness which accompanies such use is not only lawful, but may be helpful because making for a wholesome and balanced mental outlook.

But the Christian is a citizen, too, of the spiritual world. And this world is just as real as the natural, and it is mentioned or implied all through the New

The Christian in Two Worlds

By E. ADAMS

Testament, which teaches with the utmost clearness the "heavenly calling" of the Church. In fact our highest blessings and privileges as Christian believers belong to the spiritual realm, the "heavenlies." An American in Italy was asked, "How do you keep in touch with American life as you do?" He replied, "I have never been out of touch with it. I eat and sleep in Italy, but I really live in America."

Philippians 3:30 reminds us that the Christian is a citizen of heaven, that he belongs to a commonwealth that is heavenly, that heaven is his homeland, his own country. The Church is a colony of heaven on earth. Our spiritual life is governed by the laws of heaven. Our truest life is beyond human sight and the reach of accident or death, and resides in the depths of its union with the life of Christ. We are away from our final home, in a world that is unfriendly to the kingdom of God. And *absolute* obedience is due alone to Christ, whose subjects we are and whose authority is *supreme*. We are to recognise, attend to and use the things of the natural world; we are to set our hearts upon the things of the spiritual world.

The Christian's chief business is the service of Christ, viewed in its fullest sense. Although Paul's experience, "To me to live is Christ," expresses for us an ideal, the gap that separates his experience from ours is not one of nature or kind, but of degree. Like the apostle's converts at Salonica, every Christian is one who has turned to God to serve the living and true God. His highest joy is the joy of loving and pleasing the Lord with all his mind and heart and will.

Women's column

By GLADYS GORTON

AN UNWANTED CALLER

"HAVE you bought your new — washing machine yet?" I asked her as we were drinking coffee together.

"No, I've been put off it now."

"Oh!" I exclaimed, raising my eyebrows and waiting for her to proceed.

"Yes," she reiterated. "My sister's experience put me right off." Then she told me about her sister, who had sent for a catalogue which came to her by return of post, but she was not prepared for what happened a few days later. A large van drew alongside her house and a brisk-looking man jumped from it and came quickly to her doorstep.

"Madam, I am here with your luxury, brand new — washing machine," he announced, his face beaming.

"You have what?" she asked astonished.

"Your washing machine," came the bland reply.

"But I didn't *order* one, I *only* sent for the catalogue," she said indignantly. The salesman was very persistent, but she managed to hold her ground without allowing him inside the house and persuading her to have the washing machine. He eventually went away chagrined, and when she closed the door to him she burst into tears. Just recovering from a major operation, the ordeal was too much for her.

This was not the end, however. The next day he came again, this time offering a refrigerator as well! Her husband was in fortunately, and he dealt with the situation.

"I wouldn't like that experience," my acquaintance told me. "I shall buy now direct from the shop."

The Jehovah's Witnesses and others like them are as tenacious as that astute salesman. They *will* persist when they stand on your doorstep, and it is very hard to get rid of them; that is why so many buy their books. Isn't it rather strange that people who have imbibed and accepted erroneous doctrine persevere so arduously in their propaganda, while on the contrary the Christian who has so much to tell of the grace and love of God is so lethargic?

Salvation is a miracle; it is wonderful and marvellous! Yet, you know, God never forces Himself in upon us like some modern salesman. He calls:

"Come." He pleads: "Give Me thine heart." He never compels one against one's will. The touching painting by Holman Hunt of Christ knocking at the heart's door graphically depicts the pathetic words of Jesus: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to Him, and will sup with him, and he with Me" (Revelation 3:20).

A convicted heart, a longing heart, will cry:

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

THE EVANGELICAL ALLIANCE

Rev. Gilbert W. Kirby, general secretary of the Evangelical Alliance, left on Thursday, January 2nd, for a three-week visit to India. He went at the invitation of the Evangelical Fellowship of India, and his first engagements were at the annual conference of the E.F.I. in Madras. Mr. Kirby expected to be speaking at the opening of the conference on Saturday, January 4th, and to be giving the morning Bible readings and main addresses at the evening sessions of the conference, which concluded on January 8th.

Mr. Kirby then attended an E.F.I. leaders' conference near Madras before flying to Calcutta for preaching engagements at the weekend.

During the remainder of his tour Mr. Kirby was scheduled to visit Delhi, the Union Biblical Seminary at Yeotmal, the work of the Poona and Indian Village Mission, and the Spiritual Life Centre at Nasrapur, addressing pastors' retreats as well as meeting Christian leaders in these areas.

Mrs. Kirby joined her husband in Calcutta. They are due back in London on January 26th.

BOOK REVIEW

The Best of Crusade, compiled by David B. Winter. Victory Press, 16/-.

An anthology of some of the best articles, stories, poems and features from the first 100 numbers of *Crusade*, the country's leading evangelical monthly.

The compiler is to be congratulated on his selection of the most thrilling stories, some of them stranger than fiction, and also the many inspiring articles and biographies that will hold you entranced.

I have read them with enjoyment and, I hope, lasting profit. Having read them through you will want to read most of them again, and again I heartily recommend this volume as being well worth while.—
W. G. HATHAWAY.

ARE YOU READY FOR HIS COMING ?

By WILLIAM ALLAN DEAN

WERE YOU EVER awakened by a cry in the night? I was in my early teens when it happened, but I still remember the horror of waking in the darkness to hear the agonised screams of a woman.

Quickly I pulled on some clothes and raced down the street with my father. Just as we reached the corner, a little wooden house fairly burst into flame. Leaning from an upstairs window was a woman with a baby in her arms. She dropped the baby into my father's outstretched overcoat, then lowered herself from the sill. We were able to break her fall so that she was not injured, but before the fire engines arrived the house was burned to the ground.

The following morning we went to the scene of the near-tragedy. All that remained was a hole in the ground, a heap of charred timbers and the twisted wreckage of a stove and a piano. Nearby stood the father of the little family, a railway engineer just in from his night's run. Holding the baby close to his tear-stained cheek and with an arm around his wife, he was gazing silently at the ruins. Not one member of the family had been injured; they were perfectly safe; but in one night all they had worked for had been swept away.

Something very like this experience will be the bitter portion of many Christians at the judgment seat of Christ. Saved because of their faith in Christ, many believers will find that much if not all of their service will be lost. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire," writes the apostle Paul (1 Corinthians 3:15).

Christians often overlook this solemn aspect of the coming of the Lord. The Christian will not—indeed, he cannot—be judged for his sins. "He that heareth my word, and believeth on him that sent me, hath everlasting life," our Lord declared, "and shall not come into condemnation [judgment]." But "every one of us shall give account of himself [that is, of his service] to God" (Romans 14:12).

Quite evidently this will occur following the rapture of the Church. For our Lord promised that faithful service would be recompensed "at the resurrection of the just" (Luke 14:14), and this resurrection of the just (those justified by faith) will take place when Christ comes for those He has redeemed (1 Thessalonians 4:16, 17).

What will take place at the judgment seat of Christ? This is explained in 1 Corinthians 3:11-15,

where Christian service is likened to the building of a house. (Note that all the builders in this passage are Christians, building on Christ, the only sure foundation. No one's sins are mentioned; rather it is their works that are being evaluated by God.)

We may build of material that is acceptable to Him—gold, silver, precious stones—or our work may be utterly worthless in His sight—wood, hay, stubble. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire . . ."

These solemn words should search our souls. "Every man's work shall be made manifest"—that is, it shall become plainly, openly known for what it really is. We may deceive our families and our friends by a great display of religious zeal; we may persuade our neighbours or our fellow Christians that we are very spiritual because we are so busily engaged in Christian work. But this activity may all be prompted by wrong motives—the desire to impress others, or to gain honour for our own group or project, or something equally unworthy. Such service is only wood, hay and straw in the estimation of God. At the judgment seat of Christ the fire test shall "declare" it, publicly announcing before angels and the redeemed that all our boasted efforts are worthless.

"If any man's work which he hath built" upon the foundation, Jesus Christ—if his service stands the test in that day—"he shall receive a reward." How gracious of our God to reward His servants for every faithful work done for His glory, stimulated by the love of Christ! We are His redeemed ones. All that we are and have belongs to Him. He has a right to demand our all. Yet those whose work abides will receive a reward. They will hear Him say, "Well done, thou good and faithful servant" (Matthew 25:21).

But oh, the shame and loss for the one whose work will not stand the test! "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Will we, like the engineer who stood viewing the ruins of his home, discover that all we thought we had has perished in the fire? The thoughtful Christian cannot help but consider this as he thinks of the second advent of the Lord.

It was the prospect of meeting his Lord that led
(concluded on page 60)

ELIJAH TOOK advantage of the opportunity God gave him to bring revival to his nation. Our nation needs revival today. Satan has promised the people the things of the world even as he promised our Lord "all these things" long ago, but the devil is a liar, not one word of truth is in him. Regardless of this fact, many people have believed Satan's lies, and so they are trying to live a limousine life on a bicycle income. They are going after the things and the thrills of the world, neglecting the spiritual things of God. This nation needs revival. Let us take hold of God and receive from Him the answer by fire that will bring Pentecostal, Holy Ghost, heaven-sent, Bible-authenticated revival that will cause men and women, young people and old people, to return to God, repenting of their sins, making straight paths for their feet.

Do we recognise our opportunity when we see it? Through distribution of our periodicals, through door-to-door witnessing, and in a thousand different ways, anointed by the Holy Ghost, we have the opportunity to reach our nation with Pentecostal revival power, but if we are going to bring revival to this nation and to the world there must be some sacrifice, some giving from the heart. It cost Elijah something to bring revival to his nation. It took work, sacrifice, dedication, determination, courage, consecration and the exercising of a great faith on Elijah's part to bring his people back to God. Beloved, it costs something to really follow Christ and to be used of God to bring revival to those about us. Elijah saw his opportunity for revival and he grabbed it with both hands.

He found his revival at an old-fashioned altar. Many altars are being neglected today. I believe God wants us to have truly spiritual altars in all our churches, in all our homes, in all our hearts. Elijah repaired the altar of the Lord. What difference does it make on what altar we offer our sacrifices? A very great difference, for the Bible says that the altar sanctifies the gift. Satan subtly suggests that any altar is all right, but truly Pentecostal people must have Pentecostal altars. God wants altars over which He can inscribe His "holiness unto the Lord." We need to be careful where we offer our sacrifices. We need to make sure they are offered to the Lord on His altar. I am glad I found His altar over nineteen years ago in the mountains of Kentucky and at His altar I found separation from sin, and I received an experience that saved me from the beggarly elements of the world. I am an old-fashioned holiness preacher and believer. I still believe in an old-fashioned holiness experience of sanctification

THE ANSWER

By J. E.

"Then the fire of the Lord fell, and consumed the stones, and the dust, and licked up the water in the Lord."

in the Lord. Old-fashioned revivals are found at old-fashioned altars.

Elijah repaired the altar of the Lord that was broken down, not from too much use but because of neglect. When you find Baal's altar built up, you find the Lord's altar broken down. When you find Christians going after the passing pleasures of this present, fleeting, fading world, you find the Lord's altar forsaken. Praying people will stop sinning or else sinning people will stop praying. But when the people of God return to the Lord and repair the altar of the Lord and pray to the Lord, they receive the answer by fire; they become separated from sin and from the litter and the glitter of the world; they become flaming witnesses and powerful instruments in the hands of God, and great grace is upon them; signs, wonders and miracles follow them; thousands are added to the church. So it was in the days of the apostles and so it is today, when those who are truly baptised with the Holy Ghost and fire meet the conditions of God's Word and receive from Him the answer by fire.

When Elijah offered his sacrifice, he took no chances on spontaneous combustion. Twelve barrels of water were poured on his sacrifice that day. No doubt some of the people thought to themselves that Elijah had been down at Cherith and Zarephath existing on such short rations that his strength had been depleted and his mind affected. Whoever heard of a god powerful enough to deal with so much water plus the sacrifice? The God of Elijah was equal to the situation. No one could truthfully say that the fire broke out by spontaneous combustion. That sacrifice was soaked with twelve barrels of water.

Now it took work to bring the water up on Mount Carmel. Most of the people were in a backslidden condition but some were willing to do a little something for the Lord. You can ask some people to do something for the Lord's cause today, and they are full of spontaneous combustion themselves. Yes, there is fire there, but it is not the right kind of fire! It is not the fire that fell on the day of Pentecost. It is not the fire that Holy Ghost-filled people receive from heaven. It is not the spiritual fire that consecrated Christians receive from the Lord. The

R BY FIRE

VORE

*of the burnt sacrifice, and the wood, and
that was in the trench" (1 Kings 18:38).*

curse of the hour is the curse of partial surrender to the Lord. Paul said: "... Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Put your bodies on the altar. God's fire never falls on an empty altar. He does not need much of a man to do His work today, but He needs all there is of that man.

Elijah was a real man, not a mouse, not a weakling, not a coward, not a pusillanimous, effeminate social gospel equivocator always oozing isms, splitting hairs, and whittling nothing off to a point. No sir, Elijah was a real man. James says that he "was a man subject to like passions as we are." Furthermore, he was a man of prayer. The Bible says that "he prayed earnestly." The full, complete, and wonderful reason for revival in the days of Elijah is recorded in James 5:17, 18. He was a man and he prayed and God answered. The living God sent the answer by fire. Elijah was not afraid to put the Lord to the test.

Do you remember from your history book Queen Mary, called the bloody queen of Scots? She was neither queenish nor squeamish when it came to murdering Christians. It never nauseated that woman to dip her hands in the blood of the saints of God. But she said, "I am more afraid of the prayers of John Knox than an army of 10,000 men." She feared John Knox because he was a man of prayer, and she knew his praying reached the throne of God. Queen Jezebel was also a merciless murderess, but Elijah was not afraid to put the promises of God to the test. He knew that there was a danger of bankrupting heaven. He made sure the sacrifice was thoroughly saturated with water. Then he prayed.

There are a few observations I would like to make concerning his prayer that day. First, I would like to mention its brevity. The prophet's prayer consisted of only sixty-three words. It took him less than one minute to pray that prayer. The whirlwind prophet prayed a whirlwind prayer. Short prayers in real faith bring quicker and larger results than long prayers full of unbelief. Elijah sent his prayer to the throne of God before the devil had a chance to get a shot at it. In fact, before Satan could send out even one of his interceptors against it, before he knew what was happening, it had already hap-

pened. The fire of the Lord had fallen from heaven. God had answered the prayer of His prophet with blazing power from on high.

There was no doubt in this prayer. It was full of faith. Elijah was a hero of faith, but remember this—faith is for everybody. You do not have to be a great hero to have faith. Our Lord has given all of us a measure of faith, but we must use it, or we lose it; we cannot abuse it and get by with it. Elijah launched out by faith on the promises of God, and he proved afresh to apostate Israel that the God of their fathers still lived.

There was simplicity in this prayer. When the prophet called on the God of Israel, he did not try to impress the congregation with his large vocabulary. He did not try to overwhelm the dignitaries standing by with his oratory. He did not use a gallon of words to express a spoonful of thought. There was simplicity and humility in this prayer. He did not ask for any special recognition for himself. There are many people today, including a few preachers, who are not willing to do anything for the Lord unless they receive plenty of recognition for what they have done. But all Elijah wanted was for the Lord to let the people know that He was God in Israel so that they would recognise the true God and worship and serve Him only. Elijah was satisfied to be recognised as a servant (literally "errand boy") of the Lord.

There was a spiritual vision in this prayer. It has been said that some men today are seeing visions and some are seeing televisions. Elijah received a spiritual vision from the Lord. Before the fire fell he had already seen what it would do for the people. He knew it would bring them back to God. No wonder the Bible teaches us that without a vision the people perish. May our Lord give us a renewed vision of the whitened harvest field, and may He use us in reaping the golden grain. After Saul received his heavenly vision, he became Paul giving his very life to win souls. After the vision came the venture; after the venture came vindication and everlasting victory.

The last thing that I have noticed about this prayer is that it got results. The world is looking for some Pentecostal results. If we advertise a Pentecostal product, we must have Pentecostal results. If we hang out a Pentecostal sign, we must have a Pentecostal practice. We should either produce Pentecostal results or take the sign down. I say, "Let Pentecostal truth roll on. Let God's servants fear not to tell one and to tell all that Pentecost is especially designed to meet the needs and the ills

of this old world in these last days."

Elijah's prayer got results. The Bible says, "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain" (1 Kings 18:36-41).

The wonderful way God answered prayer on Mount Carmel reminds me of the day of Pentecost. Fire fell from heaven. Thank God for the fire of revival. Thank God for the fire that brings revival. It took fire from heaven to bring revival in the days of Elijah. It takes fire from heaven, Holy Ghost fire, to bring revival today. It took fire from heaven to defeat the enemy that day, and it still does. It took fire from heaven to satisfy the servant of God that day, and it still does. The true servants of God today are not satisfied with anything less than Pentecostal fire. Anointed with Holy Ghost fire, Elijah outran Ahab's fast horses from Mount Carmel to the entrance of Jezreel. People of God, cannot we, filled with the Holy Ghost and on fire for the Lord, outdistance this wicked world in getting the message of the Master to men today? I believe we can. I know we can. Through the power of the Holy Ghost, we can bring revival to our nation and to the world. We can be victorious, blessedly triumphant, gloriously successful in the igniting of Pentecostal revival fires on many altars around the world, if we are anointed with the fire and the power of the blessed Holy Ghost.

Elijah was a challenger, a crusader, a champion, and a conqueror for God. May we follow him as he followed the Lord. May we take our stand for the Lord and holiness even as Elijah took his stand that day. Our God is a consuming fire, and He "maketh . . . his ministers a flame of fire." May He make us all as an acetylene torch burning up, burning down, burning through all opposition as we

witness to the saving, healing, transforming, and delivering power of the Lord Jesus Christ.

Of course, if the fire falls for us in public, we must first pray through in private. In the secret place of prayer, we must go beyond wishful thinking and the sentence prayer. We must take hold of God in fervent prayer until we are "on fire with the Spirit." Then we will go forth from the place of secret communion with God in confidence, in demonstration of the Spirit and in the power of the Holy Ghost, and we will be speaking and acting with authority and not as the scribes. Our words and our deeds will be with power even as Elijah's words and deeds were with power, and even as our Lord's words and deeds are always with power. The answer by fire, the answer with power, God's answer, is for those who pray "the earnest [heartfelt, continued] prayer of a righteous man"; such praying "makes tremendous power available—dynamic in its working." May this answer be a reality in your life and in mine.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Righteousness exalteth

One is amazed that many professed believers in Christ go to their Lord in prayer only as a last resort. When problems arise they seek to solve them by their own efforts. Prayer does not come into the matter at all. I heard some time ago of a sincere Christian couple who had arranged a business transaction of many thousands of pounds. This transaction could possibly alter the whole of their future. The will of God was not considered, prayer about it did not enter their thinking until they found they could not raise the cash the transaction demanded. Loved ones and friends were contacted, but none could help to the money needed. When all had failed they remembered they had not prayed about it. Dropping down on their knees, they first asked forgiveness and prayed that if it was God's will somehow the money would be provided. A few days later, in conversation with a friend, the matter of the transaction came up, and to their great joy the friend offered to loan them the needed money.

Our nation needs God; its spiritual life is low. There is only one hope, and that is a heaven-sent revival that will affect the believer and unbeliever alike. To many prayer is something of a last resort, but it is prayer alone that can cause the Lord that rules the world to give us revival.

The strength of our nation lies not in material power, but in righteousness, for that will truly exalt her.

Prayer is requested for

Revival throughout our nation.
All evangelistic efforts.
Elim missionaries.
A woman with severe blood pressure.

Thought for the week

Seek the Lord, till He come and rain righteousness upon you.



SUNSHINE CORNER

HELLO SUNBEAMS.

Micha wriggled his toes in his new sandals. He loved to look down at them, so firm and strong. Not like Daddy's, bent and crippled. He was glad he could run and walk; it always made him feel sad when he saw Daddy trying so hard to walk and finding it so difficult. Micha wondered what the palace would be like. Daddy had told him that the king had sent for them and that was why he was wearing a new robe and new sandals.

The journey was a long one, but all that was forgotten now. The palace was really wonderful and Micha loved the king. His eyes had filled with tears when he had seen Micha. It was because he was so like Grandpa Jonathan, who had been the king's very best friend. Grandpa Jonathan had been killed in battle and the king had wept and mourned for him.

It was exciting sitting at the king's table. Daddy looked so happy, and every inch a prince. You

couldn't see his crippled feet under the king's table and the king had given him a place of honour. He was always to be among the princes, but he was to have the lands and the home that belonged to his father and grandfather. Micha was to go with the king's sons and the king had promised to show Micha some exciting places, such as where the great giant was slain with only a sling and a stone. The king had promised to instruct Micha in the art of using a sling. He was to learn to use a bow and arrow, too, and the king would show the place where Grandfather Jonathan had saved the king's life by shooting an arrow and warning him of Saul's anger. Yes, it was all so very wonderful and he was so happy. "Wouldn't it have been dreadful," he said to Ziba, the king's servant, "if we had refused the king's invitation?"

"Indeed my son," said Ziba, "it would have been a great sorrow."

Yes, sunbeams, Micha and his father were glad to come to the king when he sent for them. Do you know that we have an invitation to come to the King of kings? We miss so much joy if we refuse His invitation. Do you know the name of Micha's father? You will find it in 2 Samuel, chapter 9.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

THE JOURNEY UP—OR DOWN?

TWO MEN stood upon the side of a mountain. Above them towered the remaining heights, partly hidden among fleecy clouds. The ascent looked cold and forbidding, while the return journey to the warm plains below beckoned with almost irresistible force.

Should they continue up the mountain and face even more hazards in the snow and ice, or take the easy course—admit failure and return to the valley below?

They had started out together full of enthusiasm, but now, half-way up, the difficult climb had dampened their ardour. They began to wonder if it was really worth while.

After much discussion one man continued up, while the other returned to face failure and disappointment.

The ascent was more difficult now, because it had to be done alone. The reward, however, was great. The successful climber beheld great mountain beauty from the summit. It was so glorious that he alone could only enjoy it. His camera recorded only an outline of such beauty.

By G. A. W. PARTRIDGE

It is much the same with life. We either draw closer to God or we slide away. We hear the Gospel story and we sometimes set out with such tremendous enthusiasm, only to be disappointed because the Christian journey was not as easy as we thought it would be. Other folk struggle on, moving ever upward, not in their own strength, but in the power of the risen Christ—upwards all the time, nearer and nearer to God, until they behold His glory that is past all description.

"Look now toward heaven . . ." (Genesis 15 : 5).

We have so much patience with ourselves, why not borrow some of that and use it on others?

Our doubts are traitors and make us lose the good we fight to win.

In the spiritual warfare of today, nothing is of greater importance than to focus prayer on the need of the hour.

SEVENTH WORLD PENTECOSTAL CONFERENCE

The seventh World Pentecostal Conference is to be held this year in Helsinki, Finland, from June 23 to 28 (D.V.). It will be preceded by a short missionary conference. Delegates from all over the world are planning to be present.

The conference will be addressed by, among others, a British Pentecostal pastor, P. S. Brewster, minister of the City Temple, Cardiff, well known throughout the world for his revival and healing campaigns.

The conference meetings are open to all. Those who attend will be charged a nominal figure for registration, something which is done in many countries but not often in Britain. Donald Gee, who is the chairman of the advisory committee, extends a warm welcome to all who wish to attend.

Finland in the past few years has been blessed with great revival, and the Pentecostal churches have had wonderful times of refreshing from the hand of God. There are some 200 Pentecostal churches in that land and many of them have large memberships. They have sent hundreds of missionaries to all parts of the world.

The British Pentecostal Fellowship has arrangements for two tours in connection with the conference, one by air direct to Helsinki and another by train and boat, visiting Copenhagen and Stockholm en route. Rooms have been reserved in the beautiful "Tek City," which was built to house the competitors of the Olympic Games held in Helsinki. The "city" is situated among pine trees and the buildings are of the latest type. It is situated near to the conference grounds and a bus runs direct from the city to the conference. Two sightseeing tours of Helsinki are included in the tours, and if one so desires an optional trip to Russia to the city of Leningrad can be arranged by us. The price of the tour includes transportation to and from Helsinki, all hotel accommodation and all meals, plus the sightseeing tours. Those who wish to have further information should write to the secretary of the B.P.F., F. H. Coleman, 20 Clarence Avenue, London, S.W.4.

As the conference is to be held in June it is wise to write soon to avoid disappointment regarding accommodation.

Pray for the impossible! We do not test the resources of God—until we undertake the impossible.

BOOK REVIEW

Because You Belong to Christ, by A. J. Matthews. Victory Press, 2/- net (by post 2/2).

This book by Rev. A. J. Matthews, of Cheam, is designed to help those who have newly committed themselves to Christ, and deals with the problems young converts are certain to meet as they travel on the way.

I like the positive presentation of the Christian's position in Christ, for this will strengthen the faith of all who are young in the faith. The writer points very clearly the pathway the believer must tread to enjoy constant victory in the Lord.

It is the most practical book on this subject that I have read for a long time. I thoroughly recommend it as suitable to give to any new convert or anyone young in the faith. It will be a good tonic for any believer to read.—W. G. HATHAWAY.

FRAGRANCE AND HUMILITY

I NOTICED as I walked through the woods in my native England that the sweet perfume that often filled the air came from the lowly violet which was out of sight among the leaves. Yet its fragrance was by no means hidden, but was sensed by all.

And it is when we are "hidden away" in Christ that the perfume of a Christlike character and life sheds its fragrance abroad. Just as the house in which Mary poured the ointment upon the head of Jesus was "filled with the odour of the ointment" so the air is impregnated with the fragrance of a devoted life—a life lived in the *shade* where self is lost to view and Jesus appears in all His attractiveness and beauty. Oh, the fascination of a humble walk with God—of a life lived in His presence! W. E. MOODY.

ARE YOU READY FOR HIS COMING?

(concluded from page 55)

Paul to declare that he laboured in order to be well-pleasing unto God. With the same thought in mind, he wrote (1 Corinthians 9:24-27) that he was running to receive the prize, and so, lest he run uncertainly or fight as one who only beats the air, he disciplined himself so as to give his best to Christ.

In the light of the coming test, dare we be less concerned about the worth of our service? The following words ought to be the prayer of us all as we consider our building.

*Lord of the years that are left to me,
I give them to Thy hand;
Take me and break me and mould me
To the pattern Thou hast planned!*

God grant that, at the judgment seat of Christ, we may not be left looking upon the burned-out ruins of what we thought was ours!



Conducted by the National
Youth Director

STOP AND THINK !

By DEREK J. GREEN
(ELIM CHURCH, PONTYPRIDD)

IF YOU are not sure what these words mean, check in the dictionary! I know they are words that describe two things that are all too rare today. I was talking to a typical teenager a while ago and he said "I don't like to think!"—and as for stopping, well, the notices on the motorways and clearways are all too descriptive of life in general today: "No stopping."

At the moment I have been forced to stop—my little girl has fractured her arm, her mother is inside the hospital with her and I am outside in the car. The book I intended bringing to study is still on the mantelpiece, so I might as well think for a few moments—I'll think aloud if I may!

I remember once when I was quite a child my father declared "What a wonderful view," and with childish contempt I replied "What's in a view, anyway?" Now at last I am able to answer my own question. It is really quite surprising what there is in the view before me and what lessons can be learnt by linking these things with the spiritual view.

My first reaction is one of immensity, as I can see, I guess, for about five miles, hills and valleys of Wales. How majestic! It makes me feel like Isaiah, who saw the Lord "high and lifted up" when he said "Woe is me!" It makes me feel very small.

It has been said that distance lends enchantment to the view. I suppose it does in some ways, but there is a beauty about that rose-bed over there as I examine it in detail which I cannot discern about the distant hills. This helps me to realise that the God of the infinite is also the God of the minute. It is possible for us to be too far away from God to see Him in detail. Let us develop our lives in accordance with His plans. There are at the moment four gardeners weeding the flower beds and planting some more plants. It is amazing that the weeds (like evil thoughts and habits) grow easily, but

beautiful flowers must be cultivated according to the plan of the head gardener.

In the car with me at the moment is our other little daughter, just eight months old. Life has just begun and is so exciting; she plays with toys and dolls. I do hope she will soon start finding enjoyment in reality. Some people never do. After all, I guess that cars, television, motor-bikes, etc., are only adult toys and so often we miss the realities of life. Have you heard this?

"The folk who spend their days

In buying cars and clothes and rings

Don't seem to know that empty lives

Are just as empty filled with things."

There is a day school over there to help my little girl to learn, and a church just round the corner to help her spiritually. Unfortunately, at the moment it is out of sight, and to many people it stays that way. They go to any lengths to find education or wealth or pleasure, but will not even cross the road to provide for their spiritual needs . . . Hello! Here is my wife back again. How my thoughts have been wandering, but somehow I feel a little better because I had to stop and think. One final thought comes to my mind. It has started to rain, and I pray that God will water the seed thoughts I've planted in my mind (and yours) and bring forth much fruit! Let's get moving again!

Judson preached to the Buddhists in Burma for six years without a convert. When someone wrote to him after he had been there five years, to know what were the prospects for the conversion of the heathen, he wrote back, "As bright as the promises of God." Judson only had to be patient one more year! Then a mighty work began. If we are faithful to God, we safely leave the results to Him.

**OUR YOUTH
TARGET**

1,000 more in '64!



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Smith
(Minister of the Elim Church, Burton-on-Trent)

Monday, January 27th. 1 Chronicles 28:11-21.

"He will not forsake thee" (v. 20).

David must have received a mental picture in a vision from God of the layout and details of the temple—a kind of panoramic view—and with great care and precision he unfolds the plan to Solomon. Notice the meticulous attention to every detail. Gold and silver, not base metals, are used. Pure, unrefined, described the quality of the metal, from Ophir, famed for its precious gold. "By weight"—it was solid, not plated! It was under direct Divine inspiration and guidance that David planned and made provision for the building of the temple (v. 12). Notice two essentials for the service of God in verse 21, for there must be desire and ability, and notice which comes first: "every willing, skilful man."

Today's topic: Is my service purest gold—pure and refined, willing and able?

Prayer theme: Missionary enterprise needs your prayers.

Tuesday, January 28th. 1 Chronicles 29:1-9.

"Willingly" (v. 6); "great joy" (v. 9).

The immense importance of the work in hand is seen in the One for whom the temple was to be erected—not man, but God; Jehovah, and not a conglomeration of heathen idols. David had a great love for God's house—"set my affection" (v. 2)—and let us share it with him. He was not stingy with his provision. "Over and over" (v. 3) shows an overflowing experience—the Lord loveth a cheerful giver. David's personal contribution was considerable (v. 4), but notice the national collection in verse 7. The experience of Moses and the tabernacle is repeating itself in the account of the temple. It is encouraging when people respond to their leader's example of sacrifice. The emphasis is on the voluntary nature of the service of God—no conscription here! And notice the sequence, for see for yourself. "Who then is willing to fill the hand" is a better rendering of verse 5—it is idle hands that the Devil can fill with the work of mischief.

Today's topic: "Channels only, blessed Master." Am I a willing vessel?

Prayer theme: Pray for the world-wide witness of Pentecostal truth.

Wednesday, January 29th. 1 Chronicles 29:10-30.

"But who am I?" (v. 14).

The blessing of the Lord enriches without adding sorrow, according to the Proverbs, and David's life is an example of this fact. Any sorrows he had—and they were many—were the result of his own sins and those of others. Sin always brings sorrow. David's humility and acknowledgment of the glory and majesty of God is commendable. To be able to give to God's work is a privilege (v. 14), for the stewardship of wealth extends beyond the requirement of legal tithing—all must be His, including ourselves. Salvation is a "purse-and-all" experience. Verse 17 is not self-righteousness, but a true and honest confession of David's desire. The public worship of God is something sadly lacking in our land (v. 20). Look at the best way to die in verse 28: "days, riches, honour"—the ingredients of a successful life. One cannot be sure of days and riches, but honour can be the possession of all.

Today's topic: Goodness and mercy did bestow their blessings.

Prayer theme: Remember every Christian school-teacher in your devotions.

Thursday, January 30th. Song of Solomon 1:1-17.

"Thy name is as ointment poured forth" (v. 3).

The Song of songs, the apex of spiritual ecstasy, rich in oriental poetry and wonderfully descriptive language. No Jew under thirty years of age was permitted to read this book—not surprising, for though it is the most spiritual it is also the most sensuous if read with that intent. How often have the words of verse 3 lifted the soul in worship and adoration in the Saviour's presence. "Mine own vineyard have I not kept" (v. 6) is a warning to every servant of God—it is much easier to preach than to practise the high standard Christ expects. Beware of neglecting the spiritual life and personal walk, and one's family and home.

Today's topic: Do I know anything of the warmth of spiritual adoration?

Prayer theme: Pray for Christians on hospital staffs.

Friday, January 31st. Song of Solomon 2:1-17.

"My beloved is mine, and I am His" (v. 16).

As only portions of this book are being taken the presentation of the outline and theme would seem a secondary purpose, rather choosing, from the daily readings, thoughts to inspire and uplift the heart. Notice in the readings this week how many phrases from this book inspire the chorus writers and hymnists in their desire to lead God's people into the spirit of worship. Verse 4 is a typical example. In the grip of winter it is pleasant to have a reminder of better days to come—even in the natural realm. In other words, "if winter comes, can spring be far behind?" Apply this to your spiritual life if you are feeling discouraged. What spoils your fruitfulness in the spiritual life (v. 15)? How wonderful is the double assurance that not only does He belong to us but that we belong to Him (v. 16). The conversation between two souls knowing the sweetness and sanctity of human love is the nearest description of heaven's most precious experience—communion with Him.

Today's topic: "I love Him for just what He is"—that is true worship.

Prayer theme: Remember the Bible College staff and the students training for fuller service.

Saturday, February 1st. Song of Solomon 4:16; 5:1-16.

"He is altogether lovely" (v. 16).

One cannot say any more than our verse in describing the One whom we love. His perfection is of the whole person—this phrase is the sum total of all that precedes. The winds of adversity or prosperity or change should release the fragrance of a devoted life, the beauty of holiness (4:16). Spiritual fruitfulness is the only real satisfaction to the Saviour's heart (4:16). The eastern imagery of this book must seem over-descriptive to phlegmatic Anglo-Saxons, but even Solomon's song cannot fully describe the beauty of the Saviour or our love for Him. Only the purest of true love can, in some small manner, describe the love of Christ and His people.

Today's topic: "Let the beauty of Jesus be seen in me."

Prayer theme: Remember your minister in prayer.

Sunday, February 2nd. Song of Solomon 6:1-13.

"Beloved" (v. 1).

This word is found so often in this book, so descriptive—yet so overworked by some preachers! Look at another aspect of the witness of God's people—in verses 4 and 10. The very personal relationship of Christ and His people is stressed throughout, as in verse 3. Only the most spiritual believers will fully appreciate the import of this series of readings, and only then as the Holy Spirit sheds the floodlight of Divine revelation on His Word. His ministry is to make Jesus Christ "a living bright reality," and nowhere is this done more affectionately than in this simple love story.

Today's topic: Have these daily readings increased my love for Him—and how have I shown it?

Prayer theme: The elderly and the sick who are not able to gather in God's house today need our prayers.

COMING EVENTS

BECONTREE, Feb. 2. Elim Pentecostal Church, Green Lane. Visit of Charles J. E. Kingston. Subject: "Romance of the Bible." Sun. 6.30.

BURTON-ON-TRENT, Feb. 15. Elim Church, Moor Street. Sat. 7.30. Derby "Youth for Christ" Choir.

BURTON-ON-TRENT, Feb. 22. Elim Church, Moor Street. Sat. 7.30. Birmingham Male Voice Choir. Refreshments for visitors if prior notice given. Presbytery support welcomed.

CLAPHAM, Jan. 26. Elim Central Church, Clapham Crescent, Clapham Park, London, S.W.4. Missionary day. 11 and 6.30. Speakers: W. G. Hathaway (morning); J. K. McGillivray (evening—farewell service).

CLAPHAM, Feb. 2. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. 35th anniversary services of the London Crusader Choir (director: Douglas B. Gray). 11 and 6.30.

COULSDON, Feb. 2. Elim Church, Chipstead Valley Road, at 6.30. Farewell service for Peter and Shirley Kingston (and son John David), Wycliffe Translators, to Brazil.

EALING, Jan. 26. Elim Church, Northfields Avenue, W.5. Visit of J. H. McInnes (British Guiana). Sun. 11 and 6.30.

ISLINGTON, Jan. 26—Feb. 2. Elim Church, Lennox Road, Finsbury Park. Crusade for the deepening of spiritual life. Opportunity for those seeking the baptism in the Holy Spirit and Divine healing, conducted by Alex Tee, Suns. 6.30, weeknights 7.30.

KINGSTON-ON-THAMES, Feb. 15. Elim Church, Thames Street. Monthly rally. 7.30. L. S. Jackson and team from Guildford.

LONDON, Feb. 1. Metropolitan Tabernacle, Elephant and Castle. Sat. 7. Crusader conquest rally. Speaker: A. J. Chuter. "Have ye received the Holy Ghost?" Refreshments provided.

LONDON, Feb. 2. Elim Church, Holland Park Mission, Penzance Street, London, W.11. Visit of H. W. Greenway. Sun. 6.30. Special meeting in a series entitled "Christ is the answer." Conducted by E. R. Corsie.

LONDON, Feb. 6. Kensington Temple, Kensington Park Road (Notting Hill Gate underground). Memorial service for Hugh Redwood, O.B.E., by the Lord Bishop of Tonbridge. 1.15.

LONGTON, Feb. 1. Elim Church, Carlisle Street, Dresden. Oral Roberts film, "My Trip Behind the Iron Curtain." 7.30.

LONGTON, Feb. 8. Elim Church, Carlisle Street, Dresden. Meeting conducted by members of Elim Church, Silverdale. 7.30.

NEWHAVEN, Feb. 8. Elim Church, Bridge Street. Sat. 7. Monthly rally.

WORCESTER, Feb. 8, 9. Elim Church, Lowesmoor. Special missionary weekend with John and Mrs. McInnes (British Guiana). Sat. 7. Sun. 11 and 6.30.

"ELIM'S YEAR OF PRAYER"

Churches participating from January 27th midnight to February 3rd midnight:

Barry, York, Barnsley, Huddersfield, Mansfield, Long Eaton, Romford, Loughborough, Andover, Bognor, Bridgewater, Nottingham, Bridgend, Waltham Abbey, Garretts Green (Birmingham), Hastings, Rotherham, Sowerby Bridge, Knottingley, Preston Park (Brighton), The Lanes (Brighton).

ITINERARIES

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 8, 9, Worcester; 10, Malvern; 11, Kidderminster; 12, West Bromwich; 13, Muntz Street or Sparkbrook; 15, Graham Street; 16, Selly Oak; 17, Winson Green; 18, Weoley Castle; 19, Tamworth; 20, Longton; 22, Rugby; 23, Coventry; 24, Nuneaton; 25, Oldhill; 26, Dudley; 27, Blackheath; 29, Erdington; Mar. 1, Kingstanding.

The President, W. J. Hilliard, will visit churches in the Portsmouth Presbytery as follows: January 25, Andover; 26, Canada (11), Romsey (6.30); 28, Southampton; 29, Sholing; 30, Eastleigh; 31, Gosport; February 1, Ryde; 2, Portsmouth.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

Jan. 19, Epping prison and Theydon Bois; Feb. 2, Clapham (thirty-fifth anniversary); 8, Cambridge; 9, Holloway prison and Bethnal Green; 15, 16, Woodford; 21, Kingston-on-Thames.

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HERNE BAY. Kent. North London Presbytery of Elim Churches. Senior citizens' holiday week, May 14th to 21st, 1964, at Christian Holiday Centre, Herne Bay, Kent, set in ten acres of attractive grounds. Write for details of specially reduced terms (including s.a.e.) to Rev. J. Hyde, 100 Boundary Road, Chatham, Kent. C.669

ILFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people: evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

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BIRTHS

ROBERTS. On December 25th, to Mr. and Mrs. David Roberts, Worcester Elim Church, God's gift of a son, Stephen.

GEALY. On November 27th, to Marlene (née Squires) and Walter Gealy, God's gift of a son, Ian Caradog.

WITH CHRIST

PITCHER. On January 3rd, Mr. Hubert Pitcher, aged 70, beloved member of the Elim Church, Worcester. Officiating minister at funeral: William J. Maybin.

LADLOW. On January 6th, Emma Mahalah Ladlow, 86 years, beloved mother of Mabel, Constance, Kathleen and Clifford O. Ladlow (Methodist minister) and Gerald L. W. Ladlow, passed into the presence of the Lord. "Severed only till He come." Officiating ministers at funeral: J. Waterhouse (Methodist Church, Sheffield) and L. N. Knipe.

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"YOUTH CHALLENGE"

ABOUT ELIM
BY ELIM
FOR ELIM
First issue: January 1964 Price: only one penny!

YOUTH

THE ELIM EVANGEL

Vol. XLV No. 5

FEBRUARY 1st, 1964

6d.



*Opening
of the
new
Elim Church
in
Coatbridge,
Scotland*

*The opening ceremony was
performed by the President,
W. J. Hilliard, minister of
the Greenock Elim Church.*

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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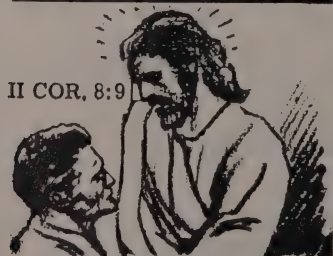
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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"
(Exodus 15 : 27).*

BIBLE VERSE



II COR, 8:9

For ye know the grace of our
Lord Jesus Christ, that, though
he was rich, yet for your sakes he
became poor, that ye through his
poverty might be rich.

EDITORIAL

The Living Word

NOT MANY believers are aware of the vital difference between the letter of the Word and the Spirit-inspired living Word. Certainly all Scripture is God-breathed, but apart from the living, pulsating life of the Spirit the Word can become letter only, and "the letter killeth, but the Spirit giveth life."

The difference is a clearly defined one. We may read the Word of God, and it is good to make ourselves acquainted with the content of Holy Scripture. Jesus did, and when necessary He could quote and use as a sword the living Word as He did with Satan in the wilder-ness: "It is written." If we know the Word and read it constantly, when occasion arises the Spirit will quicken into life some passage, some verse, some words, or perhaps some promise; then the Word *comes alive* and there is power, quickening power, in it for you.

I was walking to a Bible study meeting where I had to give a message. It had been a hectic time in the office all day, and in fact for many days. I had not had time to prepare a message, but as a servant of God I told Him of my need of a message and the people's need to be fed. As I walked, two words suddenly impressed themselves on my mind: "eternal life." I meditated on them as I walked. They *came alive* in my spirit, and when I got to the church I was ready to preach for half an hour—or more—on those two words.

I have preached many times since on that theme. Once in a Gospel meeting I saw fifty hands raised in response to the appeal after I had preached on that theme. It lives with me yet, and even now I could write a series of articles or preach a series of messages on that same theme.

It is while we wait before God and our spirits are attuned to listen to the voice of the Spirit that we sense those gracious, living cadences of the "sound of His voice." Then a few words will stand out from their context; they will *come alive*, and you recognise the voice of the Spirit speaking to you. Such an occasion is not only wonderful, it is transforming; it becomes not only something you "hear" with your inner spiritual ear, but an experience—an experience of God speaking directly to you!

Without such experiences of personal relationship with God, the Christian life can become colourless, burdensome, or even difficult; but with your spirit quickened by the life of God, your heart set asinging, your soul jubilant in God, how radiant the love of Christ becomes, how wonderful salvation and the boundless grace of God become to us. This is the abundant life Jesus spoke of. May we know more and more of the wealth and power of

THE LIVING WORD.

W. G. HATHAWAY.



Some of the congregation gathered outside for the opening ceremony.

New Elim Church opened in Coatbridge, Scotland

Report by
ARTHUR ANSTEY

WE SAW many queues at Christmas time, but it was wonderful to witness a crowd of people waiting outside a church on a Saturday afternoon in December. The opening day for the new Elim church in Coatbridge (Scotland) had been looked forward to for many months, and this enthusiastic crowd of about 300 strong were awaiting the great moment when the doors of this lovely new building would be opened. Cameras were in action both by the press and by amateurs, and the sun shone in favour like a heavenly spotlight of Divine approval.

Having watched this building growing steadily over the last few months, I was delighted to see the finished building so distinctive, impressive and attractive on its prominent corner site. The illuminated sign of "ELIM" shone out like a beacon and could be seen from a great way off, giving a warm invitation to the passer by.

The opening ceremony was fittingly performed by our President. It was a great moment for him, it was a wonderful moment for the supporting minister and friends, but it was an even greater thrill for Richard Lighton, the local minister, who had worked so enthusiastically with his church folk to see this lovely building now completed. As we stepped inside we were met by the warmth of a super heating system and admired the well-planned interior with its splendid lighting, spacious windows and well-furnished platform with blue curtaining and gorgeous array of flowers. In the centre of the blue carpeting stood a unique communion table especially designed and donated, bearing the inscription "In remembrance of Me." As our attention focused on this

centre-piece the local folk must have longed for their first meeting around the Lord's table in this new sanctuary. Every available seat was soon taken and "standing room only" was the report for the rest of the congregation.

As the afternoon service commenced the new electronic organ and the fine piano were voicing their harmony through the ministry of the instrumentalists, and the voices of the congregation blended to fill the house of the Lord with His praises. Mr. Lighton convened the gathering and called on the district superintendent, who gave us an appropriate word from the Scriptures. This was followed up by the President, who expressed appreciation for the fine work accomplished in Coatbridge. The Coatbridge Male Voice Choir ministered items which were much appreciated by all present. Mr. Lighton in his remarks thanked the many workers who had laboured with him over the past months and made reference to the labours of the evangelist, Alex Tee, who had pioneered the work.

Appreciations were expressed to the local minister and his flock, who had overcome many difficulties which would have delayed the completion of the building, and it was gratifying to witness the harmony of minister and flock. After a wonderful tea provided by the Coatbridge folk in a nearby church the congregation soon rallied back for the evening service.

Visiting evangelist John Woodhead, who had been invited for special meetings, gave the opening message and we received a graphic picture of the work of the Cross of Christ through his powerful ministry.

A local vocalist and the male voice choir once more delighted our hearts with the songs of Zion, and then the President rose to minister the final message of this great day. Speaking from John 17 on the unity of the Church of Christ, he exhorted all present to harmonise in the work of the Lord and pin-pointed some very precious gems of truth on this theme.

With the closing prayer we lifted up our hearts in gratitude to the Lord for all the labours and sacrifice that had preceded this great opening day, and we desired of Him that this church should become a birthplace of precious souls and that to Him should be ascribed all the glory.

THE FOLLOWING report is from the *Airdrie and Coatbridge Advertiser*:

Standing room only at first service

NEW ELIM CHURCH OPENED

"The new Elim church was opened in King Street, Coatbridge, recently by W. J. Hilliard, President of the Elim Churches.

"Two services were held during the day and among the speakers were W. J. Hilliard, F. S. Frost, superintendent of the Scottish Presbytery of Elim Churches, and John Woodhead, a well-known evangelist.

"The convener at both services was Richard Lighton, minister of the church.

"At the afternoon service people congregated in King Street for the big moment when Mr. Hilliard would officially open the church. Once inside, the huge congregation faced a seating problem and at

the end it was a case of standing room only—even though people were sitting on carpeted steps.

"Mr. Lighton, in his tribute to the congregation who helped with the church when it was being built, said he was very pleased to see so many members of the congregation present.

"The minister paid tribute to the work of Mr. John Angus, Airdrie, the architect, for the excellent job he made of the single-story building.

"He paid tribute to all the people who had helped in any way to get the church ready for the opening, with special mention of Mr. John Hare, the son of one of the members, who laboured for many months on the building.

WORKED SINCE MAY

"Mr. Lighton added: 'There are some of the menfolk in this church who worked on the building since May and the nights they missed or could not attend in some cases can be counted on one hand, and it is to these men that I would like to say thank you.'

"Mr. Frost, in a short speech, wished the members of the church all his blessings with the new building and continued: 'Two weeks ago I visited the church, and since then a transformation has certainly taken place.'

"Mr. Hilliard, in his address, said that Mr. Lighton had been thanking everyone for the work they had done and added: 'I am sure I talk for everyone in the congregation when I say a word of thank you to Mr. Lighton for the work he has done. Some of us remember the Elim work in Coatbridge, and the first evangelistic campaign in the town. Many

(concluded on page 70)



The new church, situated on a prominent corner site in this large industrial city in one of Scotland's most thickly populated areas. Its modern design is attractive and the interior well planned.

London Crusader Choir's Thirty-fifth Anniversary

JANUARY 1929 on a Monday evening found about seventy Elim Crusaders gathered in the old Elim Tabernacle, Clapham, London, for an inaugural meeting called for the foundation of the London Crusader Choir. They came from several Elim churches in the London area and the then National Youth Director, the late Pastor E. C. W. Boulton, outlined the purpose of bringing into being such a group of mobile musical evangelists in order to fulfil the vision and project envisaged by the founder-conductor, Pastor Douglas B. Gray.

Early beginnings brought their difficulties and misunderstandings, but determination and duty to purpose brought this dauntless band through to times of maturity and usefulness so that it has won the admiration and affection of people in many parts of the world, and made a contribution to the kingdom of God and the cause of evangelism.

The Choir's first public appearance was in the Royal Albert Hall on Easter Monday, 1929, when they sang solo items as well as joining with the

massed Elim Crusader choirs. From those early days history has been made that possibly has made the Choir foremost in Gospel song evangelism in this generation. There is scarcely a corner in the British Isles that has not welcomed the Choir, whether in the great cities such as Edinburgh, Belfast, Cardiff and Dublin, or in the remotest village or hamlet, where the Choir has not ministered with utmost sincerity and enthusiasm. Lands afar off, too, have welcomed the "L.C.C." and whether in Paris, New York, Washington, Ottawa, Montreal, Niagara, Tennessee, Oslo, Copenhagen, Berne, Stockholm, Geneva, the Channel Islands, etc., the warmth of Christian fellowship and opportunity of ministry will ever be remembered.

The Choir leads in radio and television broadcasts over the national networks in our own country as well as regularly broadcasting through transmitters throughout the five continents. Added to this is the ministry of evangelism through gramophone recordings. At the present time some twenty-five discs are



The London Crusader Choir at the great Easter meetings at the Royal Albert Hall, London, 1963.

available. These are regularly used not only on radio but in hospitals, eventide homes, homes and churches everywhere and so frequently in H.M. prisons. The ministry in British prisons is quite outstanding. In thirty-one years (1933-64) well over 900 prison visits have been made to some forty-five establishments and with results deeply moving and rewarding. Contributions to the mission field as well as to full-time service in this country have meant the going of about twenty-five or more members from the ranks of the Choir to service in these special spheres. In all this giving and receiving and for the opportunities for such a ministry we can only give glory and render thanks to Him for the privilege of such a calling and vocation.

The present-day personnel continues this vigorous crusade with unabated enthusiasm and loyalty to the cause and charge handed on from those members of earlier days. Whether in rehearsals or devotional gatherings and public festivals the Choir remains true to the message of the Gospel and the acknowledgment of the presence and power of the Holy Spirit's ministry in the midst.

The year just concluded was yet another chapter full of intensive endeavour. This period covered part of the presidential year of their leader and their sup-

port was magnificent, including the period of one of the bitterest winters of our generation. Yet they fulfilled their programme with great commendation. Tens of thousands of miles travelled by land, sea and air, and in all the comings and goings the good hand of the Lord has graciously sustained and strengthened oft-times tired and weary ministers of music.

Now in a new year, 1964, once again they hope to meet many more of the Elim family and visit our own churches as we act in co-operation in evangelism with other Christian endeavours. The year is already heavily booked and includes another overseas visit, this time to the Pentecostal churches in Holland, Germany and Belgium.

Thirty-five years of uninterrupted service of Christian ministry. Well may it take its toll on some as the years so swiftly pass, for no other Gospel choir of our time engages in such an aggressive and diverse ministry of this kind. We solicit the interest and prayers of our readers and friends everywhere, for the demands are great on time, on physical output, on material resources and the pressure and earnestness to maintain both musical and spiritual essentials. On we must go "till He the invisible Leader says stop."

SPRINGBOURNE SISTERHOOD

Yesterday, and that means a Wednesday early in January, the members of the Sisterhood at Springbourne Elim Church, Bournemouth, together with a few invited friends, sat down to a hot roast dinner, prepared and served from the lovely remodelled and redecorated kitchen which was rebuilt as part of the enlargement to the church premises here, the other parts being new modern toilets and a tarmacadam car park which take the place of the pair of old cottages that previously stood on the site.

The dinner was preceded by a fellowship gathering, and then at 4.30 p.m. the dinner was served. This was followed by the showing of a film, "The Voice in the Wilderness," presented by the Lychett Minster Film Unit, sponsored by Lady Madeleine Lees. The production entailed no engagement of "stars," but all the "actors" were local people, chiefly villagers of Lychett Minster, Dorset. This same unit is now engaged on the production of a film version of Handel's "Messiah," a tremendous task. The film we saw and the one now being made are under the direction of Roy Gornold.

The work of the church here goes steadily forward under the able leadership of Pastor and Mrs. A. V. Gorton, Mrs. Gorton being president of the said Sisterhood.

AN APPRECIATIVE MEMBER.

NEW ELIM CHURCH OPENED

(concluded from page 68)

of you were there that first night. We thank God for this magnificent new building and are grateful to the congregation and the people of Coatbridge.'

THE GREAT OASIS

"Speaking about the Elim movement, Mr. Hilliard continued: 'Mr. Lighton has asked me to say something about the Elim fellowship. Elim is the great oasis in the desert where the children of Israel rested during their flight from Egypt to Canaan. Every Elim church is an oasis in the desert.

"The Elim Church was founded in Monaghan in 1915 by the late principal, George Jeffries, whose memory we all honour, and from that time on the work has spread throughout the country and to other lands.

"We will soon be celebrating

THE JUBILEE

of the movement in this land, and it will be a wonderful occasion, I can promise you.'

"Mr. Hilliard wished Mr. Lighton and the congregation good luck with their new church.

"Also present at the service was Coatbridge Gospel Male Voice Choir, under its conductor, Mr. John Scoln. The organist was Mr. William Scoln."

"LIKE A FIELD FURROWED!"

By HUGH SAWYER

"I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the Lord God will help Me, therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed" (Isaiah 50:6, 7).

JESUS CHRIST set before the world a shining example of love personified, a love unequalled throughout all the annals of Christendom, displaying self-determination so set in its purpose as to be likened as unto a flint, utterly disregarding of self, insomuch that He patiently withstood the sadistic plucking of the fine golden hairs from His beard without flinching. Neither did He turn His face away from the brutal soldiers who so callously stained His features with their foul spittle.

This wonderful Jesus, Son of man but Son of God! They crowned His fair head mockingly with a wreath of bayonet thorns, and even draped Him in a royal purple robe, momentarily hiding from their lust-filled eyes the lacerated flesh still quivering from the scourger's lead-tipped lash; but Jesus opened not His mouth in protest as, gazing sadly but suffering silently, He bore the intense pain searing His burst back, the open wounds of which, as described by an eye-witness, were as a field furrowed. Then they crucified Him!

In the midst of His agony He cried to His God: "Father, forgive them, for they know not what they do." Amazing love, flowing as freely as the blood from His jagged wounds, covered that howling mob—but they did not know! Never again can any man in this so-called civilised world say "I didn't know," because this Calvary drama is common knowledge today, even to those who couldn't care less!

The greatest love known to mankind, even surpassing the love of a man for a maid, is mother love. Yet this self-sacrificial emotion throbbing in the maternal breast falls far short of the paternal love of Almighty God. The calculations of the keenest human intellectualism cannot register the depth of God's love for sinners; neither can it fully understand His utter abhorrence of sin committed by man. Yet again far beyond human comprehension was His anguish, as from the heavenly heights, surrounded by His silent, sorrowing angels, He surveyed the earth beneath, witnessed the savage treatment meted out to His beloved Son Jesus as He, becoming the sport of sadistic minds, hung forlorn, pinned to die upon that roughly hewn wooden cross enduring unresist-

ingly the hatred and streams of vile abuse hurled at Him.

This calm bravery patiently displayed by Jesus in the face of a mock trial with death already assured merits universal admiration, especially when we realise that the majority of acts of bravery are carried out on the spur of the moment, leaving no time to think of the risk incurred. This can in no way be compared with the cold and resolute predetermination of the Lord Jesus. Ample proof of this determination is revealed in the oft-repeated statements made by Jesus during His ministry, such as "My time is not yet come," or "Mine hour is not yet." Jesus came to take upon Himself the death penalty for sin, so that all repentant sinners could be saved, and He was determined that nothing whatsoever should deter Him.

The horrors of His fate when that day did come must have weighed heavily upon our Lord as He unceasingly sought to do the will of His Father, but not even His bitterest critic could say that He ever showed any signs of despair. Despite His own difficulties, Jesus must have inwardly rejoiced, knowing that He had so much to give, so that from a heart overflowing with love He was able to say, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for My yoke is easy, and My burden is light."

This wonderful invitation, open to all, carries with it the inward peace that only God can grant. It rejuvenates the weary soul, giving it a new look, inasmuch that the cynical observation that religion is only a dope, drugging the minds of all who practise it, will indeed prove to be a fallacy, because the overcomer will have drunk deep of the waters of life and found them sweet.

*Fall's many hued and vibrant colours
Show myriad beauties of my lovely Lord—
And viewing Him in all His fulness
I grow and glory in His precious Word.*

ONE OF THE great attractions of London is its wonderful and world-renowned sky-line. From its miles and miles of streets and its millions upon millions of tiles and slates, from its intriguing mixture of architecture, there rises, piercing the sky, a great collection of domes, pillars, towers and spires belonging to buildings and monuments that make up this fascinating picture, the sky-line of London Town.

Just now London is experiencing great difficulty in spreading and sprawling across further acres, and it is reaching upward and skyward in a great effort to house and accommodate its multiplicity of business houses and its increasing multitude of people. In the performance of this it is piling up a brand-new set of additions to this fascinating feature of London. There are the new B.O.A.C. building, the vast sky-scraper at Waterloo belonging to the Shell Oil Company, the dominating pile of the great Hilton Hotel with its fabulous pent-house in the West End, the great Milbank Tower at Westminster, the new Post Office building with its proposed revolving restaurant, to mention but a few of the host of towering buildings threatening to dwarf and in some cases even to obliterate by their great masses of steel, concrete and glass the old, cherished and familiar landmarks.

I am in no way opposed to the erection of these new buildings, but it is of the old and well-loved buildings and monuments that I would write as I seek to bring you a bird's-eye view of the glorious spires, entrancing towers, romantic riverside palaces, and noble bridges stretching from bank to bank across the River Thames, the varied ingredients that go into the making of this enchanting sky-line of London.

There are 1,000 monuments scattered about London, but there is only one Monument; it is so famous that a railway station has been given the same name. The Monument stands, 202 feet of fluted column rising up out of narrow streets and lanes, commemorating the Great Fire of London in 1666. Its height of 202 feet was determined by its distance from Farymor the baker in Pudding Lane, where on September 23rd the great fire began.

It was designed by Christopher Wren at the express desire of Charles II and it took six years to build, from 1671 to 1677.

If you appreciate a long, weary climb up 345 stairs, you can pay your money and in semi-darkness tread the weary, dreary round and round and round of the winding stairs until you eventually come to the platform almost at the top (it is caged in with iron rails). The tower is topped with a metal vase crested with gilded flames. I am sorely tempted to

LONDON'S SKY-LINE THE MONUMENT

By F. J. SLEMMING MINISTER

tell of some of the many items of interest connected with the Monument, but I will refrain as I will include them in a later article about the Great Fire of London.

Another famous column and an outstanding landmark is Nelson's column.

Nelson's column stands in the centre of Trafalgar Square. As its name informs you, it commemorates Lord Nelson. The column rises 176 feet into the air and bears a seventeen-foot statue of Lord Nelson. It was erected in 1840 to 1843, rising from a square pedestal thirty-six feet high, each corner of which is ornamented by one of Landseer's gigantic lions. The lions were set up in 1868 after many promises of their erection. This great square base is well known to many of us in the Elim churches; it has become familiar ground to us because this great pedestal becomes the platform from which is sounded forth our Pentecostal message each Easter Monday morning.

The Nelson column is some sixteen feet less in height than the Monument, nevertheless it stands out as one of the better-known and most familiar of the sights on the London sky-line.

The steeple of St. Bride's Church next demands our attention.

St. Bride's Church stands at the back of Fleet Street; the old church was of great antiquity but was swallowed up in the Great Fire of London. Rebuilt in 1680, it was completed in 1703. Built in Italian style, the tower and the spire were considered to be among Wren's masterpieces. It cost £11,450/5/11. The steeple was originally 234 feet high but in 1764 it was struck by lightning and so damaged that its height was reduced by eight feet.

The Houses of Parliament are the next to be seen. Standing on eight acres, it is probably the largest Gothic building in the world. The great clock tower with Big Ben for its bell is forty feet square and 320 feet in height; the massive Victoria Tower is seventy-five feet square and rises to a height of 340 feet. Across the road from the Houses of Parliament you see Westminster Central Hall, boasting the third largest dome in London. It has a diameter of ninety feet and the height to the lantern is 220

Y-LINE AND OSPEL

(eighth in a series)

OF THE ELIM CHURCH, OXFORD

feet. Where the Westminster Central Hall now stands was previously the site of the Westminster Aquarium.

The campanile of Westminster Cathedral stands up 273 feet, and its balcony has been the objective of several would-be suicides. In 1925 it witnessed a ghastly tragedy when a woman threw herself and her three children into the street below. Death was instantaneous.

The spire of St. Martin's Church is yet another well-known lofty and handsome spire, overlooking the north-east corner of Trafalgar Square. This, too, replaced an earlier edifice. Building began in 1721 and was completed in 1726; George I gave 100 guineas to the workmen in addition to the £29,000 he contributed toward the cost of the building and to the organ.

As we look over this great sky-line of London we see also the great Tower Bridge, with its raised footway 142 feet above high water and reached by stairs built in the Gothic towers standing 120 feet from the river piers, and like some grim backcloth the gaunt outline of the Tower of London. We take in our view the Shell-Mex building on the Embankment, and, oh, a score of others all worthy of mention, and yet for me the sky-line of London is dominated by two great and most famous buildings that never cease to arrest my attention; whenever I see them or hear them spoken about I am automatically reminded of the great message of the Gospel that is proclaimed by them. I speak of the great St. Paul's Cathedral and the Old Bailey.

The Old Bailey is the Central Criminal Court. Its name is somewhat obscure; it stands on the site of the old and infamous Newgate Prison. Here outside the debtors' door of Newgate Prison, which is now the entrance to the Central Criminal Court, public executions took place; the first was on December 9th, 1783, when ten malefactors were hanged, the last was on May 26th, 1868, and was the hanging of a young Fenian who had tried to blow up the Middlesex House of Retention. The Old Bailey is built of Portland stone and cost in the region of £300,000; it was erected 1902-7 and was designed by Mr. E. W. Mountford. The building rises to a lofty tower terminating in a dome and a lantern and crowned with a gilt figure of Justice with out-

stretched arms holding a sword and a balance. The figure is sixteen feet high, its head being 212 feet above the level of the street. It is the work of F. W. Pomeroy, A.R.A., who also sculptured the figures of Truth, Justice and the Recording Angel over the main entrance, where appears the motto "Defend the children of the poor and punish the wrongdoer," which is the prayer book version of some words taken from Psalm 72.

What tremendous and dramatic trials have been conducted beneath this great dome as men have argued, debated and pleaded in the interest of justice. Just a little way off I see the top of St. Paul's Cathedral and there 365 feet above the pavement her great symbol stands out against the sky, a great gilded cross. Each of these buildings deals with sinners and sin. The Old Bailey's figure of Justice with sword and balance finely poised says that sinners justice will receive, while the great cross at the top of the dome of St. Paul's declares that sinners Jesus will receive.

In the Old Bailey a man may be saved by the oratory of an advocate, but from the pulpit of St. Paul's a man may hear the Word of the living God. "We have an advocate with the Father, Jesus Christ the righteous . . . He is the propitiation for our sins." Here a man may hear of the mercy of God that brings salvation. Should God dispense absolute justice, and only justice, and were we to receive the just reward for our sins, we should die and die eternally, for "if Thou, Lord, shouldst mark iniquity, O Lord, who shall stand."

Should God dispense absolute mercy that would put an end to moral government, but God is infinite in righteousness and mercy, for righteousness and peace have kissed each other in Christ Jesus. Christ has suffered, the just for the unjust, that He might bring us to God. I cannot fathom the nature of justice, I can only leave the seeming injustices of life in the hands of the all-wise, all-loving, almighty God; I can appreciate His mercy, for at the cross of calvary I see,

Mercy there was great, and grace was free,

Pardon there was multiplied to me;

There my burdened soul found liberty—at
Calvary.

You can have mercy, you need mercy, will you accept God's mercy? Then at the last you will not be confronted with the relentless figure of Justice with sword and balance, but with the Cross, and on the throne of God, Jesus your Saviour.

There for me the Saviour stands,
Shows His wounds and spreads His hands.
God is love—I know—I feel
Jesus lives and loves me still.

THE QUESTION OF THE AGES

By H. H. BARBER

[Minister of Calvary Temple, Winnipeg, the oldest Pentecostal assembly in Canada. A great church, presenting a fine witness to the Lord Jesus Christ.—Ed.]

A LAWYER some time ago built himself a costly tomb and in preparation for his death wrote this epitaph which is cut on the stone of the tomb :

"Is there beyond this silent night an endless day?
Is death a door that leads to light? We cannot say.
The tongueless secret, locked in fate,
We do not know. We hope and wait."

Omar Khayyam in the eleventh century rhymed his doubts in the Rubaiyat :

"Into this Universe, and why not knowing
Nor whence, like water willy-nilly flowing ;
And out of it, as wind along the waste
I know not whither, willy-nilly blowing."

This is the language of human uncertainty as to life beyond this world.

"If a man die, shall he live again?" (Job 14 : 14). The question comes crashing down the centuries. Men in every age and clime have asked it. Through their tears, burdened with sorrow, bereft of loved ones, men turn pale faces into the shadows and ask, "If a man die, shall he live again?"

Science has no answer

The agnostic says we cannot know, we can only wait and hope. The materialist answers, "No, life is but a function of the brain. When physical death comes it's all over." Science has no answer. It deals with things that are seen, and can tell us nothing about things unseen. Paul tells us that "man by wisdom knew not God" and by the physical sciences we cannot expect to learn anything about the unseen.

The materialist, the agnostic and the scientist have been consulted. Let us now get Christ's answer. "If a man die, shall he live again?" You have heard the words of John 14 : 1-3 again and again: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

These are the words of our Lord just before His trial and crucifixion. The answer is clear. For God's children there is the Father's house, the Father's presence, the Saviour's return. Beyond the portals of death is glorious fullness of life. But what about the unbeliever? Does he die like a dog never to waken again, or does personality survive rigor mortis and the casket and the grave? In Hebrews 9 : 27 we read:

"As it is appointed unto men once to die, but after this the judgment." And in Revelation 20 : 12 : "I saw the dead small and great stand before God."

The Afterlife

It is important that we think straight on this business of death and the afterlife. We are not earth-bound creatures born for a day, then to vanish into nothingness. Rather the Bible is clear that we are personalities dwelling in physical bodies for this earthly sojourn and then living on beyond.

When John Quincy Adams was eighty years old, he met an old friend on the streets of Boston, who shook his trembling hand and said: "Good morning, and how is John Quincy Adams today?" "Thank you," replied the former President, "John Quincy Adams is well, sir, quite well, thank you, but the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well." It is good to keep in mind that your body is but the tenement of your immortal spirit.

Great advances have been made in medical science in recent years. The average life span on this hemisphere has grown wonderfully. And we are thankful. But I wonder if we put as much value on the development of the inner self as we do on the repair of the house in which we live. Jesus said: "Fear not him who destroys the body [and after that there is nothing he can do], but rather fear him who can cast both body and soul into hell."

If we remember that we are souls living in clay bodies, our sense of values may change a bit. The greatest tragedy then is not sickness or disease or even death. The supreme tragedy is to neglect one's soul. For after all, the body lasts for threescore years and ten, but the real you lives on and on and on. That is why Jesus said: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Job's question answered

We began by asking the ancient question: "If a man die, shall he live again?" The Bible says an

emphatic "yes." It is not all of life to live or all of death to die. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1).

No, death does not end it all. "Christ died, yea, rather is risen again" and has "brought life and immortality to light through the gospel." Jesus said,

in John 5:28: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

If a man die, shall he live again? Yes. *Have you made preparation to meet God?*

Pentecostal Testimony.

Women's column

By GLADYS GORTON

LETTING OFF STEAM

I KNOW there are many women who will not consider having a pressure-cooker because they are afraid to use one. I have one. I find it very helpful at times, but do not use it regularly. It is really excellent for cooking a piece of ham and for doing a Christmas pudding. I was cooking a pudding in the pressure-cooker and had it timed and regulated, but a few minutes before it should have been cooked (something or other happened; I can't remember what at the moment, for life in "the manse" has many interruptions!) I was startled to hear the pressure-cooker letting off steam. I rushed into the kitchen, all of a tremble, but the hissing had ceased. As I went to take it from the heat I knew there had been an accident, as on the oven I saw two tiny pieces of metal. The fusible plug had burst from the cooker's cover. The fusible plug is specially designed to prevent damage to the pressure-cooker should it be allowed to become overheated or to boil dry—it acts as a safety valve. This is exactly what happened. We were able to buy a new plug and it is in perfect working order again.

Some folk easily give vent to their feelings by "letting off steam" without any regard for those with whom they live. I am thinking of the non-Christian, of course, but if a Christian who is under extreme pressure gives way never remember it against them. Perhaps if you had the same experience under the same conditions and tension you might never have endured it. Moses, who was very meek, disobeyed God when under great stress by striking the rock twice. God did not cast him off or destroy him because he had failed Him this once. Paul too knew something about "pressure," for he said: "cast down [under pressure], but not destroyed" (2 Corinthians 4:9).

If somebody you know needs to "let it all out"—a safety valve—become a burden bearer and let them unload on you. This honoured ministry is all too rare, but it is desperately needed. She said to me: "I reached boiling point, my nerves were at a pitch. I just had to let it all out to someone. I feel better now." When tragedy or sorrow comes to some they bottle it all up and cannot give vent to their deep distress, but in time by some form or other nature acts as a safety valve. Best of all it is balm indeed truly to call upon the Lord, the greatest of all burden bearers (Psalm 34:17, 18).

A woman who had lost a loved one went out one dark, stormy night. The rain beat against her; she battled with the wind; she heard the roar of the angry sea as she walked along the lonely promenade and *there* she cried to the Lord. Her voice was lost in the raging storm, but *He* heard and a great calm came to her soul. God will never leave you beyond His time limit, but in the trial (pressure) will make a way of escape (1 Corinthians 10:13).

LESSONS FROM THE WHEAT PLANT

Exquisite are the lessons of *wheat*. (1) Unlike Israel's emblem, the fig tree, which with roots driven deep into earth abides deeply rooted in this world, the Church is a fragile annual with little physical power to resist earth's storms, and passing rapidly from the earth in successive harvests. The Church's garner is a better world. (2) Wheat dies downward as it ripens upward; the stalk and roots are dead as the grain is ripe: so the soul that dies to earth is the soul that ripens to the throne of God. It is the sanctity of the relaxing grasp. (3) A ripe wheat field is a field of bowed heads, while ripening tares remain stiffly erect: the heavier our load of grace, the lowlier will be our faces. (4) Sun after sun smites its burning into the grain, and turns it to sweetness; trial, for God's child, is the burning of his Father's sunshine. (5) Wheat ripens by absorbing light: to abide in our Light is to bear much fruit: *abiding* means *ripening*. Jesus said, "He that abideth in Me, and I in him, the same bringeth forth *much fruit*" (John 15:5).



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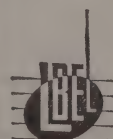
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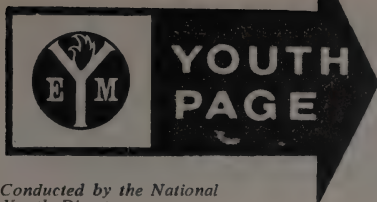
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IT'S BRIXTON and Eastbourne!

Conducted by the National
Youth Director

Each year we find it very exciting to work out the winners of the Shield and of the Diploma for the Sunday school examination. As the top ten are recounted and cross-checked the enthusiasm reaches new heights. We are pleased to announce that our **Brixton** Sunday school has won the shield and that **Eastbourne** Sunday school has won the Diploma. Hearty congratulations to you both!

Once again there were well over 2,000 entries for the examination, and of that number there were two scholars who received 100 per cent. One was Jeanette Dorothy Eske, aged thirteen years, who lives in London and is the first upper intermediate scholar to win full marks for a number of years. The other was Jean Field, aged nine years, who lives in West Bridgford. Well done, both of you! It is also very interesting to note that the runners-up for the Shield come from all over the British Isles. The order is London, Ireland, Scotland, England, Channel Islands and Wales.

Here are the top ten and their scores.

| SHIELD | | DIPLOMA | |
|--------------------|-------|---------------------|--------|
| Brixton | 18.40 | Eastbourne | 82.055 |
| Newtownards | 17.25 | Caerphilly | 81.416 |
| Dundee | 16.63 | Greenock | 80.242 |
| Chorlton-cum-Hardy | 16.51 | Ulster Temple | 80.237 |
| St. Peter Port | 16.24 | Swansea (Cadle) | 80.192 |
| Vazon | 15.91 | Bradford | 80.059 |
| Ballysillan | 15.71 | Southport | 79.909 |
| St. Helier | 15.69 | Hull (Mason Street) | 79.900 |
| Lisburn | 15.35 | Barry | 79.550 |
| Swansea | 14.69 | Kidderminster | 79.461 |

As always, we have a few answers which will make you smile. Here are two:

Q. There were seventy palm trees at Elim. What else was there?

A. Forty lemon trees and thirty banana trees.

Q. Describe the ark made for Moses.

A. It was like the Woolwich ferry.

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★ **Easter Monday**

March 30th, 1964, 3 and 6.30 p.m.

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Pray now — Plan now — Book soon

The Family Altar

Scripture Union Portions. Notes by Kenneth Smith
(Minister of Elim Church, Burton-on-Trent)

Monday, February 3rd. John 1:1-14.

"And we beheld His glory" (v. 14).

This prologue takes us beyond the manger and Bethlehem, and the visit of the shepherds and the wise men—into eternity, before even the dawn of creation. It is a fitting opening for this "spiritual Gospel" which is so distinct and different from the other three records. The divinity and deity of Christ are both presented, for He is not only the Son of God, He is also the God the Son. Many who profess the former will not accept the latter truth. These verses must be read slowly and often for the majesty and glory to inflame the heart. Notice the distinction between "the world" and "His own"—the people of Israel—in verses 10 and 11. "As many"—Jews or Gentiles. "Power" (v. 12)—the right or the privilege. Human generation has no part in the act of regeneration (v. 13). "Dwelt"—"tabernacled" (v. 14). He was more than a symbol of the Divine presence, He was the substance, grace and truth—a beautiful combination.

Today's topic: "I have seen the face of Jesus." Have you?

Prayer theme: May I see the living Word, through the written Word, by the spoken word.

Tuesday, February 4th. John 1:15-28.

"He hath declared Him" (v. 18).

John knew his mission as the forerunner of God's Christ—no doubts yet, they came with the depression of Herod's dungeon. His boldness in associating his ministry with the messianic prophecy in Isaiah is remarkable. Notice the two great eras in God's dealing with men in verse 17. Law—"do this and live." Grace—"look and live." In verse 18 is seen one aspect of the purpose of Christ's coming, to reveal His Father, and how wonderfully He did this in every word and action. Religious formality will strangle any revival, and here are the beginnings of the conflict which led to Calvary.

Today's topic: Does my witness point to Christ?

Prayer theme: Remember your weekly prayer meeting.

Wednesday, February 5th. John 1:29-42.

"Behold the Lamb of God" (vv. 29, 36).

John stresses two facts twice in this short reading—the sacrificial nature of Christ's death for a sinful world and his own ignorance of God's Messiah until he received Divine revelation—"And I knew Him not" (vv. 31, 33), although they were related through their mothers. It is possible to live in Christ's presence and not really know Him until the Holy Spirit reveals to us personally the Saviour. God's revelation was unmistakable—"and I saw" (v. 34). John needed much grace to see his disciples leave and follow the Master, but he knew his place and purpose in the plan of salvation—a herald with the glad tidings. "Come and see."

Today's topic: Do those in my family circle know the truth of Christ through me?

Prayer theme: Remember in your prayers those who have the responsibility of Christian parenthood.

Thursday, February 6th. John 1:43-51.

"Findeth" (vv. 41, 43, 45).

This suggests a deliberate policy of personal witness, for though this is the least attractive form of evangelism it is the most fruitful, and the most obvious method. "Each one reach one" certainly applied in this chapter. Notice the order: verse 43 shows a seeking Saviour, then a seeking soul-winner. Look at Philip's boldness in linking Jesus with the messianic prophecies of the Old Testament. He had not read, or applied, the prophecy concerning the virgin birth in Isaiah, for he spoke of Jesus as the son of Joseph—a natural mistake. Look at Nathanael's scepticism, for this Man was only a north-country peasant—Nazareth, of all places! "Come and see"—the same invitation to have a

personal encounter. A Jew with no guile—remarkable indeed for a son of Jacob, the old twister! Christ commends Nathanael for his open character, and reveals His knowledge.

Today's topic: The theme of a witness is "We have found Him."

Prayer theme: Remember the staff of Elim Headquarters in your prayers.

Friday, February 7th. John 2:1-12.

"Whatsoever He saith unto you, do it" (v. 5).

Christ was no hermit or recluse, for indeed He was later to be sharply contrasted with the rugged John the Baptist, and called a "winebibber." It is possible to be "in the world, but not of the world," but the tragedy is often that those who use this expression seem very "other worldly." Treating others as if they had "spiritual measles" is hardly the way to win them, though this does not mean that we may compromise our principles in any way. Christ mixed with the people in their joys and sorrows, yet His principles were rigid. Verse 5 is a good spiritual principle to adopt for our lives. The expression "woman" must not be regarded as offensive in any way. "Mine hour is not yet come"—Christ knew His destiny, and that would lead to Calvary. Beware of any attempt to rob this miracle of supernatural power, for its purpose is shown in verse 11—"manifested forth His glory." The miracles recorded in this Gospel are carefully selected, and the word "semeion" is used—they were definite signs, each having a distinct spiritual lesson to teach.

Today's topic: Christ adds "spiritual plus" to life. The ordinary becomes extraordinary!

Prayer theme: Pray for Christian doctors and members of the nursing profession, that in their calling they may be used of Him.

Saturday, February 8th. John 2:13-25.

Christ did not lose His temper, as some often claim. Here was controlled use of temper, for His anger was justified, it was righteous indignation. There is a commendable spirit in Holy Ghost intolerance, so little seen in these days of spiritual apathy. Rachman and Clore had their forebears in the temple—financial wizards making a handsome profit out of changing the currency from Roman coinage into acceptable change. What would He think of the whist drives, bingo sessions and the like—even if they were in the church hall? The principle is wrong, making the place of no consequence. Look at the first encounter with Christ, and their sign left them in a spiritual fog, because of the double and veiled meaning of Christ's reply. Notice John's comment concerning the disciples in verse 22. The Holy Spirit came to do this very purpose. Notice the omniscience and wisdom of the Saviour at the end of this chapter. He "knew all men"—He knows me!

Today's topic: Am I zealous for the sanctity of God's house?

Prayer theme: Pray for tomorrow's services, that His blessing will be upon all who attend.

Sunday, February 9th. John 3:1-21.

"Ye must be born again" (v. 7).

Conjectures as to the reason for the nocturnal nature of this visit are idle, for the Scripture does not concern itself with this aspect of the visit. There is always a very subtle danger in merely patronising the Lord Jesus as a good man, even as God's servant, without owning Him as Saviour and Lord (v. 2). The conversation was on two different channels—wrong wavelengths. One was physical and the other spiritual. This is not surprising, for the old Jewish economy dealt with outward ceremony and physical descent from Abraham rather than with spiritual regeneration. The mysterious nature of the spiritual birth and the workings of the Holy Spirit are illustrated from nature (v. 8). Notice the definite pronouncements of Christ. "Cannot" is repeated several times.

Today's topic: Am I born again? It is possible to be living in a false hope.

Prayer theme: Remember in your prayers all who cannot attend God's house today.

COMING EVENTS

BECONTREE. Feb. 2. Elim Pentecostal Church, Green Lane. Visit of Charles J. E. Kingston. Subject: "Romance of the Bible." Sun. 6.30.

BIRMINGHAM. Feb. 8, 9. Elim Church, Alton Road. Selly Oak. Sat. at 7 and Sun. at 11 and 6.30. Special visit of ex-Harlequins Dance Band leader Alf Harley. Testimony and instrumental playing, Sat.

BRIGHTON. Feb. 1. Elim Church, The Lanes, at 7. Monthly rally. Speakers: George Hillman and party. "The Power of the Spirit." Feb. 2-7, Revival campaign conducted by Felix Lloyd-Smith. Sun. 11 and 6.30. Weekdays 7.30.

BURTON-ON-TRENT. Feb. 15. Elim Church, Moor Street. Sat. 7.30. Derby "Youth for Christ" Choir.

BURTON-ON-TRENT. Feb. 22. Elim Church, Moor Street. Sat. 7.30. Birmingham Male Voice Choir. Refreshments for visitors if prior notice given. Presbytery supported welcomed.

CATERHAM. Feb. 29. Elim Church, London Road (off Chaldon Road). Monthly Pentecostal Rally, conducted by F. Howick and party. 7.

CLAPHAM. Feb. 2. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. 35th anniversary services of the London Crusader Choir (director: Douglas B. Gray). 11 and 6.30.

CLAPHAM. Feb. 18-23. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Visit of Evangelist Sunny Blundell Connell. Children: Tues.-Fri. 6 and Sun. 3. Adults: Tues.-Thurs. and Sat. 7.30. Sun. 6.30.

COULSDON. Feb. 2. Elim Church, Chipstead Valley Road, at 6.30. Farewell service for Peter and Shirley Kingston (and son John David), Wycliffe Translators, to Brazil.

ILFORD. Feb. 4. Elim Church, Clements Road. First of a series of eight meetings on "The work of the Holy Spirit in the church today." Speaker: Richard Bolt. Testimonies: Andrew Milliken, Tony Wakeling and Christian News Team. Tuesday at 7.45.

ISLINGTON. Jan. 26—Feb. 2. Elim Church, Lennox Road, Finsbury Park. Crusade for the deepening of spiritual life. Opportunity for those seeking the baptism in the Holy Spirit and Divine healing, conducted by Alex Tee. Suns. 6.30, weeknights 7.30.

KINGSTON-ON-THAMES. Feb. 15. Elim Church, Thames Street. Monthly rally. 7.30. L. S. Jackson and team from Guildford.

LONDON. Feb. 1. Metropolitan Tabernacle, Elephant and Castle. Sat. 7. Crusader conquest rally. Speaker: A. J. Chuter. "Have ye received the Holy Ghost?" Refreshments provided.

LONDON. Feb. 6. Kensington Temple, Kensington Park Road (Notting Hill Gate underground). Memorial service for Hugh Redwood, O.B.E., by the Lord Bishop of Tonbridge. 1.15.

LONDON. Feb. 16. Elim Church, Holland Park Mission, Penzance Street, London, W.11. Visit of H. W. Greenway. Sun. 6.30. Special meeting in a series entitled "Christ is the answer." Conducted by E. R. Corsie.

LONGTON. Feb. 1. Elim Church, Carlisle Street, Dresden. Oral Roberts film, "My Trip Behind the Iron Curtain." 7.30.

LONGTON. Feb. 8. Elim Church, Carlisle Street, Dresden. Meeting conducted by members of Elim Church, Silverdale. 7.30.

OXFORD. Feb. 2. The City Temple, Botley Road. Sun. 11. Special Civic Service attended by the Lord Mayor of Oxford, Sheriffs, Aldermen and Councillors of the City Council. Preacher: F. J. Slemming.

NEWHAVEN. Feb. 8. Elim Church, Bridge Street. Sat. 7. Monthly rally.

NEWHAVEN. Mar. 14. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Speaker: F. Shadlock.

WORCESTER. Feb. 8, 9. Elim Church, Lowesmoor. Special missionary weekend with John and Mrs. McInnes (British Guiana). Sat. 7. Sun. 11 and 6.30.

WORCESTER. Feb. 22-27. Elim Church, Lowesmoor. Special visit of Arthur Longley, author and prophetic student. Sat. 7. Sun. 11 and 6.30. Weeknights 7.30 (except Mon.). Convener: W. J. Maybin

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ITINERARIES

The President, W. J. Hilliard, will visit churches in the Portsmouth Presbytery as follows: February 1, Ryde; 2, Portsmouth.

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 8, 9, Worcester; 10, Malvern; 11, Kidderminster; 12, West Bromwich; 13, Muntz Street or Sparkbrook; 15, Graham Street; 16, Selly Oak; 17, Winson Green; 18, Weoley Castle; 19, Tamworth; 20, Longton; 22, Rugby; 23, Coventry; 24, Nuneaton; 25, Oldhill; 26, Dudley; 27, Blackheath; 29, Erdington; Mar. 1, Kingstanding.

Miss O. M. Jarvis, on furlough from India, will visit the following churches: Feb. 2, Grimsby; 4, Scunthorpe; 5, Hull (City Temple); 6, Hull (Mason Street); 8, Harrogate; 9, Malton; 10, 11, Scarborough; 12, Driffield; 13, 14, York; 15, Bishop Auckland; 16, Newcastle-on-Tyne.

Joseph Smith will visit the following churches: Feb. 16, Englefield Green; 22-27, Wrexham; 29—Mar. 2, Loughborough; 3-5, Derby; 7-12, Nottingham; 14-19, Rotherham; 21-26, Barnsley; 27-30, Falmouth.

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IN THE ELIM CHURCH

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at 3.30 and 7.30

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BIRTH

COLE. On January 6th, to Mr. and Mrs. Bryan Cole (née Cynthia Jones), God's gift of a daughter, Deborah Anne.

MARRIAGES

TURNER-THOMPSON. On December 21st, at Elim Church, Graham Street, Alfred Turner to Margaret Thompson. Officiating minister: Edward F. Cole.

CRAVEN-BELL. On January 11th, at Elim Church, Rotherham, Michael Craven to Sylvia Bell. Officiating minister: C. J. Watkins.

WITH CHRIST

DAVIES. On December 21st, Mrs. Davies, faithful foundation member of Graham Street Church. Funeral conducted by Edward F. Cole.

NIGHTINGALE. On December 31st, Mrs. M. Nightingale, faithful foundation member of Graham Street Church. Funeral conducted by Edward F. Cole.

FARNSWORTH. On January 7th, Evelyn Farnsworth passed suddenly into the presence of her Lord, aged 58. Funeral conducted by Frank Shadlock.

HINTZE. On January 7th, Frederick H. Hintze, aged 58 years. Faithful member of Elim Church, Croydon. "Till He come." Funeral conducted by J. T. Bradley.

POWLEY. On December 1st, Mrs. Amelia E. Powley, aged 56 years. Faithful member of Elim Church, Croydon, since its commencement. "For ever with the Lord." Funeral conducted by J. T. Bradley.

HOLE. On January 3rd, Elizabeth Phoebe Hole, aged 88 years. Faithful member of Elim, Barry. Lifelong in Pentecost. "Absent from the body, present with the Lord." Officiating minister at funeral: G. J. Jones.

GEbbie. On December 30th, Mrs. Hannah Gebbie, member of Elim Church, Cathcart Road, Glasgow. Officiating minister at funeral: W. W. Kelly.

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THE ELIM EVANGEL

Vol. XLV No. 6

FEBRUARY 8th, 1964

6d



Morning glory. "He maketh His sun to rise" (Matthew 5:45).

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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COVER PICTURE

"Morning glory," by Charles Bean, of York, a major award prize-winning photograph.



But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.
I THES. 2:4

REBELLION AND REVOLUTION

WHAT a world we live in! News reports of rebellion or revolution continue to come in from so many quarters that we wonder where the next will come from. Panama and Zanzibar, and who-knows-what and who-knows-where.

So this is freedom! Throw off the yoke of the colonial powers and give freedom and independence to all who seek to assert their own will to govern themselves! Yes, this is the mind of the younger nations, and perhaps of some of the older subjugated ones too, who now find the time opportune to "put in their claim." And what a claim, when it leads to bloodshed and imprisonment and loss of everything, sometimes even of life itself.

One begins to wonder if freedom is freedom after all, or a new kind of tyranny to match the crazy pattern of our modern world. Or if, after all, the imperialism of the past was not better in the long view than the new imperious domination of the so-called leaders of freedom and independence. Someone asked one national in Kenya what he thought was meant by independence. "Why," he replied, "independence from anybody else and freedom to do anything I want to do."

So this is the awakening of the nations to an assertion of their national ideas—to independence, or is it the Devil having a right good time leading these folk up the garden path of a new tyranny and a new anarchy worse than the other and opening wide the door for his tyrannical dominion?

NOW let us look at another kind of uprising, of rebellion and revolution. In South America, chiefly, strange and wonderful things are happening. A new uprising is taking place. The old tyranny of the Catholic Church is being thrown off by men and women awakening to new life and liberty in Jesus Christ. Once Rome ruled and swayed its sceptre throughout the South Americas, but now the situation has completely changed and they have to consider—as they already do—that South America is a lost continent.

We heard during our recent visit to the U.S.A. in November last that the Catholic Church is training 2,000 priests in the U.S.A. to go to Chile—to Chile alone—to win back that country to the Catholic faith.

Revolution? Yes, revolution! Rebellion? Yes, rebellion against the tyranny of Rome and of sin and of Satan. This is a new awakening sparked off by the Spirit of God in the Pentecostal outpouring that is overturning and overturning and causing the "winds of change" to blow across this sub-continent of South America. Take Chile alone! Seventeen thousand Protestant churches and seventy per cent of them Pentecostal churches! Take Argentina! Two Pentecostal organisations each having a quarter of a million members: half a million Pentecostals in these two alone, not counting the hundreds of other Pentecostal churches in that country.

National awakening to independence from the old colonialism! We can see that right enough today and that is all to the good. Perhaps in course of time it will straighten itself out, but here, in what I have tried to describe to you, is a far greater and more wonderful awakening to independence—real personal independence—from the thralldom of sin and Satan. This is liberty! This is life! This is the real thing! We can all find it, every colour or creed, every tribe or tongue, but there is only one place where we can find this freedom: IN JESUS.

“Brutes leave ingratitude to man”

By LEWIS J. WILLIS

SOME WORDS ARE destined to leave a sort of Jisdain and sourness with the mouth that speaks them. They are couched in implications which suggest unpleasant and despicable circumstances. To speak them is to feel sad, for if they adequately describe one he has more than likely acquired contemptible characteristics. One of those words is “ingratitude.” To understand its true meaning is to agree with a great man who said “Ingratitude is treason to mankind.”

Unthankfulness seems to be the capital sin of the age. Perhaps there has never been a time when man had more and was less appreciative than today. However paradoxical it may appear, ingratitude is the product of prosperity. It seems that to have more is to want more, but to have less is to appreciate that which remains. It is a pity that God cannot bless a people without their becoming selfish and independent.

Perhaps Timothy Dexter was not too harsh when he said, “An ungrateful man is like a hog under a tree eating acorns, but not ever looking up to see where they came from.” Man, the highest of God’s creation, enjoys the maximum in advantages, comfort and real pleasure, only to play a poor second to dumb animals in gratitude. Even the dog will indicate his thankfulness when loved, sheltered and fed. Maybe the person who said “Brutes leave ingratitude to man” was not far astray.

Shakespeare’s memorable words, “Blow, blow, thou winter wind, thou art not so unkind as man’s ingratitude. Freeze, freeze, thou bitter sky, thou dost not bite so nigh, as benefits forgot,” are not only a graphic but a true appraisal of unthankfulness. The sinfulness of the sin is multiplied by its needlessness. Every person has more to be thankful for than he can ever possibly express. He is not necessarily a saint if he shows gratitude, but he is certainly a sinner if he does not.

The cause of unthankfulness is summed up rather profoundly by Bishop Hall in the words, “There be three usual causes of ingratitude upon a benefit received—envy, pride and covetousness; envy, looking more at others’ benefits than our own; pride, looking more at ourselves than at the benefit; covetousness, looking more at what we would have than at what we have.” This superb analysis of the contributing

factors to an ungrateful attitude should cause each of us to do some sincere appraising of our own lives.

Plato, seeing God only in nature, felt deeply thankful for three things: first, that he was created a man and not a beast; second that he was born a Grecian and not a barbarian; and third, that he was not only a Grecian but also a philosopher. A real born-again Christian should see infinitely more for which to be thankful. He has been created in God’s own image, redeemed through the sacrifice of Christ on Calvary, received into the spiritual sonship with all the unspeakable and unimaginable implications, and filled with the graces and powers of the Holy Spirit.

The words of C. Simmons express well the normal workings of the grace of thankfulness in the life of a Christian. He said, “Gratitude to God should be as habitual as the reception of mercies is constant, as ardent as the number of them is great, as devout as the riches of divine grace and goodness are incomprehensible.” The real heart of thanksgiving is a practical, spiritual experience by which we can say with Paul, “Thanks be unto God, which always causeth us to triumph in Christ” (2 Corinthians 2:14). Thankfulness is not to be limited to a symbolic thanksgiving day, but is to be a constant attitude of Christian experience.

The believer sees God’s providence in every aspect of his life, and is “giving thanks always for all things unto God” (Ephesians 5:20). He knows it is God who pours the light of day over the horizon, who smiles the sun to paint the flower, who breathes the clean, gentle breezes and causes the trees to sing. God is recognised as the Creator behind all creation, the Wisdom behind all philosophy, the Fact behind all science, the Purpose behind all history, the Lover behind all love, and the Giver behind all gifts. Thus it is God “who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance” (Isaiah 40:12). The good man recognises the incomparable greatness of God with the realisation that God is his Father, and he is filled with gratitude and contentment. Izaak Walton was correct when he said, “God has two dwellings: one in heaven, and the other in the thankful heart.”

SUNDAY MEDITATION

Edward J. Jarvis, minister of the Elim Church, Bradford, discusses extravagance, and says there is one form which cannot be questioned, for it is LOVE AT ITS HIGHEST



MOST OF my life I have been committed to economy. Therefore, instinctively, I dislike waste, whether it be of food, money, strength or time. I do not, however, parade this as a paramount virtue. Nevertheless the extravagance of our age often offends me.

Luxurious days can be dangerous days. Human nature can endure an enormous lot of hardship, and profit thereby, but it grows soft and flabby when physical comfort and luxury are its main ambitions.

There is one form of extravagance I never feel at liberty to question or rebuke. It is the prodigality of divine love and care. The Bible is pre-eminently a book of extravagance—extravagant love, extravagant kindness, extravagant sacrifice, extravagant redemption and extravagant forgiveness. As a book it puts a premium on largeness of heart and soul. It despises any form of niggardliness.

Deed of love

When Judas complained about the extravagance of a woman's devotion to Jesus he received the rebuke he fully deserved. "Let her alone," said Jesus (John 12:7). Judas tried to put a price-ticket on this deed of love and suggested that the alabaster box of precious ointment might have been sold for a certain sum of money.

You cannot place market values on

spiritual things. To Judas, the man who was always ready to strike a bargain, this act of anointing the Master with precious spikenard was a terrible waste, and with his natural mind he tried to assess its value in terms of money. What a tragic mistake he made!

Jesus defended Mary from her heartless critic, and the perfume of her act of devotion has filled many a temple down the centuries, just as Jesus foretold (Mark 14:9).

Highest expression

Judas, this worldly-minded man (who eventually sold his Lord), tried to excuse his behaviour by pretending that he cared for the poor. A poor excuse! He camouflaged his churlish attitude under the cloak of mock piety. He protected himself while condemning the woman. How cowardly!

I believe that the Cross of Christ was God's highest expression of love. It was the breaking of the alabaster box of His heart. The redemption of sinners is the direct result of a divine extravagance that defies human comprehension. It was the costliest thing in the universe.

Surely we must say with Isaac Watts:

"Love so amazing, so divine,
Demands my soul, my life, my all."

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Women's column

By GLADYS GORTON

SPREADING THE LIGHT

HATS ARE like lamp-shades—and some look like them too! Why? Because one suits the face and the other suits the light. A woman can wear a hat which definitely does not suit her, and so with the lamp-shade, it does not suit the light. As the hat can spoil the face so the shade can ruin the light!

We went to buy a shade for a reading lamp the other day. The shop was full of lamps of various shapes and colours. As I gazed around in admiration at the magnificent display it reminded me of an elegant company of women wearing model hats. Some lamps were short and chubby, others were tall and stately. They all had shades to suit their style so that the light could be radiated perfectly.

"Apart from giving you eyestrain," a lighting expert says, "the wrong light makes you look old, ill and ugly. Perhaps so many sitting rooms are badly lighted because choosing the right lamps—and matching shades—needs the eye of an artist plus the brain of a mathematician. Choosing a table lamp and matching shade is one of the most difficult jobs in home decorating."

It is all according to the kind of light required, strong, subdued or soft, but each must have the right fitting shade. The best colour for the shade is one that tones with the room. The exception is when everything in the room is the same colour; then white shades will give a clear effect. It is always better, if one is undecided on a colour, to choose white, and whatever the colour of the outside of the shade the lining inside should be white for maximum efficiency.

Jesus said: "Let your light so shine . . ." and I would suggest that the shade for the light is our distinct personality. We must be pure within to shine the brightest.

Illustration: Jesus Himself. "He was transfigured before them. And his raiment became shining, exceeding white as snow" (Mark 9:2,3). The Lord uses each one of us just where we live day by day, whether we have a strong or feeble light. Our personality can hide the light or reveal it clearly. What we *are*, what we *do*, what we *say* either reveals Him or keeps Him covered. The shade and lamp thought-

fully and carefully planned to give the best light is very pleasing and helpful and the Christians in the right place before God will radiate His light to the best of their ability.

As one has well said: "The influence we exert in the world is created by our relationship to Jesus Christ; and our relationship to Jesus Christ is revealed by our influence." "Now are ye light in the Lord: walk as children of light" (Ephesians 5:8).

OBITUARY

Derek Waterhouse

Somewhere beyond the blue there's a mansion for me,
Somewhere beyond the blue I am longing to be.

How often I have heard these words sung by Derek Waterhouse, a former Crusader secretary of the Elim Church, Langley Green. Now his desire has been granted and his faith has become a reality, for he has gone to be with the Lord, "which is far better." The Lord's "prepared place" is now occupied by another of our young men of Elim.

Converted to the Lord Jesus while still a lad, his progress in the Gospel was marked by all who knew him. As a youth leader he was keen to see the kingdom of God extended among the young, and many were the enterprises he thought of and developed to a fruitful conclusion. He had qualities of leadership that were admired by all, and many a teenager has reason to be grateful for his help. Trained as an architect, he was able to use his powers for the furtherance of the Gosepl among young people.

Following a brief illness our brother was released from further suffering by his home call. "His works do follow him."

We mourn his loss to our Pentecostal witness while realising that he has finished his course and has entered into his reward.

A. R. SMITH.

A suggestion at the 1963 conference that a day be set aside for prayer and fasting on behalf of cancer victims, and that God would guide research workers and the medical profession in their attempts to find some cure for this terrible scourge, was adopted. It has now been decided to set aside Tuesday, February 11th, and to call on all Elim members to seek the face of God in this matter. We feel sure our readers will take this request on their hearts and make February 11th a real day of earnest intercession.

PER(S)IL OR PERIL ?

By FRANCES MORRISON

THE FOLLOWING illustration originated from a poster which drew my attention.

It was regarding "Persil," and presented a picture of two little girls in white dresses combined with the words "Persil washes whiter and it shows it." It was to be noted that one dress appeared whiter than the other.

Looking beyond the materialistic side, it reminded me of something more important, namely the state of fallen humanity. No doubt we see sin on every hand and do notice it in some lives more than in others. Nevertheless, to see it from God's standpoint we have only to look at His Word in Romans 3 : 23 : "For all have sinned, and come short of the glory of God."

In our pride and self-righteousness we may seek to contradict this, but turn to John 1 : "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Then verse 10 reads thus : "If we say that we have not sinned, we make Him a liar, and His word is not in us."

There is a question to be found in James 4 : 14 which reads : "What is your life ?" Applying the question to ourselves individually, what would be our answer ? Is your life and mine soiled by sin ? Little or much, it requires cleansing. Some may try to do it by self-effort, but God has provided something better, as is stated in John 1 : 7 : "The blood of Jesus Christ His Son cleanseth us from all sin." Undoubtedly the blood of Jesus washes whiter, and it shows it. This has been evident in many lives, and the more sinful the life has appeared the greater is the evidence.

Those who have had such an experience can sincerely sing :

"Happy night, happy night,
When Jesus washed my black heart white."

I myself have witnessed this not only in my own life but in the lives of others. Especially do I refer to an elderly couple in the city where I live who frequently visited the public-house, but after believing the word of God and obeying it, having their hearts sprinkled from an evil conscience, could themselves testify and sing from their hearts : "I'm only a sinner saved by grace." The truth of it was seen in their lives when neither of them darkened the door of the public-house again.

My final thought is this. Look again at the title, "Per(s)il or peril ?" You will notice that if the fourth letter of the name "Persil" is deleted we would read "Peril." From this simple thought let us learn the true fact that if we refuse to accept God's offer of salvation which is offered to all we are heading for peril. This we see turning to Hebrews 2 : 3 : "How shall we escape if we neglect so great salvation ?"

Rather than be sorry, let us be safe, exercising faith and having the blood of Jesus applied to our hearts for cleansing. In the natural sense no evidence can be guaranteed unless the application of the cleansing agent takes place. So it is in the other sense, the blood of Jesus must be applied.

"Are your garments spotless, are they white as snow,

Are you washed in the blood of the Lamb ?"

GOSPORT

The Crusaders, led by Mrs. Nancy Mullard, held a Christmas and New Year party for all the elderly people of the assembly. This included all the infirm and "shut-ins" who could be mustered. There were various games, and a very fine tea preceded the evening's programme. A feature of the singing was a solo by one of the members, a man of thirty-two, who cannot speak properly but can say "Jesus" and "nice." This man has a fine voice and joins in all the singing, but only makes noises, but all to the glory of God. This dear man has had the baptism in the Spirit, and speaks in tongues. His singing of a solo created a great impression and folk were moved to

tears. Please pray for this man that speech may come to him.

All the folk received very fine presents before going home and much gratitude was expressed to Mrs. Mullard and her helpers for this really fine gesture in giving an evening to those who otherwise would have had very little to entertain them. There were about sixty present and the different items were so original and well received that we all came away very happy and thankful to have been present.

W.N.B.

No true happiness apart from holiness : no holiness apart from Christ.

IDOLATRY

A Meditation

By E. ADAMS

THE BIBLE teaches that idolatry is not merely an error of the brain, but is rather a corruption of the heart and will. According to the first chapter of Romans the idolater is without excuse. He does not choose to retain the true God in his thoughts and so is given over to a reprobate mind with all the debasing practices that ensue therefrom. In its *extreme* form idolatry is a man saying to evil, "Be thou my good," and to sin, "Be thou my god."

The tendency to idolatry is exhibited again and again in the history of Israel. The golden calf and the brazen serpent were both offered divine honours. After the captivity the Jewish people never more fell into the sin of idolatry.

But what of the Christian era? As the distance from the days of the apostles increased and as the Bible became less and less read, the priest caste increased in power, heathen customs were absorbed, dogma after dogma was added to the faith, corruption of all kinds abounded, until the culmination was reached in the darkness of the Middle Ages, when true Christianity was well-nigh suffocated under the Roman Catholic religion. And this, a horrible mixture of truth, error and imposture, of men's traditions, superstitions and idolatries, was presented as Christianity!

It is futile for the ritualist to contend that each of the details of the ceremonials in which he glories has a meaning—"the outward and visible sign of inward and spiritual grace." There resides in the human heart a fatal tendency to transfer the devotion from the unseen and spiritual reality to the material and visible symbol. It is this that accounts for the semi-divine honours given to the crucifix, to relics of the saints, and so forth.

We live in a day of political "ideologies," and "statolatry" is virtually the religion of millions of people in the world. The totalitarian state, whether Communist, Nazi or Fascist, claims the devotion of the whole man, and will only tolerate religion if it

is subservient to the state. It maintains itself by suppression on the one hand and propaganda on the other, and its inevitable accompaniment is military domination. We have seen of late years in Europe a revival of the age-long conflict between the Christian Church and the pagan state-idol described in the symbols of the Apocalypse.

The Word of God calls covetousness idolatry. There is a secondary form of idolatry that keeps multitudes from obeying the Gospel. The rich young ruler put his money before the Lord and before his soul's welfare. Today vast numbers give the supreme place in their hearts to some thing (or person) and so are, in a secondary but real sense, idolaters. For an idol is that which keeps God out of the life, or is loved more than God. It may be money, sport, even the dance. It may be science, or art, or literature, or politics, or even some ideal of personal living or of social reconstruction. But the kingdom of God is not sought, the Gospel is not obeyed, and the soul remains in its sins.

Even the true Christian may be hindered by "covetousness which is idolatry." The heart may be so engrossed with some form of ecclesiastical organisation, or system of theology or of ritual, that God is not given His rightful place, and His will is in some degree missed. Any form of worldliness, whether in business, pleasure, dress and so forth, diminishes spiritual vigour and usefulness. The spiritual mind looks at the things which are not seen and the heart goes after them; whereas the worldly mind looks at the things that are seen, things temporal and material, and the heart goes after these things in hot pursuit, to the inevitable detriment of the spiritual life. We are to *use* the lawful things of the world; we are to *rest* in the things spiritual and eternal.

There is always gain when we destroy an idol. Archbishop Trench tells how that Mahmoud, the Mohammedan conqueror of India, came to a temple in front of which stood a huge idol. The priests of the temple begged him to spare the idol, and offered him a huge sum of money as ransom. But he replied that he would rather be known as the destroyer than as the seller of idols. Lifting his mace, he dealt the image a blow. His example was followed by his bodyguard until, as blow upon blow descended, the idol, which was hollow, burst open and discharged a veritable stream of precious stones whose value far exceeded that of the ransom offered by the cunning priests.

Idol-breaking has its compensations—always spiritual, but sometimes there are natural compensations too. The Bible exhorts "Keep yourselves from idols."

IT IS FREQUENTLY my fear lest I should fall into the habit of *preaching about the Gospel* rather than *directly preaching the Gospel*; hence I labour to return to the first principles of our faith, and often take a text upon which it would not be possible to say anything new, but which will compel me to recapitulate in your hearing those things which are vital, essential and fundamental to the life of our souls. With such a text as this before me, if I do not preach the Gospel I shall do violence both to the sacred Word and to my own conscience. Surely I may hope that while endeavouring to unfold my text, and to proclaim the saving word, the Holy Spirit will be present to take of the things of Christ and to show them to us and make them saving to our souls.

Let us come to the text and try to show forth the preciousness of the blood of Christ. We shall confine ourselves to an enumeration of some of the many properties possessed by this precious blood. I felt as I was studying that I should have so many divisions this morning that some of you would compare my sermon to the bones in Ezekiel's vision, they were very many, and they were very dry; but I am in hopes that God's Holy Spirit may so descend upon the bones in my sermon, which would be but dry of themselves, that, they being quickened and full of life, you may admire the exceeding great army of

God's thoughts of loving-kindness

towards His people in the sacrifice of His own dear Son.

The precious blood of Christ is useful to God's people in a thousand ways; we intend to speak of several of them. After all, the real preciousness of a thing in the time of pinch and trial must depend upon its usefulness. A bag of pearls would be to us, this morning, far more precious than a bag of bread; but you have all heard the story of the man in the desert who stumbled, when near to die, upon a bag, and opened it, hoping it might be the wallet of some passer-by, and he found in it *nothing but pearls*! If they had been crusts of bread, how much more precious would they have been! I say, in the hour of necessity and peril, the use of a thing really constitutes the preciousness of it. This may not be political economy, but it is common sense.

1. The precious blood of Christ has a redeeming power. It redeems from the law. We were all under the law which says "This do, and live." We were slaves to it; Christ has paid the ransom price, and the law is no longer our tyrant master. We are entirely free from it. The law had a dreadful curse; it threatened that whosoever should violate one of its precepts should die: "Christ hath redeemed us from

WHY CHRIST W

A S

C. H. S

"The precious blood

the curse of the law, being made a curse for us." By the fear of this curse

The law inflicted a continual dread

on those who were under it; they knew they had disobeyed it, and they were all their lifetime subject to bondage, fearful lest death and destruction should come upon them at any moment; but we are not under the law, but under grace, and consequently "we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father." We are not afraid of the law now; its worst thunders cannot affect us, for they are not hurled at us! Its most tremendous lightnings cannot touch us, for we are sheltered beneath the cross of Christ, where the thunder loses its terror and the lightning its fury. We read the law of God with pleasure now; we look upon it as in the ark covered with the mercy-seat, and not thundering in tempests from Sinai's fiery brow.

Happy is that man who knows his full redemption from the law, its curse, its penalty, its present dread. My brethren, the life of a Jew, happy as it was compared with that of a heathen, was perfect drudgery compared to yours and mine. He was hedged in with a thousand commands and prohibitions, his forms and ceremonies were abundant, and their details minutely arranged. He was always in danger of making himself unclean. If he sat upon a bed or upon a stool he might be defiled; if he drank out of an earthen pitcher, or even touched the wall of a house, a leprous man might have

Put his hand there before him

and he would thus become defiled. A thousand sins of ignorance were like so many hidden pits in his way; he must be perpetually in fear lest he should be cut off from the people of God. When he had done his best any one day, he knew he had not finished; no Jew could ever talk of a finished work. The bullock was offered, but he must bring another; the lamb was offered this morning, but another must be offered this evening, another tomorrow, and another the next day. The Passover is celebrated with holy rites; it must be kept in the same manner next year. The high priest has gone within the veil once, but he must go there again; the thing is never finished, it is always beginning. He never comes any nearer to

T TO THE CROSS

by
R GEON

Christ" (1 Peter 1:19)

the end. "The law could not make the comer thereunto perfect." But see *our* position; we are redeemed from this. Our law is fulfilled, for Christ is the end of the law for righteousness; our Passover is slain, for Jesus died; our righteousness is finished, for we are complete in Him; our victim is slain, our priest has gone within the veil, the blood is sprinkled; we are clean, and clean beyond any fear of defilement, "for He hath perfected for ever those that were set apart." Value this precious blood, my beloved, because it has redeemed you from the thralldom and bondage which the law imposed upon its votaries.

2. The value of the blood lies much in its atoning efficacy. We are told in Leviticus that "it is the blood which maketh an atonement for the soul." God never forgave sin apart from blood under the law. This stood as a constant text: "Without shedding of blood there is no remission." Meal and honey, sweet spices and incense would not avail without shedding of blood. There was no remission promised to future diligence or deep repentance; without shedding of blood pardon never came. The blood, and the blood alone, put away sin, and permitted that man to come to God's courts to worship, because it made him one with God. The blood is the great at-one-ment. There is no hope of pardon for the sin of any man, except through its punishment being fully endured. God must punish sin. It is not an arbitrary arrangement that sin shall be punished, but it is a part of the very constitution of moral government that sin must be punished. Never did God swerve from that, and never will He. "He will by no means clear the guilty." Christ, therefore, came, and was punished in the place and stead of all His people. Ten thousand times ten thousand are the souls for whom Jesus shed His blood. He, for the sins of the elect, has a complete atonement made. For every man of Adam born who has believed or shall believe on that, or who is taken to glory before being capable of believing, Christ has made a complete atonement; and

There is no other plan

by which sinners can be made at one with God, except by Jesus' precious blood. I may make sacrifices; I may mortify my body; I may be baptised; I may receive sacraments; I may pray until my knees grow hard with kneeling; I may read devout words until

I know them by heart; I may celebrate masses; I may worship in one language or in fifty languages; but I can never hope to be at one with God except it be by blood and that blood "the precious blood of Christ."

My dear friends, many of you have felt the power of Christ's redeeming blood; you are not under the law now, but under grace; you have also felt the power of the atoning blood; you know that you are reconciled to God by the death of His Son; you feel that He is no angry God to you, that He loves you with a love unchangeable. But this is not the case with you all. Oh that it were! I do pray that you may know this very day the atoning power of the blood of Jesus. Creature, wouldst thou not be at one with thy Creator? Puny man, wouldst thou not have Almighty God to be thy Friend? Thou canst not be at one with God except through the at-one-ment. God hath set forth Christ to be a propitiation for our sins. Oh, take the propitiation through faith in His blood, and be thou at one with God.

3. The precious blood of Jesus Christ has a cleansing power. John tells us in his first epistle, first chapter, seventh verse, "The blood of Jesus Christ His Son cleanseth us from all sin." Sin has a directly defiling effect upon the sinner, hence the need of cleansing. Suppose that God the Holy One were perfectly willing to be at one with an unholy sinner, which is supposing a case that cannot be, yet even should the pure eyes of the Most High wink at sin, still as long as we are unclean we never could feel in our own hearts anything like joy, and rest, and peace. Sin is a plague to the man who has it, as well as a hateful thing to the God who abhors it. I must be made clean, I must have my iniquities washed away, or I never can be happy. The first mercy that is sung of in the 103rd Psalm is "who forgiveth all thine iniquities." Now we know it is by the precious blood that sin is cleansed. Murder, adultery, theft, whatever the sin may be, there is power in the veins of Christ to take it away at once and for ever. No matter how many or how deeply seated our offences may be, the blood cries: "Though your sins be as scarlet, they shall be as white as snow."

Though they be red like crimson

they shall be as wool." It is the song of heaven—"We have washed our robes, and made them white in the blood of the Lamb." This is the experience of earth, for none was ever cleansed except in this fountain, opened for the house of David for sin and for uncleanness.

You have no spiritual beauty, beloved, apart from Christ; but, having Christ, He Himself says, "Thou art all fair, My love; there is no spot in thee." Oh,

precious blood, which makes the blackamoor white as snow, and takes out the leopard's spots! Oh, precious blood, removing the hell-stains of abundant iniquity, and permitting me to stand accepted in the Beloved, notwithstanding all the many ways in which I have rebelled against my God!

4. The blood has an overcoming power. It is written in the Revelation, "They overcame through the blood of the Lamb." How could they do otherwise? He that fights with the precious blood of Jesus fights with a weapon that will cut through soul and spirit, joints and marrow—a weapon that makes hell tremble, and makes heaven subservient, and earth obedient to the will of the men who can wield it. The blood of Jesus! Sin dies at its presence, death ceases to be death: hell itself would be dried up if that blood could operate there. The blood of Jesus! Heaven's gates are opened; bars of iron are pushed back. The blood of Jesus! My doubts and fears flee,

my troubles and disasters disappear. The blood of Jesus! Shall I not go on

Conquering and to conquer

as long as I can plead that? In heaven this shall be the choice jewel which shall glitter upon the head of Jesus—that He gives to His people "victory, victory, through the blood of the Lamb."

And now, is this blood to be had? Can it be got at? Yes, it is free, as well as full of virtue—free to every soul that believes. Whosoever cares to come and trust in Jesus shall find the virtue of this blood in his case this very morning. Away from your own works and doings. Turn those eyes of yours to the full atonement made, to the utmost ransom paid; and if God enables you, poor soul, this morning to say "I take that precious blood to be my only hope" you are saved. God grant it may be so, for His name's sake. Amen.

DUNDEE. A TRIBUTE ON RETIREMENT

After nearly a quarter of a century, one of our brothers must be looking back with a sense of great joy on the way the Lord led in bringing him to a position of great honour and high standing in the midst of the congregation on retirement from office as a deacon and secretary of the Dundee church.

Twenty-three years ago, Mr. W. S. Morrison stepped into the high office of deacon, bringing with him a widely experienced life and an outstanding testimony of years in the Master's service.

In paying tribute to this man of God, who has served the church in the office of treasurer and, latterly, secretary for so many years, one finds words inadequate, for here was a man who desired rather to be a "shadow" than the "substance." Yet, like Peter of old, his very shadow caused those who drew near him to feel the power of his Lord.

During the New Year convention services it was our privilege to present Mr. Morrison with a token gift of appreciation, in the form of a dressing gown and an electric blanket, from the members and adherents of the assembly, trusting the Lord to bless as he took his well-earned rest.

Mr. Morrison, in accepting the gift, expressed his sincere thanks for the thoughtfulness of the people, going on to say that he had been privileged in the work which he had performed for His glory, but felt that due to increasing years he must retire and make way for a younger man.

The meeting was then brought to a close by the singing of "Friendship with Jesus," which was indeed the theme of this man's life.

DUNDEE NEW YEAR CONVENTION

With the visit of F. Shadlock of Birmingham for our New Year convention convened by our minister, F. F. Frost, we have experienced a time of rich blessing.

Prayer had been made prior to the convention that the Lord would visit us with His very real presence to encourage and strengthen faith and that souls would be added to the kingdom.

From the very commencement, despite our dear brother not feeling well in body, a sense of expectancy prevailed as he instructed us in the Word, revealing to us that, at this special season of the year when reminiscence was the rule of the day, God too was remembering, but His remembrance of us was a remembering to forget, as He put behind Him our past transgressions.

The whole series of services conducted took on great momentum as we sang our new chorus, "God's love is like a river," to find, as in Ezekiel's vision, that there were oceans to swim in as the blessing fell.

Hearts rejoiced when, as the meeting drew to a close, a message vibrant with the power of God brought two souls to surrender their lives to His control.

Too soon the time came to say goodbye to this man of God, but we are confident that 1964 will be a time to remember that God has forgotten and, like Paul, we say: "forgetting these things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

W. ANDERSON.



Hello Sunbeams.

A hundred years old! Can you imagine it? I really couldn't believe it when they told me. He didn't look old and bent, like some of the old men I had seen. His eyes twinkled and he was very determined; he wasn't going to stay in the hospital with all these young doctors. He was going to go home to look after his wife. She needed him because she was getting old (she was eighty-three).

"Are you really 100 years old?" I asked him while he let me button his jacket and find his hat. "I am," he said curtly. "And now don't you forget I want a motor-car and I'll be going home. She'll look after me," he added as an afterthought.

A little later on his wife came to see him. She was very small and frail and very sweet. She looked so relieved when we told her that she could take him home as soon as he had some medicine for his tummy and as soon as we could get an ambulance.

The matron came to see him and she told him how wonderful he was. "Wouldn't you like to stay and see the Lord Mayor? He will be visiting the hospital tomorrow," she told him. "I'm going home," he said with a very fierce glare on his face, so that even matron looked startled. She did not stay to argue; it wouldn't have been any good.

Sister was very proud; he was on our ward and she could boast to the others. I could hear her saying "A hundred years old, and he doesn't look a day over sixty; I feel quite young myself." She was soon going to retire, so it certainly encouraged her. She might live to be 100 years old if she tried very hard.

Do you know, sunbeams, the grandad who came to our hospital made me remember a man who never died at all. You will find him in the fifth chapter of Genesis. Enoch was 365 and he walked with God. He didn't die, but God took him straight home to heaven. What a wonderful example he set us. A man who has lived for 100 years should be very wise, but I wonder if the dear old man was walking with God. I wish I had asked him.

Are you walking with God, sunbeams? Whether we are old or young we can walk with Him. See if you can find a chorus about walking with God in your chorus book. Try to find the name of the oldest

man in the Bible; you shouldn't have to look very far.

The Bible tells us that if we love and serve the Lord Jesus we shall live with Him for ever and ever. We shall be older than the oldest man who ever lived! Just think of it!

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

Words of the pure are pleasant (Proverbs 15:26).

Pure hearts produce pure words. For out of the abundance of the heart the mouth speaketh. Doth a fountain send forth sweet water and bitter? Create in me a clean heart, O God, that I may not sin against Thee with my lips. Fellowship with God through Christ will cause us to produce words that are pure and pleasant. Words that will help and heal. Words that will convict as well as provide the remedy through the living Word of God. Thousands of pure fountains, pouring forth pure words of life, will cause the desert to blossom as the rose.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Continuous prayer

I feel I should say something about the continuous prayer which ascends to the throne of grace from Elim members for revival in our land.

Why do we need to pray about this? Does not God know more than we that revival is desperately needed in our land? He knows of the sin and the heartache of the millions without Christ and His salvation. Then why pray? One of the reasons why God expects us to pray is to make us ready for its coming. A verse of a hymn has a line like this: "Oh for a sanctified band, ready to hail its arrival." Are you, dear reader, ready for revival when it comes?

Some years ago a church began to pray for revival and God wonderfully answered. A drunken man was convicted of his need of Christ and at 2.30 a.m. knocked up a church deacon and his wife. Those dear folk were ready for revival. Not only was the man graciously received but he was pointed to salvation from the Scriptures, then was prayed into the assurance of sins forgiven. Now I wonder if you could do that. I know, unfortunately, if that were the experience of many the only thing they could do would be to offer a hand of sympathy and suggest he goes to see the pastor of the church.

Prayer is needed for the Church and for its members who are lukewarm and often indifferent to the need of the day. Pray for believers to be made ready for the time when God will pour out His Spirit in answer to the hours of prayer that are being spent that revival will come to our land.

Prayer is requested for

Revival throughout Britain.

The work of the London Crusader Choir in various prisons. Children suffering from leukemia.

Thought for the week

"I will pour out of my Spirit upon all flesh" (Acts 2:17).

What then?

By J. W. GREEN

When the great plants of our cities
Have turned out their last finished work ;
When our merchants have sold their last yard of silk,
And dismissed the last tired clerk ;
When our banks have raked in their last dollar
And paid their last dividend ;
When the Judge of earth says, "Close for the night,"
And asks for a balance—what then?

When the choir has sung its last anthem,
And the preacher has made his last prayer ;
When the people have heard their last sermon
And the sound has died out on the air ;
When the Bible lies closed on the pulpit,
And the pews are all empty of men ;
And each one stands facing his record—
And the books are opened—what then?

When the actors have played their last drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard's displayed its last run ;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again—
When the trumpet of ages is sounded,
And we stand up before Him—what then?

When the bugle's call sinks into silence
And the long marching columns stand still ;
When the captain repeats his last orders,
And they've captured the last fort and hill,
And the flag has been hauled from the masthead,
And the wounded afield checked in,
And a world that rejected its Saviour
Is asked for a reason—what then?

New series commencing next week : CULTS, CRANKS AND CHRISTIANITY !

Introduction

Over the next few months we shall have on this page a series of articles dealing with some of the modern cults. These will probably appear monthly and are not meant to be exhaustive treatises, but will serve merely to impart a little information regarding their background and doctrines.

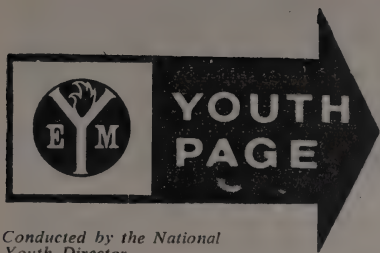
It is good for us to remember that there are thousands of good earnest people being deceived by these doctrines of devils. It is very easy for us to sneer at the cultists and to make wry little jokes about them. It is harder for us to appreciate that they are people—people who need the saving grace of God. Let us also remember that the great majority are very sincere. Some, it is true, are very vindictive and say terrible things about the true churches, but then this is true of all unsaved people. Our call is to do the work of an evangelist, preach the gospel, not argue over interpretations of prophecy. Be sure of your ground before discussing points of doctrine. The Gospel is still the power of God unto salvation. Attack the particular doctrine of the cultist and you put him on the defensive and shut his ears to the Word of God. Preach the Word from the Bible—it has won greater battles and cracked harder cases

than ever you or I are likely to encounter. Don't be a witch hunter, be a soldier for our Lord and Saviour.

OPERATION JOSEPH ! (concluded)

week and we have had and shall have again quite soon the joy of seeing some of these young folk received into church membership.

The work is not easy, but in view of the above it is worth while, and every moment that we give up of our time to work among the youth of our nation will pay dividends now in the local church and for the rest of eternity. **Prove it now and commence right away in your church a branch of Junior Crusaders !** I may add in closing that you will not always see dramatic results at the beginning, but as we sow the seed together now we are ensuring that, if the Lord tarries, in the next generation the Pentecostal flame will still be burning brightly. Surely the best reward that we could wish to have will be to see these precious young lives among whom we have worked around our Saviour's feet in that day when we shall lay down our sword and trowel and take up our place with them to reign with Him. **It's true—youth work pays !**



OPERATION JOSEPH !

"Whose branches run over the wall"

YOUTH BRANCHES PAY DIVIDENDS

reports J. S. MATTS, of St. Helier, Jersey

Conducted by the National Youth Director

YOUTH WORK can be heart-aching, back-breaking, discouraging, and may even seem a waste of time—but youth work does pay big dividends !

After spending four and a half years as the assistant minister of the Cardiff City Temple I can tell you from my short experience there that time, prayer and energy invested in serving the Lord in youth efforts and endeavours will more than repay and reward you in the long run. In 1946-8 Mr. Tee,



Paisley branch Sunday school.

who was then assisting at Cardiff, commenced several Junior Crusader branches in various parts of the city. These have gradually increased in size and in number until today there are nine youth clubs there with over 400 young people attending, and every week a headquarters meeting is held, when many from these other branches come in to the central church. What is the result? The services in the Temple, including Senior Crusaders and the gospel service, are constantly being augmented, and the main stream and life-blood of the church is continuously being fed and built up. What goes for Cardiff could be said too and confirmed by other assemblies, including the Bristol City Temple.

The question I suppose we are all asking as young people and youth workers is "Can it work in our church and in our particular circumstance?" May I be so presumptuous as to let you know in brief how the Lord has blessed us in this respect in Jersey under the arduous circumstances of worshipping in a

hired hall? Due to local conditions we hold our Sunday school in the morning prior to the worship service and this has proved to be a success in many ways, especially in an island like ours where there is an attraction to the seaside in the afternoon. We have a modest school with a weekly average of sixty-five children in attendance, but the grand thing is that those in the Bible classes and many others stay for the breaking of bread service, including, of course, all of the teachers !

Following special appeals by our highly esteemed National Youth Director to all of our churches, we commenced a Junior Crusader branch less than a year ago, although, as I say, the conditions of a hired hall were not favourable. Doing this has certainly met a real need in our church and has increased our numbers all round. We only have twenty to twenty-five each week, but those who come are so keen, and instead of participating in the games provided many of them have engaged themselves in handicrafts and needlework and, with the aid of a sewing machine, have made many garments to send



Youth work in Phalaborwa.

out to our missionaries. Only a month or so ago, on their own initiative, these young people sent out two twenty-two-pound parcels full of new children's clothing and foodstuffs and they paid the postage out of their own giving. Nearly all of these Junior Crusaders attend the Sunday evening service every

(Concluded on page 92)

The Family Altar

Scripture Union Portions. Notes by K. Smith
(Minister of the Elim Church, Burton-on-Trent)

Monday, February 10th. John 3 : 22-36.

"He must increase, but I must decrease" (v. 30).

"Much water and believers only," to quote one book title, was certainly John's method of baptism, and the Saviour's, and also the early Church's (v. 23). John knew his mission, and his humility and unselfishness were commendable. The illustration of the "best man" and the bridegroom at a wedding shows the different relationship between the servant and the Saviour. Verse 30 is a good spiritual principle, and the order is important! What profound teaching John gives in few words concerning Christ. His eternal existence and coming, His witness and rejection and reception, the divine nature of Christ's teaching and Spirit-filled ministry, the filial relationship between the Father and the Son, and Christ's supremacy and dominion are all seen in verses 31-35.

Today's topic: Do I, like the Saviour, seek the Spirit's fullness daily?

Prayer theme: Remember those who yesterday heard the gospel call and did not respond.

Tuesday, February 11th. John 4 : 1-14.

What a contrast the two interviews in these chapters present. Nicodemus came to Christ by night, and was a respected religious leader, but the woman in our reading was anything but respected—her immorality led to the fact that she drew water at such an inconvenient hour. Christ came to her, and it was in broad daylight, at noon. See how many more contrasts you can find. The ministries of John and Jesus Christ were not competitive but complementary (vv. 1-3). Notice how the words "Lord" and "Jesus" are interchangeable expressions in the opening verses. Christ cut across convention to win a soul and a community to Himself, by entering Sychar. Christ's humanity is shown in verse 6. Spiritual indwelling and eternal satisfaction come from the water of life that Christ seeks to bestow.

Today's topic: "What—never thirst again?" Do not be so satisfied that you stop seeking for more!

Prayer theme: In your prayers remember all who seek to help handicapped children.

Wednesday, February 12th. John 4 : 15-30.

"In spirit and in truth" (v. 24).

How wonderful—"never thirst again." What a lot of work it would cut out! These were the sentiments in the woman's mind—she gave Christ's words a practical and literal application. She had not got the message at all. Notice the personal turn in the conversation—a real blow "below the belt," for what stranger would know of her sinful life? Like so many others, her conviction was stifled by controversy—as if she would seriously be concerned about the worship of God. Out comes the long-standing quarrel between the Jews and the Samaritans about the place of worship, and notice that Christ made the position clear—first that the Jewish interpretation was correct (v. 22), then the spiritual nature of worship. The actual place of worship was immaterial in true worship, for God must be worshipped "in spirit"—there must be nothing formal—and "in truth"—there must be nothing false! How wonderful that God should desire communion and fellowship.

Today's topic: Do I tell others of Christ?

Prayer theme: Keep my worship spiritual and true, O Lord.

Thursday, February 13th. John 4 : 31-42.

"Rejoice together" (v. 36).

The disciples misunderstood the Saviour, just as the others mentioned yesterday. Here is the real spirit of fasting—when even necessary human activity is put on one side for higher pursuits. The same idea is seen in Christ's words "Man shall not live by bread alone," etc. Christ not only commenced but completed the divine mission (v. 34). "Anything you can do I can do longer" seems to be the spirit of the

modern counterpart of scriptural fasting, and is to be abhorred. Fasting then becomes not a force but a farce. The world's harvest field of souls is ever with us, only much more so in this twentieth century of ever-increasing populations, and only a tiny proportion have even heard the Gospel. Praise God for modern methods of reaching the masses with the truth. God's servants do well to remember the example of the Saviour in the opening verses of this chapter, for we are not in competition, but "workers together with God."

Today's topic: Is God's will the master passion of my life?

Prayer theme: Remember the work of the mission field, especially the radio witness to closed lands.

Friday, February 14th. John 4 : 43-54.

Notice another contrast—the hospitality of the Samaritans and the hostility of the Galileans, which Christ knew they would later show (v. 44). What things did Christ do in Jerusalem (v. 45)? He had not healed before. His second miracle in Cana was His first miracle of healing, according to our reading. Christ's words in verse 48 are critical, nevertheless true, for He knew their hearts. He did not need to "come down," for the intention was enough, and His word possessed power. Notice the emphasis on the man's faith in verse 50. The time factor in this incident is important in two ways—there was an immediate improvement the moment Christ spoke the word of command—the actual time is recorded—yet it must have been a gradual recovery, for he "began to amend."

Today's topic: "Believe and see," not "see and believe," is the divine order.

Prayer theme: That evangelical witness may be strengthened in these days of compromise.

Saturday, February 15th. John 5 : 1-18.

Notice the change of scene as Christ visits the capital. What a picture of misery and sickness verse 3 presents, and although many translations omit part of this verse and verse 4 the inference is certainly there in verse 7: that the waters were troubled, and brought healing virtue. "Man's extremity is God's opportunity" is a commonplace expression, nevertheless true, and certainly applicable in this sorry chronic case. Spiritual lessons of man's condition can be drawn from this event. "I have no man" was his complaint, but in Christ he had the Man. Shades of David's lament in the Psalms—"no man cared for my soul." If ever you are dejected and feel like this, remember that He does, bless His name. The holiness of the Jews was hollow, for it lacked heart and human compassion. Christ's ability gave Him authority in the man's estimation (v. 11). He must have suffered for nearly forty years for the sins of his youth. He was more than healed, for he was found in the temple, no doubt grateful to God for his restoration. The danger of the return of the sickness would prove a real deterrent. In verse 16 are seen the first active signs of their desire to kill Him, so early in His ministry. They fully understood His claims, and their charges were those of breaking the Sabbath and blasphemy—serious indeed.

Today's topic: Let your Christian faith include compassion.

Prayer theme: Remember every service in the Coming Events column in your prayers.

Sunday, February 16th. John 5 : 19-29.

"Verily, verily, I say unto you" (vv. 24, 25).

If you have a concordance look up the times Christ uses this expression only in John's Gospel. It provides a wealth of spiritual teaching and profitable Bible study. Christ speaks with authority: "I say unto you"—whatever others have said. In this passage Christ expands further His teaching concerning the affinity between the Father and the Son. The Son came to reveal the Father, to do the Father's will and glorify the Father's name. Christ shares divine power (v. 21). Christ, in His humanity and divinity, is fully equipped to be the Judge, and in verse 23 the reason is given.

Today's topic: Does my witness honour the Son?

Prayer theme: Remember your minister in prayer, that today he may be encouraged.

COMING EVENTS

BARKING. Feb. 15-17. Elim Church, Ripple Road. East London Revival Rally. Special ministry, J. T. Bradley and party, of Croydon. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30.

BIRMINGHAM. Feb. 8, 9. Elim Church, Alton Road, Selly Oak. Sat. at 7 and Sun. at 11 and 6.30. Special visit of ex-Harlequins Dance Band leader Alf Harley. Testimony and instrumental playing, Sat.

BURTON-ON-TRENT. Feb. 15. Elim Church, Moor Street. Sat. 7.30. Derby "Youth for Christ" Choir.

BURTON-ON-TRENT. Feb. 22. Elim Church, Moor Street. Sat. 7.30. Birmingham Male Voice Choir. Refreshments for visitors if prior notice given. Presbytery support welcomed.

CATERHAM. Feb. 29. Elim Church, London Road (off Chaldon Road). Monthly Pentecostal Rally, conducted by F. Howick and party. 7.

CLAPHAM. Feb. 18-23. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Visit of Evangelist Sunny Blundell Connell. Children: Tues.-Fri. 6 and Sun. 3. Adults: Tues.-Thurs. and Sat. 7.30. Sun. 6.30.

ILFORD. Feb. 11. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: Cecil Cousen, M.A. (editor of *A Voice of Faith*). Testimonies: F. W. Wilson, Willesborough Baptist Church; David Bingham, Salvation Army.

ILFORD. Feb. 18. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: Philip Vogel, evangelist. Testimonies: George Forester, vicar of St. Paul's, Beckenham, and Howard Holmes-Dalmore, Anglican.

KINGSTON-ON-THAMES. Feb. 15. Elim Church, Thames Street. Monthly rally. 7.30. L. S. Jackson and team from Guildford.

LONDON. Feb. 16. Elim Church, Holland Park Mission, Penzance Street, London, W.11. Visit of H. W. Greenway. Sun. 6.30. Special meeting in a series entitled "Christ is the answer." Conducted by E. R. Corsie.

LONGTON. Feb. 8. Elim Church, Carlisle Street, Dresden. Meeting conducted by members of Elim Church, Silverdale. 7.30.

NEWHAVEN. Feb. 8. Elim Church, Bridge Street. Sat. 7. Monthly rally.

NEWHAVEN. Mar. 14. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Speaker: F. Shadlock.

WESTCLIFF-ON-SEA. Feb. 29—Mar. 1. Elim Church, Electric Avenue, Fairfax Drive. Sunday school prizegiving and anniversary. Sat. 6.30. Sun. 11, 3 and 6.30. Guest speaker: L. C. Quest.

WORCESTER. Feb. 8, 9. Elim Church, Lowesmoor. Special missionary weekend with John and Mrs. McInnes (British Guiana). Sat. 7. Sun. 11 and 6.30.

WORCESTER. Feb. 22-27. Elim Church, Lowesmoor. Special visit of Arthur Longley, author and prophetic student. Sat. 7. Sun. 11 and 6.30. Weeknights 7.30 (except Mon.). Convener: W. J. Maybin.

"ELIM'S YEAR OF PRAYER"

Churches participating from February 10th midnight to February 17th midnight:

Bermondsey, Finchley, Coulsdon, Caterham, Ballysillan (Belfast), Leeds, Clapham, Ipswich, Great Barr (Birmingham), Eastbourne, Gosport, Llanelli, Hanley, Gloucester, Chester, Cashes Green (Gloucester), Chichester, Lurgan, Annaghanoon

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

Feb. 8, Cambridge; 9, Holloway prison and Bethnal Green; 15, 16, Woodford; 21 Kingston-on-Thames.

ITINERARIES

The President, W. J. Hilliard, will visit churches in the Oxford Presbytery Feb. 15-28.

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 8, 9, Worcester; 10, Malvern; 11, Kidderminster; 12, West Bromwich; 13, Muntz Street or Sparkbrook; 15, Graham Street; 16, Selly Oak; 17, Winson Green; 18, Weoley Castle; 19, Tamworth; 20, Longton; 22, Rugby; 23, Coventry; 24, Nuneaton; 25, Oldhill; 26, Dudley; 27, Blackheath; 29, Erdington; Mar. 1, Kingstanding.

Miss O. M. Jarvis, on furlough from India, will visit the following churches: Feb. 8, Harrogate; 9, Malton; 10, 11, Scarborough; 12, Driffeld; 13, 14, York; 15 Bishop Auckland; 16, Newcastle-on-Tyne.

Allan Renshaw, on furlough from Tanganyika, will visit the following churches: Feb. 23, Islington; 24, Canning Town; 25, Romford; 26, Barking; 27, Ilford; 28, Rye Park; 29 and Mar. 1, Norwich; 2, Clacton; 3, Ipswich.

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IN THE ELIM CHURCH

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BIRTHS

GOODING. On January 11th, to Alan and Eunice (*née Westbury*), of Worcester, God's gift of a son, Peter Alan.

JONES. On January 13th, to Michael and Joyce (*née Moule*), of Worcester, God's gift of a daughter, Wendy.

THORNE. On January 17th, to Peter and Pat (*née Gubbins*), of Oxford, God's gift of a son, Timothy.

WITH CHRIST

DURSTON. On January 15th, Lucy Durston, aged 79 years Member of Elim Church, Southend-on-Sea. Funeral conducted by J. A. Wright.

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Two great meetings

All seats free

THE ELIM EVANGEL

Vol. XLV No. 7

FEBRUARY 15th, 1964

6d.



The Land-Rover crossing difficult terrain (see page 99)

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

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Elim Foursquare Gospel Alliance

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"
(Exodus 15 : 27).*

BIBLE VERSE



I will mention the loving-
kindnesses of the LORD, and the
praises of the LORD, according to
all that the LORD hath bestowed
on us.

ISA. 63:7

EDITORIAL

Walking in the light

HOW wonderful it is to walk in God's holy light. Christ Himself is the Light of the world, and He said that no one who truly follows Him shall ever walk in darkness. The world around us and those who belong to that world are all in darkness. No light shines on their pathway. Only when they turn to Christ and follow Him are they translated out of the kingdom of darkness and into the kingdom of His dear Son.

Not only is Christ the supreme Light of the world, without whom it would be plunged into eternal darkness and gloom; but the Bible—God's Word—is a book of light. It is a lamp to our feet and a light to our path. The people of the East in Bible days tied small oil lamps to their feet so that their feet stepped in light when everything around was in gloom. So God's Word lights our way and is a lamp to our feet and a light to our path.

John, the last of the apostles, tells us that if we walk in the light as He is in the light we have fellowship with God and the blood of His Son cleanses us from all sin. So to walk in the light of Christ and not walk in any way that is dark and sinful assures us of fellowship with the Father and the Son, and we are cleansed from all the defilements of sin. But to walk in the light means that we walk according to the will of God as He shows it to us from His holy Word. The Bible gives us directions for every circumstance of life. In every temptation, every frustration, every conflict, God's Word of truth gives us the answer if we seek for it. It lights our path, it flood-lights our way ahead.

With all light that comes to us from God there also comes the responsibility to walk in that light—to follow Him. If we neglect to do this, we shut out any further light from reaching us. Turning from the known will of God, or even being less positive than turning, only just neglecting to do what we know full well we ought to do and what we know to be His will for us, is turning away from the light. Such a course leads to a lessening of light and a reduction of our joy and peace in Christ.

Full surrender to all you know to be His will; full obedience to every command; full dedication of yourself to do His will—this is the only way to enjoy to the full the privileges of your experience of His life within you and His light that shines upon you and upon your way ahead.

To walk with Christ is to walk in light.



Wheels for Witness

by
SAMUEL GORMAN
(Elim Missionary Secretary)

Crossing a river in the Land-Rover.

(The indispensable use of vehicles on mission fields)

IN OUR PREVIOUS article entitled "Elim Missionary Society—1964," which appeared in the January 25th issue of the ELIM EVANGEL, we made a passing reference to the use of vehicles by our missionaries. It read as follows: "During last year (1963) the society fully maintained its missionaries who travelled thousands of miles in reaching great multitudes of men, women and children with the glorious message of the Gospel, winning many precious souls for the Lord . . ." As one example of this we recall that in a letter recently received from one of our missionaries he pointed out that in a few years his vehicle covered 95,000 miles, thus enabling him to open up a vast area to the Gospel, and build a mission station and clinic and establish outstations. Apart from preaching the Word and ministering to the sick, this involved making "hundreds of trips for sand, bricks, wood, cement, etc." He goes on to say: "While souls are only won by faithful sowing and reaping, many a person will associate his first hearing the Gospel away out in the bush with the appearance of the Land-Rover."

In conversation with one of our missionaries home on furlough we learned that in his vehicle he travelled between 20,000 and 25,000 miles in a year proclaiming the message of the Gospel to thousands of people, many of whom would not have heard it from his lips had it not been for this means of transport. He stated that because of great distances to be covered, and the difficult and sometimes hazardous terrain, it would have been impossible to do it on foot or with the aid of a bicycle—a much cheaper

form of transport than the Land-Rover or similar type of vehicle.

The foregoing is sufficient to show the indispensable use of motor vehicles on our various mission fields. The use of this means of transport is definitely not a luxury but an absolute necessity for our missionaries, in order to help them effectively speed the Gospel to the heathen and attend to the many other pressing and far-reaching duties of their very busy lives in the service of the Master—for instance, the bringing in of supplies for the clinics and stations, and transporting equipment and national evangelists to the outlying districts to preach and minister to the sick people who are too ill and too far away to visit the clinics.

During this year the Elim Missionary Council would like to be in the happy position to supply new vehicles to stations where none exist, and on other stations to replace with new ones the old vehicles that because of wear and tear, even though repaired at great cost on numerous occasions, are practically worn out. To do this, and to maintain those already in use for some considerable time, will involve the Elim Missionary Society in very heavy financial expenditure, which in point of fact cannot be met unless our income increases this year from about £25,000 to £30,000, as mentioned in our article last month.

In order to achieve this target and supply these vehicles we are relying upon the extra financial help coming from our loyal and missionary-minded Elim members and friends. Please endeavour to increase your regular giving to the Elim World Missions

boxes, and the gifts you send to us from time to time towards the support of our missionaries and the grand work they are doing and to enable us to send out and maintain more missionaries.

If every Elim member and friend sent me direct a postal order for 2/6 we could purchase several

vehicles right away. Please do so, and send it to me at this address: 20 Clarence Avenue, Clapham Park, London, S.W.4.

In the issue of the *EVANGEL* dated March 28th we will have something to say regarding national evangelists and their maintenance.

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6.30 p.m. RALLY with an emphasis on EVANGELISM, featuring LONDON CRUSADER CHOIR and Massed Youth Choirs.

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ROYAL ALBERT HALL

WHAT THE RESURRECTION MEANS TO ME *(concluded)*

6. It means that there is One in heaven who is managing my affairs. Had Jesus Christ never come forth from the grave, my hopes, my joys all would have been buried with Him. I could never have known redemption, because of the defeat of my Redeemer. I could never have known victory, because Satan would have remained a conqueror of the only One who could give me help. In the empty tomb, however, we who have trusted Christ were all begotten again to a living hope. He lives; shall I despair as if He were not there? Does not He carry my burdens? Does not He control my life?

7. It means that there is One in heaven who is abiding the time of His coming again. The Lord Jesus not only is risen; He not only is exalted to the Father's right hand, but He is also sitting there expecting until His enemies be made His footstool (Hebrews 10:13). He is sitting there awaiting the moment when He shall return again. How majestic

are the words of Psalm 110:3, R.V.: "Out of the womb of the morning Thou hast the dew of thy youth."

Yes, our Lord will come. He will come to the church as the Bright and Morning Star. He will come to Israel and to the earth as the Sun of Righteousness, rising with healing in His wings. He will burst forth as One leaping from the womb of the morning. He will scatter the darkness and will cause the light of life and love and peace to girdle the globe with rest.

The morning dawns in glory, and the night
Wraps up its sombre garments in its flight;
My soul awakes from dreaming
And my eyes
Survey God's sunburst beaming
From the skies.

I seem to hear Thee saying, "Soon the night
Of earth will pass for ever, and the light
Of glory will be breaking
Wondrous fair;
Eternal morn be walking
Over there."

WHAT THE RESURRECTION MEANS TO ME

By R. E. NEIGHBOUR

CENTRAL IN God's plans of redemption, the resurrection of our Lord and Saviour Jesus Christ is the seal of His perfect life and His mighty atonement for sin at Calvary. When this great fact of history is made personal, Easter joy becomes a reality in the believer's heart.

What does the resurrection of the Lord Jesus Christ mean to me?

1. **It means that there is One up there who was once down here.** I revel in the knowledge that my Lord was once an earth-dweller. He moved about in the very sphere of action in which I am now moving, among the same kind of people, and amid the same world setting. He rubbed shoulders with sinners; He touched hand and heart with men and women of all classes. He knew what it was to be wearied from the toil of the day.

He did no sin, knew no sin, and in Him there was no sin. He, however, bore the sins of others and suffered for others, the Just for the unjust. Accordingly, we are correct in saying He had a personal contact with all of those things which we now see and feel and know. He was once down here.

2. **It means that there is One up there who remembers the days and years He spent down here.** Our Lord has not cast from Him the memories of the past. He has not forgotten what it is to be maligned and misrepresented and misunderstood; nor has He forgotten what it means to a human being to be loved and admired and trusted by his fellow men. It is all with Him still. The memory of John leaning on His breast, and of Judas betraying Him with a kiss—He still feels them both. He has not shaken off the meaning of His hard days of toil in the carpenter shop. The cries of the sick, the maimed, the halt and the blind still linger with Him. His poverty, with nowhere to lay His head—it is all there! The men who, like bulls of Bashan, beset Him round as He hung upon the Cross, despised and rejected of men. He has not forgotten! His life of mingled joy and sorrow—He remembers it all.

3. **It means that there is One up there who cares for me.** He cares because He is my risen and exalted High Priest, touched with the feeling of my infirmities. *He knows* my care, for He was down here; *He understands* the conditions which make my care,

for He knew similar conditions; He does more than both: He thinks upon my care, and He *cares*. There is One up there who is walking with me down here; His presence is real to me here.

What does it matter, though dark my path may be?
What does it matter, though naught of light I see?
There's One above me who lives to love me,
There's naught can matter when
Christ lives, and cares for me.

4. **It means that there is One up there who has passed up through, and above, all principalities and powers.** Why should I fear what men may do? Why should I fear Satan and all of his hosts? Christ leads me in the train of His triumph; I am more than a conqueror through Him. His victory is my victory. He has, as it were, carried me up with Himself, and has made me to sit down with Him, far above all rule and authority satanic; Christ has placed them all under my feet. How can anyone who believes in a risen and ascended Lord dwell in the lowlands of defeat, when Christ has placed him on the high planes of conquest and triumph?

5. **It means that there is One up there who is seated at the right hand of the Father.** On the Cross, Christ was set at naught of men. He had come into a world that knew Him not. He had come unto His own, and they had received Him not. There had been no room for Him in the inn at His birth, and finally there was no room for Him among men at His death. He died in ignominy and in shame, numbered with the transgressors.

But on the third day the Lord Jesus Christ arose, breaking the bands of death, and carrying in His hands the keys of death and hell. Later He ascended into heaven amid the loud acclaim of the heavenly host, and took His seat at the right hand of God the Father. Men would not have Him, but heaven would. The rulers on earth refused Him; the Ruler of all in the glory received Him, acclaimed Him and seated Him.

What does this risen, seated Christ mean to me? The answer is very simple: He is clothed with all authority and power, and He has commanded me, saying, "Go . . . and, lo, I am with you alway." His resurrection means, therefore, that all the power and victory which are His have been vouchsafed for me.

(Concluded on previous page)

SUNDAY MEDITATION

**Edward J. Jarvis, minister of Elim Church, Bradford, says that
amid the storms of life
STRENGTH IS FOUND HERE**



"GOD IS our refuge and strength, a very present help in trouble" (Psalm 46 : 1). This psalm has been called the battle song of the Reformation. Martin Luther's well-known hymn, "A mighty fortress is our God, a trusty shield and weapon," found its inspiration from this psalm.

We are told that originally it was composed to celebrate a great national deliverance, when the invading Assyrian army was utterly destroyed by the angel of the Lord (Isaiah 37 : 36). This glorious victory was the result of the prayers and faith of the king of Judah and the intervention of God. God always honours true faith.

Whatever the historical setting of the psalm may be, our chief interest is its personal application.

Stress and strain

How many there are today who can still say that God is their refuge and strength ! Often people say after times of great stress and strain, "Strength was given to me." Surely God gave it. What a joy it is to have such a refuge amid the storms of life.

In Bible times God provided "cities of refuge" in different parts of the promised land. These were for the safety of any unfortunate man who accidentally injured or killed another man. The victim's relatives would often seek revenge, but once within the walls of the city of refuge the pursued man was perfectly safe.

This Old Testament arrangement has its counterpart in Jesus Christ. The epistle to

the Hebrews speaks of those "who have fled for refuge to lay hold upon the hope set before them" (Hebrews 6 : 18). In his immortal hymn "Jesu, Lover of my soul," Charles Wesley continues to say :

*Other refuge have I none ;
Hangs my helpless soul on Thee ;
Leave, ah ! leave me not alone,
Still support and comfort me.*

True security

Jesus Christ is our only safe and sure refuge. Our true security is found alone in Him. Not in defence, rearmament or modern weapons. Not in politicians, Khrushchev or the western leaders. Not in denominations, creeds or codes of ethics. But in a person, Jesus Christ the Son of God.

The first refugees, Adam and Eve, were driven out of paradise because of disobedience to God. In a sense we are all refugees. Our sins have separated us from God.

But in Jesus Christ there is a place of refuge and security. He is the Rock of Ages described so clearly by A. M. Toplady in his hymn :

*Rock of Ages, cleft for me,
Let me hide myself in Thee !
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure ;
Cleanse me from its guilt and power.*

Christ is a "present help," not remote but near. Whatever may be your plight or trouble, Christ is the answer.

Women's column

By GLADYS GORTON

LEARNING TO WALK

THE PHONE RANG. Mrs. S— was telling me of the birth of her daughter's baby son. Would I let her son and daughter-in-law know? They live across the road to us, so I eagerly ran over to tell the great news. Eileen invited me in, but she and her husband already knew because the wee baby's father had called to tell them.

"Andrew is beginning to walk now," Eileen said with pride, for her boy is nearly twelve months old. "He goes from chair to chair, to the sideboard, and comes all out here in the kitchen holding on to the table legs and the cupboards. I soon know when he's around now because he heaves such a big sigh when he opens the sideboard and cupboard doors. 'Ah! Ooh!' he gurgles with great delight."

His mother and I knelt on the floor to coax him to do a few steps. I held him until he had his balance and his mother held out her arms as he ventured toward her. To me it is one of the marvels of life to watch a baby learning to walk. He stands, he wobbles, he falls; pulls himself up, straightens and tries again. Oh, the worth-while look on his face when he takes a few stumbling steps. His whole being is animated with the thrill and joy of living.

This scene, repeated over and over again in millions of homes, beautifully typifies the training of the child of God. One divine wrote: "What else is my Christianity but the timid tottering of this little one? What all my perfection but imperfection felt and deplored? What my strength but weakness? The Saviour, however, acts towards me the mother's part, attracts me with the sweet words of His promises, and opens and extends to me His arms. Well, then, Lord Jesus, I will creep if I cannot walk, and will hold by Thy word. When I stumble, then Thou wilt support me; when I fall, Thou wilt extend to me the Cross, and help me with it rise again; until at length I reach the place where Thou art, and, with all my weaknesses, anxieties, and wants, cast myself into Thy bosom."

The proud mother watching her baby's feeble efforts is ever waiting to lift him when he falls, to comfort and encourage him, and the Lord Himself knows our every movement and is always near (Psalm 145:14; Isaiah 66:13). He constantly waits with longing for us to take the first step of faith "We walk by faith, not by sight" (2 Corinthians 5:7). Andrew's faltering walking expedition is

nothing compared with what he will experience as he grows older. His legs will carry him well beyond the limits of his home. Sir Edmund Hillary began his training for the conquest of Everest in the nursery when he first learned to walk!

Thus it is in the Christian life. There is always more ahead. Stretch out, take the step of faith and see and know for yourself. Learn to walk: to walk in the light, to walk worthily, and to walk with God.

FAMILY ALTAR (continued from page 110)

and blood are used to illustrate the relationship between Christ and the believer. "Dwelleth in Me, and I in him" (v. 56)—the spiritual life is a two-way contact. The suggestion of literally eating Christ's flesh was repulsive and abhorrent to Jewish ears (v. 52). It is amazing that some can give to Christ's words a literal and carnal interpretation in their superstition.

Today's topic: Do I feast "on Him"? A deeper experience than feasting "with Him."

Prayer theme: Pray for the retired ministers in Elim that in the eventide of life they may know His divine presence.

Saturday, February 22nd. John 6 : 60-71.

"Will ye also go away?" (v. 67).

That which was repulsive and abhorrent to the Jews was equally mysterious to the disciples, and it marked a turning point in the ministry of the Lord Jesus Christ, for many who had followed Him up to this point now could not accept His revelation. The suggestion, in its crudest form, offended them, and rightly so, for they failed to grasp the spiritual meaning of His words. The ascension must be the thought of verse 62. "The spirit" and "the flesh" are contrasted by the Saviour (v. 63). Christ knew His betrayer; indeed, he was predicted in Old Testament scripture, yet this in no way diminished his guilt and moral responsibility. The sovereign grace of God is emphasised in verse 65. There is something pathetic about Christ's words in verse 67—what a plea to the potential backslider! Peter's dilemma is that of all who know the Saviour, for there is no one else to whom one can turn to meet the deepest longings of the human heart. Notice the double emphasis in verse 69: "we believe and are sure." Christ's words have in them life-giving power—eternal in duration and effect!

Today's topic: "There's no one like my Saviour."

Prayer theme: Remember in your prayers every evangelistic effort made in the name of Christ.

Sunday, February 23rd. John 7:1-13.

"My time is not yet come" (v. 6).

Christ was no coward, for it was not through fear that He avoided danger—He knew that the hour of fulfilment had not come. The spiritual or the spectacular was a constant choice in Christ's ministry, and here His own brethren in their sarcastic unbelief urged Him to seek fame. "Show Thyself to the world" has in it the element of temptation which comes to every servant of God. God does not deal in gimmicks but in grace, and publicity for its own sake does not glorify Christ. Christ's presence was a rebuke and a conviction of their sin (v. 7), and the world is hardly likely to hate its own. It is obvious that Christ was the talking point of every conversation, appearing later in "Pimpernel" fashion. Christ Himself pointed out that His presence would mean division among men, and this incident is a case in point. Fear is a great enemy of truth and Christian witness (v. 13).

Today's topic: Have I the courage to "speak openly of Him" in glad confession of my faith?

Prayer theme: Christ's dying request was that we remember Him in the communion service. Pray that He shall shine through the symbolism, and make Himself known in the breaking of bread.

THE little boy was obviously in distress as, with great tears pouring down his cheeks and with gigantic sobs convulsing his little body, he answered the query of my late father-in-law: "What is the matter, sonny?" by saying "I want to get home and there are two boys who won't let me pass and want to beat me up."

The old man's answer was an obvious one. "Well sonny, go home on the other side of the road."

The boy was obviously not helped by this sound advice, for he replied through more vibrating sobs and with more copious tears rivuleting down his chubby cheeks: "I can't do that; I don't know my way home on that side of the road."

It is surprising how many grown-ups make similar answers concerning the way of the Lord, how so many of them get lost on the right road. They are all on the same way, but somehow cannot find their direction on the right side of the road.

The road made clear

The Lord Jesus made the knowledge of the way of life, glory, blessing and victory very clear when he said "I am the way." There is a glorious blaze of divine sunshine when you first find the way of righteousness, a brilliance which made the old paths of sin seem so desperately dark that you felt that you must walk this new and glorious path for ever, in a sort of Utopian achievement. It would seem that no obstacle could bar the way and no enemy could stalk the path and no darkness ever blot out its sunshine.

The first few steps of the Christward path are so ecstatic that no thought that an enemy might lie in wait along this glorious path ever arises. Yet there are the enemies of our souls and the frustrations in the path which plan to stop us reaching forward to the attainments of spiritual experience. Maybe some of the enemies blocking the way on our side of the road are of our own making.

I never knew the reason why the boys intended to waylay the weeping laddie, he might have merited the opposition because of his own activities. There was a way home, however, on the other side which he would not or could not take.

The road to victory often blocked by our own defeat

During many recent months of inactivity through illness, partly paralysed, out of touch with Christians outside of the family circle, it seemed to the writer, for a time, that he was a defeated soul. Sickness, which appeared to be unto death at one time, seemed to be the end of service; so sickness and

"I DON'T KNOW THE WAY"

By FREDERICK

MINISTER OF THE ELIM CHURCH

inactivity had become the enemy of defeatism, on the way to victory. The counterpane vision of the bedridden was a vision of a declining church without pastoral oversight, a vision of future ineffectiveness, of uselessness, all pressing their warped picture upon the distressed mind, until the writer was taken, totteringly, to his first service for months, to join in corporate worship. There he made a wonderful discovery, for he discovered that defeat was only the vision through the counterpane of the sickbed. On the **right** side of the road, where the true perspective is, Christ was discovered as being supremely and gloriously victorious and in Him we have the victory too.

In all forms of defeat victory is assured, on the right side of the road, but only when we see that the victory is in our Lord Jesus Christ in place of the defeat which is only within ourselves.

The road to fellowship blocked by "fellows"

More saints have lost the way by loneliness or by disappointment at the failure of other Christians than by any other factor. "Why did you backslide?" is a question one asks of Christians who have lost the way, only to receive the answer "A Christian let me down." Somebody got in the way. Of course, as long as Christians are people and not angels, someone will block the way. Preachers know it, as well as young and embittered Christians. Thank God there is the other side of the road. There is Christ, the One who supersedes in friendship and fellowship far above all the loneliness that the blocking experience of lost fellowship and disillusionment brings.

I am sorry, however, for the Christian who has blocked the road to an advancing child of God, for he must be remorseful at the ache that he has given to that godly soul. He must feel the judgment on his soul for his broken promise of help and care. He must feel the stricken conscience of the selfish heart. Let us look within ourselves that we shall not block the way. Of course, the lost traveller may not be without fault. The word of God says: "A man that hath friends must show himself friendly" (Proverbs 18: 24). If we seek grace from

THE WAY THAT SIDE"

A. HODGE

H, NEWCASTLE-UPON-TYNE

the hearts of other Christians, grace toward them must be poured out of our hearts also. When we travel on the right side of the road the love, friendship and fellowship of Christ will prevail above all the disappointments of the humanly blocked side of the Godward pathway.

The road to glory sometimes hidden to our vision

When one cannot see the way it will not make it any easier to turn back. We must go on; but on the right side. One of my more unusual experiences happened some years ago in a north-eastern coast town where I was ministering. In the midst of a very hot day it is not uncommon for a cold, clammy "sea fret" to come down and blot out the vision of the road. On this occasion the fog became so thick that I had no alternative but to abandon the car on the seafront and start to walk back home. I crossed the road from the sea to the landward side and to my amazement that side of the road was clear, the fog was only on one side; so I returned to the car and turned it into the road leading to the town, away from the fog, and drove home in brilliant sunshine.

Do not abandon hope in the fogs on your side of the road to glory when you do not understand the things you endure, just because you cannot see the glorious future. Get on the right side of the road and discover the future you cannot see, the blessings that you seem to have lost and the sunny moments that seem to have become befogged by the experiences of your life; discover that beyond the cloud of your puny and limited vision is the divine glow of the "Sun of righteousness" (Malachi 4:2). So leave the shadows and see the glory on Christ's side of the road.

The road to divine will blocked by self-will

This way is not so much blocked by others as by the shadows of our own self life. The question that we seem to ask on our side of the road is not "What wilt Thou have me to do, Lord?" but "How can I plan my own way?" We become so obsessed with our own purposes that any possibility of the will of God being performed in our lives

seldom enters into our consciousness; so in seeking our own will in this, God's way, we discover that the obstacles to advancement become more insurmountable and we lose the way and halt on our Christian walk.

There is a danger, too, of allowing the will of other people or of organisations to block the way of the divine will of God. The river finds it easy to run along a new channel that man has dug for it, so drying out the God-made bed. It is so easy to lose the road by following a path of man-made will. The road of the "pop age" is easier to follow than the royal road of the Master's will. Get over to the right side, Christ's right side, of the road. "There is a way that seemeth right unto man, but the end thereof are the ways of death" (Proverbs 14:12). What seems right to man is not always God's will. For "this is the will of God, even your sanctification" (1 Thessalonians 4:3).

This must be a clue here to finding the right side

Your sanctification! This is the way to the right side of the road. It means an effort to move over. It may mean a reappraisal of our old ways. Our failure, our defeat, our loss of divine vision, our backsliding are caused so often by our first unsanctified step, our first vision of self which blocked out the Saviour. The way must be refound by a willingness to get over to the correct side, the Christ side, of the road. "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left" (Isaiah 30:21). The voice of Christ is saying: Come out of the mists of self, "Take up the cross and follow Me." The cross is not a burden or an obstacle, but a joy and a help, on the right side of the road.

So many, like my young friend, often retort: "I don't know my way on that side of the road." Christ does. He knows the way and He is on that side—over there in the sunshine!

"The trying of your faith worketh patience" (James 1:3). Patience must be worked or brought forth. It is not inherent. The need of balanced character is indicated and to bring this about God is prepared to allow faith to be tried. After all, the true value of any society lies in its character alone. If we are to endure hardness as good soldiers, there must be training and discipline. How often we hear of army trials when the real battle is envisaged and everyone must be up to scratch. So let us accept discipline and trial as part of our training.

A new minister at the Elim Church in Hastings

"WHAT a gathering of the ransomed . . ." The words of that familiar chorus seemed particularly apt as one surveyed a "packed house" at the Hastings church, Elim was indeed out in force tonight. What an occasion it was that had brought them there! For Saturday, January 4th, was the day of the induction of our new minister, A. S. F. Horne, who has come to us from the church at Reading.



The ministers on the platform.

The event had been eagerly awaited by the members of the local church and the sisters had worked hard in preparing cups of tea and provisions for all who were coming. They were not disappointed but elated as coaches and parties arrived from Reading, Newhaven, Hove and Eastbourne to make a company of over 200.

It was encouraging to see so many ministers on the platform and we were grateful for the presence of visiting pastors H. W. Greenway, J. J. Morgan, J. Smith, H. Holdstock, D. Ayling, J. C. Smythe, A. Brewster, B. Hayes and, of course, our new minister, A. S. F. Horne.

The first speaker was David Ayling, who took as his text the question Eli asked of the young Samuel: "What is the thing that the Lord hath said unto thee?" He reminded us of the spiritual attributes of Samuel in that he had an ear that heard, an eye that saw and lips that were prepared to speak out for God. Hence God could communicate His will to him that he might convey this to those seeking the mind of God.

A deacon of the Reading church spoke of the blessing they had enjoyed under Mr. Horne's ministry and graciously expressed the hope that the church

at Hastings would prosper and flourish likewise. Then the secretary of the local church, Mr. R. Bendell, officially received the pastor on behalf of the local assembly. Appreciation was expressed to Joseph Smith, who has been looking after the church for the past month. He replied in his own inimitable way. J. C. Smyth ably convened the meeting and J. J. Morgan asserted in his remarks appropriate to the occasion that we were a happy family, a statement with which the congregation was in hearty agreement.

Mr. Horne drew our attention to these words in Zechariah 4:6: "Not by might, nor by power, but by My spirit, saith the Lord of hosts." He gave glory to the Lord for any success in ministry in the past and asserted that his faith for the future was in the Lord. We all prayed that the Lord would abundantly bless his ministry among us as he knelt and was prayed for by the visiting ministers.

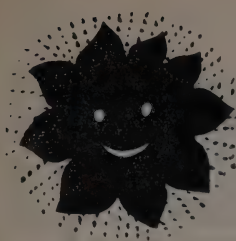


The people in the congregation.

The final word was given by H. W. Greenway. He told us in expressive, well-chosen terms of the importance of the spoken word. Even little words could break or make, mend or mar a person's heart, character or faith. What a solemn assessment of the harm our words could do or the help our words could give.

The meeting closed with a final hymn, Handshakes, smiles, exchanges of news and farewells took place as the people dispersed. What a tremendous beginning we had for 1964. May God grant that all our expectation and more shall be fulfilled.

MRS. N. G. CLARK.



SUNSHINE CORNER

MR. MOPPY

Hello Sunbeams.

Mummy had never seen Mr. Moppy, but she nearly trod on his toes, or so Bobby seemed to think. "You must be very careful, Mummy, or you will hurt him," Bobby said. Mummy seemed surprised, especially when Bobby insisted that Mr. Moppy must have a plate of his own and had to share Bobby's dinner. Bobby wouldn't eat rice pudding because Mr. Moppy didn't like it, and he didn't like carrots either.

No one knew what Mr. Moppy looked like. All Bobby would say was that Mr. Moppy was his friend. Where Bobby went Mr. Moppy went too, and Bobby seemed to talk of no one else. Mummy and Daddy seemed to get used to the idea of Mr. Moppy, and Daddy would always ask after him when he came home from work. "How's Mr. Moppy, Bobby, and have you both been very good?" he said.

"Of course we have, Daddy. Mr. Moppy is always good," Bobby answered.

Mr. Moppy was good at first, but then things began to change. Mummy's beautiful vase was broken and Mummy asked Bobby about it.

"It wasn't me, Mummy, it was Mr. Moppy," he said; and when someone opened the budgie's cage, so that he flew out and was lost, Bobby was sure that Mr. Moppy was to blame. Mummy couldn't see Mr. Moppy, so she couldn't punish him.

Daddy looked very stern when he heard about the broken vase. "Bobby," he said, "Mr. Moppy couldn't break Mummy's vase, because he isn't real, is he?"

"How did you know, Daddy?" said Bobby.

"Well, you see, Bobby, when I was as old as you I invented a Mr. Moppy too, and it was very convenient to blame him if I didn't want to be punished."

"Oh!" said Bobby. Then he said, very sadly, "I'm very sorry, Daddy, but I did break Mummy's vase and I opened the cage. It wasn't Mr. Moppy, it was me."

"Bobby, in the Bible it speaks of someone called our old Adam or our old nature. He is the part of

us that makes us do wrong things. He makes us tell lies and try to blame someone else when it was really ourselves. The Bible tells us that there is a new man that we can put on, and only the Lord Jesus can help us to put on the new man. Mr. Moppy was like the naughty you, and you are the other you that wants to be good. Now we must ask the Lord Jesus to forgive you and help you to be good. He will cleanse us of all wrong things if we ask Him."

Bobby did ask Jesus to forgive him, and he asked Mummy to forgive him too. Mummy and Daddy don't hear much of Mr. Moppy now. Bobby remembers to put on the new man when he says his prayers. He reads the verses in Colossians 3 about the old man and the new man and that helps him to remember. See if you can find them for yourselves.

'Bye now and God bless you all.

Lots of love,

AUNT DOROTHY.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The name of Jesus

The Lord tells us in John's Gospel, chapter 14, that whatever we ask in His name He will do for us. That verse is simple yet profound. It means exactly what it says. If we ask we shall receive.

I looked up the commentary of a famous modern commentator and, like so many others, his explanation makes prayer a difficult thing. We have to be in harmony with the Lord. We must be sure it is His will. We have to ask not for our glory but solely for His. Now if we are in a blazing house and it seems there is little hope of rescue I wonder if we are to be sure before we pray that God's will is for us to be rescued. Then are we to wait until we are sure we are in harmony with the Lord? Then are we really sure that in praying that somehow we shall be rescued from the flames we are seeking His glory and not ours? I am sure that if such a moment ever comes to you and me our prayer will be instantaneous and very sincere. No, we are simply to ask in faith, believing just what Jesus says, and we shall have our prayers answered.

A Christian worker in a continental country stood before a huge block of flats. Entrance through a small gate in a huge wall which enclosed the dwellings could be gained only by a resident with a key. The worker wished to visit every home with a gospel invitation. He possessed the tracts, but not a key to gain an entrance. Standing in silence, he lifted up his heart to God in prayer: "In the name of Jesus, Lord, open the door to these houses." A minute later the postman arrived and using his key the door was opened. The worker walked in with the man with the mail bearing a more important message than any letter ever contained.

Prayer is requested for

Revival throughout Britain.

All evangelical efforts.

A man suddenly bereaved of his wife.

Thought for the week

Ask, seek, knock.



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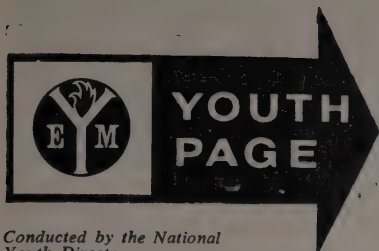
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Cults, Cranks and Christianity (1)

By BRIAN BARNET

Brother, you're not real—Christian Science

CHRISTIAN SCIENCE is probably the most fashionable of the modern cults; its churches are quite often well attended and are usually to be found in the more socially acceptable areas. Since Christian Science does make such an appeal to this type of person it is of added importance that we should know something of the cult and its doctrine.

The acknowledged founder of Christian Science was a Mrs. Mary Baker Eddy. Born in 1821 in the U.S.A., she was the youngest of six children and suffered from ill-health all her life. Mrs. Eddy was married three times and died in New Hampshire in 1910.

Mrs. Eddy believed, or rather claimed, that her teaching was a revelation from God, and she gave the year 1866 as the year of revelation. This is the year that a certain Pheneas Quimby who had been practising "mental healing" for years died. Mrs. Eddy was a patient of Quimby's, and although she denied basing her teaching on his she did admit that he held many advanced views on the subject of healing.

Christian Scientists profess to take the Bible as their guide, but always beside it, and interpreting it, they place Mrs. Baker Eddy's writings *Science and Health with Key to the Scriptures*. This book ran through more than 400 editions before her death.

In the scope of one short article it is almost impossible to detail the teachings of the cult. It is perhaps best that you should know that these are based on certain denials: the denial of the existence of matter, pain, evil and death. Christian Scientists aver that these things lack reality and are the error of "mortal mind."

God is referred to as Mind, and this alone is reality. The Trinity is denied, God becoming merely a principle rather than a person. Since matter is not real the incarnation of Jesus is unreal. Christ was the divine idea which is joined with a phantom—Jesus being what appeared to be a body! Denying the humanity of Christ, of course, makes nonsense of the Cross; in any case, since they aver that sin is not real the way to overcome it is to deny its

existence. Thus the disciples "believed Jesus to be dead, whereas within the tomb he was demonstrating the power of the spirit to overrule mortal material" (see *Science and Health*, page 44). This, of course, means that Jesus, not being real, did not really die, and the whole business about the death and burial of our Lord was merely to prove the superiority of mind over matter.

To the Christian Scientist the Holy Spirit is merely Divine Science (*Science and Health*, page 331). Thus since the personality of the Holy Spirit is denied it is not possible for Him to lead us into truth; being merely an essence He has no will!

Enough has been said to show just how much at variance with Christianity Christian Science is. It is absolutely impossible to reconcile *Science and Health* with the Scriptures. Christian Science contradicts all the major tenets of faith. We do not do away with sickness and pain, sin and evil, by pretence of their non-existence. As we read the Holy Bible we realise that such things are very real and must be faced and reckoned with.

Christian Science is the modern counterpart of an early Church heresy named Gnosticism. The first epistle of John refuted this heresy. Read especially 1 John 4 and compare this with 1 Timothy 6: 20, 21.

It has been said that "no science could be more grossly unscientific and there is nothing Christian about its distinctive tenets." With this statement we agree; the greatest error of Christian Science is to equate with Holy Scripture the writings of Mrs. Eddy. This, and also the denial of the personality of the Godhead—Father, Son and Holy Ghost.

"There came a Christian Scientist from Deal,
Who argued that pain was not real;
He sat on a pin,
And punctured his skin,
Then said: 'I dislike what I fancy I feel.'"

NEXT WEEK, by the YOUTH DIRECTOR :
"MARRIAGE CAN BE MISERY IF . . ."



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Smith
(Minister of Elim Church, Burton-on-Trent)

Monday, February 17th. John 5 : 30-47.

"Search the Scriptures" (v. 39).

Christ gives a sevenfold witness to Himself in our reading—see if you can find them all. The subservience of the Son to the Father, as the Spirit is to the Son, in no way alters their equality in the Godhead. Do we burn and shine in our witness and testimony? Notice that it was "for a season" only (v. 35), for even the Lord Jesus Christ, like John, had His successful season, until men realised the full implication of His ministry. The carefully recorded signs of John's Gospel clearly demonstrate Christ's authority, for Nicodemus recognised that they were an evidence of divine blessing on the life of Christ. The Father's testimony concerning the Son was heard at His baptism—Christ's life brought joy to the Father's heart. "Ye think"—they laboured under a delusion, for a mere intellectual knowledge of Scripture is sterile. Their real purpose is to reveal Christ, and the one unifying message of Old Testament scriptures, otherwise so diverse, is Jesus Christ. The great condemnation of men is not primarily their sinfulness, but the rejection of the One who could deliver them from its power (v. 40). Verses 41 and 44 must be linked together, for Christ sought divine honour. The audacity and courage of Christ in linking Himself with Moses, the greatest Jewish hero of all time and still their outstanding national figure from their history, is tremendous—"his writings . . . My words" (v. 47).

Today's topic: Is the love of God in my heart (v. 42)?

Prayer theme: Remember all who seek to witness in their employment today.

Tuesday, February 18th. John 6 : 1-14.

"What are they among so many?" (v. 9).

The miracles attracted the crowd, but did not convert them, for "faith cometh . . . by the word of God." Notice the omniscient Christ in verse 6: "for He Himself knew what He would do"—He is the Master of every situation, never taken by surprise. If one penny a day was a workman's pay in New Testament times it would need at least £400 in modern currency to give them all just a snack (v. 7)—quite an expensive bill for convention hospitality! The loaves and fishes were as "a drop in the ocean." What do you think was behind Andrew's action? Perhaps a glimmer of faith! Notice John's attention to detail—"much grass." Men only are mentioned in this reading, and it seems pointless to surmise what Scripture does not reveal, for the feeding of 5,000 was remarkable without stretching the number! The value of grace at meals is seen in Christ's example, and do not forget the hungry millions of a needy world in your prayers and practical support. "That nothing be lost" has a spiritual significance, brought out in later verses in this chapter. The grace of God is very much like this incident, there is always "enough and to spare"; changing the picture, Joseph's branches ran "over the wall," for there is nothing mean nor stingy about Him.

Today's topic: "Little is much when God is in it." Do not let the immensity of the task discourage you from giving your service.

Prayer theme: The young people of our churches need your prayers constantly, for they, under God, hold the future of His kingdom in their hands.

Wednesday, February 19th. John 6 : 15-27.

"It is I, be not afraid" (v. 20).

From the multitude to the solitude went the Saviour, for private prayer meant public power. There is need of both in the spiritual life, fellowship with men and with God. Enthusiasm based on anything but faith born of the Word of God is bound to be superficial and spurious, and Christ resisted the very real temptation He faced, for although He was born to be King He must first die, the cross must precede the crown. No wonder the disciples were scared—not of the storm, for they were seasoned fishermen, but of the mysterious Figure who could brave the elements and defy the laws of nature. "There is no voice like the voice of Jesus," writes the hymnist, and no other voice could have calmed their spirits. Christ's words were given in the right order, for notice the law of cause and effect in the spiritual realm. "It is I"—the cause; "be not afraid"—the effect. What strange phenomenon is this (v. 21)? Christ's movements mystified the people (vv. 22-25). Some still would follow Christ "for the loaves and fishes," and ministers need real discernment if they are to build up an abiding work of God. Every capitalist board-room, every stock exchange and every trade union meeting should have verse 27 before it as a reminder that materialism in the final analysis does not meet men's deepest need. Some Christians would do well to remember this fact when overtime or the house of God is the choice.

Today's topic: Do I follow Christ for the benefits He gives or out of love for Him?

Prayer theme: Uphold your minister in prayer.

Thursday, February 20th. John 6 : 28-40.

"I am the bread of life" (v. 35).

The question they posed in verse 28 received an answer they did not want, and so often this is the case, for many professing to seek God's will will merely seek to give a good "face" to their own desires. Faith in Christ is seen as the most desirable quality in our relationship with God. "What sign?"—what insolence indeed in view of the preceding miracle (v. 30). Their attitude to Christ merits divine displeasure. Christ puts them right, for it was His Father who was the divine Benefactor, and not Moses who gave them bread, for that was their inference in verse 31. Each "sign" miracle in John's Gospel provides a spiritual lesson as its counterpart. Notice the similarities between this reading and Christ's interview with the Samaritan woman. Notice the general and the particular in verse 37: "all" and "him," and both are equally true, for they are the words of Christ. Read these verses over a number of times, for they are full of assurance of the sovereign grace of God. Christ will keep those committed to His care. The "I wills" of Christ make an interesting study if you have a good concordance.

Today's topic: "I am persuaded." Have you Paul's confidence in Christ's promises?

Prayer theme: Attend and pray for your weeknight services regularly.

Friday, February 21st. John 6 : 41-59.

"He that believeth on Me hath everlasting life" (v. 47).

There must have been contempt and scorn in the expression "Is not this Jesus, the son of Joseph?" Did not Isaiah speak of Christ being despised and rejected? It is not who your parents are that really matters—it is what you are as an individual. The Father's ministry is revelation and the Son's ministry is resurrection (v. 44). Have you felt the "pull" and the magnetism of divine love? Eternal life is seen as a present possession, stressing the nature and quality of life in Christ rather than its duration (v. 47). Have a "present tense" experience in your spiritual life, never be a "has had" or a "will have," but be scriptural—"hath"! The "I am's" of Jesus in the Gospel of John make a good study, linking Him with the Jehovah of the Old Testament revelation. Spiritual appropriation of Christ becomes even more intimate than "the bread of life," for His very flesh

(Continued on page 103)

COMING EVENTS

BARKING. Feb. 15-17. Elim Church, Ripple Road. East London Revival Rally. Special ministry, J. T. Bradley and party, of Croydon. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30.

BURTON-ON-TRENT. Feb. 15. Elim Church, Moor Street. Sat. 7.30. Derby "Youth for Christ" Choir.

BURTON-ON-TRENT. Feb. 22. Elim Church, Moor Street. Sat. 7.30. Birmingham Male Voice Choir. Refreshments for visitors if prior notice given. Presbytery support welcomed.

CATERHAM. Feb. 29. Elim Church, London Road (off Chaldon Road). Monthly Pentecostal Rally, conducted by F. Howick and party. 7.

CLAPHAM. Feb. 18-23. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Visit of Evangelist Sunny Blundell Connell. Children: Tues.-Fri. 6 and Sun. 3. Adults: Tues.-Thurs. and Sun. 6.30.

DERBY. Feb. 22, 23. Elim Church, Curzon Street. Visit of students from Elim Bible College. Sat. 7.30. Sun. 11 and 6.30.

ILFORD. Feb. 18. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: Philip Vogel, evangelist. Testimonies: George Forester, vicar of St. Paul's, Beckenham, and Howard Holmes-Dalmore, F.R.I.E.S.

ILFORD. Feb. 25. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: Ray Shaw (Good Shepherd Mission). Testimony: J. Stannard (East London Baptist Tabernacle).

KINGSTON-ON-THAMES. Feb. 15. Elim Church, Thames Street. Monthly rally. 7.30. L. S. Jackson and team from Guildford.

LONDON. Feb. 16. Elim Church, Holland Park Mission, Penzance Street, London, W.11. Visit of H. W. Greenway. Sun. 6.30. Special meeting in a series entitled "Christ is the answer." Conducted by E. R. Corsie.

LONGTON, Staffs. Feb. 15-17. Elim Church, Carlisle Street, Dresden. Minister's sixth anniversary. Speaker: F. W. Jones (Blackheath), with supporting items. Convener: J. B. Coleman. Sat. and Mon. 7.30. Sun. 11 and 6.30.

NEWHAVEN. Mar. 14. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Speaker: F. Shadlock.

NUNEATON. Mar. 7, 8. Elim Full Gospel Church, Queen's Road. Visit of E.B.C. principal, Wesley Gilpin. Sat. at 7.30. Sun. at 11 and 6.

WESTCLIFF-ON-SEA. Feb. 29—Mar. 1. Elim Church, Electric Avenue, Fairfax Drive. Sunday school prizegiving and anniversary. Sat. 6.30. Sun. 11, 3 and 6.30. Guest speaker: L. C. Quest.

WORCESTER. Feb. 22-27. Elim Church, Lowesmoor. Special visit of Arthur Longley, author and prophetic student. Sat. 7. Sun. 11 and 6.30. Weeknights 7.30 (except Mon.). Convener: W. J. Maybin.

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ITINERARIES

The President, W. J. Hilliard, will visit the following churches: Feb. 20, 21, Scunthorpe; 22, 23, Bradford; 24, Halifax.

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 15, Graham Street; 16, Selly Oak; 17, Winson Green; 18, Weoley Castle; 19, Tamworth; 20, Longton; 22, Rugby; 23, Coventry; 24, Nuneaton; 25, Oldhill; 26, Dudley; 27, Blackheath; 29, Erdington; Mar. 1, Kingstanding.

Miss O. M. Jarvis, on furlough from India, will visit the following churches: Feb. 15, Bishop Auckland; 16, Newcastle-on-Tyne.

D. L. Norton, on furlough from South Africa, will visit the following churches: Feb. 15, 16, Lowestoft; 17, Stowmarket; 18, Colchester; 19, Rayleigh; 20, Westcliff-on-Sea; 22, 23, Leigh-on-Sea; 24, Ingatstone; 25, Southend; 26, Becontree; 27, Chelmsford.

Allan Renshaw, on furlough from Tanganyika, will visit the following churches: Feb. 23, Islington; 24, Canning Town; 25, Romford; 26, Barking; 27, Ilford; 28, Rye Park; 29 and Mar. 1, Norwich; 2, Clacton; 3, Ipswich.

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WITH CHRIST

MARSHALL. On January 24th, Lucy Marshall, aged 82 years, of Grimsby, passed into the presence of the Lord. Officiating ministers at funeral: J. Estell (Methodist) and James McAvoy.

NAYLOR. On January 18th, Florence Mary Naylor, aged 83 years, of Grimsby, beloved mother of Jack and George Naylor, slept peacefully away. Officiating minister at funeral: James McAvoy.

NORRELL. On January 19th, Frank T. Norrell, aged 79. For thirty years the secretary of the Springbourne, Bournemouth, Elim Church. Officiating minister at funeral: Arthur V. Gorton.

WITTS. On January 18th, Mrs. Grace Wits, aged 77. Beloved and faithful member of Elim Church, Croydon, since its commencement: "For ever with the Lord." Officiating minister at funeral: J. T. Bradley.



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THE ELIM EVANGEL

Vol. XLV No. 8

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COVER PICTURE

*Near the River Foss, York.
Photograph by Charles Bean,
of York.*

BIBLE VERSE



That ye be not slothful, but
followers of them who through
faith and patience inherit the
promises.
HEB. 6:12

EDITORIAL

"I will pour out My Spirit upon all flesh"

HOW GOD-LIKE, how omnipotent is this Pentecostal promise, this latter-day diffusion of the Spirit of God. But lest we should misunderstand this tremendous promise of God, which was intended to be fulfilled after Jesus was crucified and was risen from the dead, and was to cover the dispensation of grace and become the dispensation of the Spirit—the age in which He had given special powers in relation to Jesus and to the New Testament Church—let us look at it again.

This effusion began when Jesus, having ascended again to heaven, received the Holy Spirit from the Father and literally "poured out" the Spirit in fulness upon that company in the Upper Room in Jerusalem. That is why Peter said of the coming of the Spirit "This is that which was spoken of by the prophet Joel." That outpouring was intended to continue throughout the Christian dispensation, and in some measure has done so, apart from the limitations set upon it by unbelief.

God foresaw the events that would limit the operation of this promise, and in His Word spoke of the "early and latter rain," indicating that the time would come when the limitations would be swept away and the flood-gates lifted to release a new and fuller manifestation of the Spirit in the end of the Christian dispensation. This is what is happening now throughout the world. Barriers are being swept away and room is being made in the hunger in the hearts of men and women everywhere for God to have His way and for Him to fulfil His promise that this latter-day outpouring would eventually reach to the ends of the earth, to every tribe and tongue, to every land and clime where men dwell—all flesh meaning, of course, that no section of the human race would be bypassed in this great harvest ingathering in the closing days of the gospel age.

How wonderful it seems, and God-like too, that in these days of increasing crime and sin, of increasing literacy and knowledge, God has planned in His omnipotence to make this, the day of population explosion and of the world's largest population ever, the day when He will "compel them to come in" by the almightiness of His power and His Spirit.

All the modern methods of propaganda, of communication and of circulation are to be used to spread the message. The barriers between nations and people are being broken down and the modern radio stations with their powerful beamed programmes are over-leaping the man-made barriers and "curtains" and bringing the message to every part of the globe, for

This is the day of harvest.

This is the day of His power.

This is the day when His coming draws near.

The Missionary Conference— London

By BRIAN BARNETT

THE Elim Central Church at Clapham was the venue for an event that many in the North and South London presbyteries had been eagerly awaiting—the first missionary conference on January 25th. The event was a perfect climax to a long period of anticipation. Missionaries on furlough, the Council of the Elim Missionary Society, ministers and a good number of officers, male and female, young and old, were in conference together, learning together and discussing together the work of our Lord.

The conference was chaired throughout by the Vice-President of Elim, C. J. E. Kingston. His able and efficient work in this sphere certainly added to the overall feeling that this was an excellent conference. Mr. Kingston introduced the missionaries to us and we saw immediately how far Elim had travelled with the gospel of saving grace: Rev. J. McInnes from British Guiana, Miss Olive Jarvis from India, Rev. K. McGillivray from Formosa, Miss Picken from Southern Rhodesia, Rev. and Mrs. Alan Renshaw from Tanganyika—just a small representation of our brethren who are working in the harvest field beyond the horizon.

The afternoon session centred around a paper brought to us by T. W. Walker entitled "The Relationship between the Home Church and the Mission Station." Over the years we have learned to expect clarity of thought and expression from Mr. Walker, and he did not disappoint us. His paper was pertinent and at times controversial, but it certainly brought us face to face with reality. We have to face obstacles, consider the rapid changes that are taking place in the world; it is not enough to be concerned in a general way, not sufficient to pray "Lord bless the missionaries." Our praying must be objective and informed. The theme of the discussion during the afternoon centred on this thought of being informed—we need a lot of information about our workers and their needs, environment and difficulties if we are to play an active part in our relationship with the "young Church" in other lands. The Missionary Council informed us of plans that were in hand to help with informing us of the situation in various mission fields. We especially look forward to the new booklets that are being prepared with respect to each field.

The afternoon period for question time was most informative. A panel comprising the Council answered questions that had previously been submitted by members of the conference. The questions were vital and topical and were all dealt with most fairly by the panel. The writer is quite sure that the questioners were most reassured by the answers given.

Tea time was in some ways unusual—we had all brought our own! The informal atmosphere seemed in keeping with the conference, although some of us who could not expect to be home until very late and had had lunch exceptionally early became even more firmly convinced that missionaries and all to do with them had to be exceptionally durable!

The evening session was given over to a paper and discussion on the subject "The Changing Pattern in the Mission Field Today." The subject was introduced by an exceptionally lucid and vigorous paper from Eldin Corsie. As Mr. Corsie began one was struck by the thought of how right and proper it was that two ministers as well known for their activities in our Youth Movement as Mr. Walker and Mr. Corsie are should be addressing us on the subject of missions. The work of the ministry cannot be departmentalised (well, the Americans use the word!). A burning passion for the souls of the young in this country in no way detracts from the wider vision. The bonds of Calvary and the responsibility that they forge cannot lightly be cast aside.

The conference was reminded of the great inroads made by Communism, the tremendous rise of nationalism and the ever-present problem of racialism, all playing great parts in the changing world pattern. The urbanisation of population was another factor that must be considered when planning missionary strategy. The nationalism that had been born largely by the education procured through the missions must be acknowledged. It was not right that we should consider missions as branches of the home base; the church was the church in that area and land, not merely the branch. It was the duty of every believer to propagate the gospel based on the principles of Scripture. The challenge was enormous,

(Continued over page)

the rise of materialism and atheism was going ahead, together with a rise of pagan religions, of Communism, Hinduism and Islam and many more, all on the move.

It was perhaps a move of the Spirit of God that caused Mr. Corsie to close his paper by reminding us of the penetration of the new Pentecost. The answer to the changing pattern of A.D. 30 was the upper room. Pentecost was still the answer. This thought was taken up in the discussion that followed. It was a joyous experience to hear once again one of our most senior ministers, J. T. Bradley, illustrate most pointedly from history the truth that though the enemy comes in like a flood we can know that

the Spirit of the Lord will raise a standard against him before the Redeemer returns again. Mayhap the standard is even now being unfurled.

So ended an experiment, but it ended most successfully. I am positive that the London churches, which have never been niggardly in their support of the E.M.S., will respond even more generously in the future as a result of this conference. We would recommend this venture to all other regions.

One final word. How good it was to have our Missionary Secretary, Samuel Gorman, taking such an active part in the conference, despite his obvious physical difficulties. May the Lord strengthen our brother and fully restore his ministry to us.

Women's column

By GLADYS GORTON

MOODS

"THERE IS ONE thing I like about her, she is always the same," she said, and I absolutely agreed with her. It is lovely to know people like this, but it is hard to live with the kind of people who are moody. "She hasn't spoken a word to me all the morning. I can't think what is wrong. When I went up to wash mother [she is an invalid] I said 'Not a word this morning, mother?' Again I said to her as I came out 'Not a word?'" Somebody just told me this a few moments before I commenced this article.

As humans we are subject to varying moods to a greater or lesser degree. Some are dominated by black, ugly moods, which, while they last, change their whole personality. They can affect the atmosphere in the home and elsewhere. How sad it is that in this age of higher education there is such little knowledge of God and His Word. It is only the Christian faith that can guarantee power to conquer moods! The psychiatrist assuredly helps, but the achievement of graciousness and gentleness, with strength of purpose, can only be attributed to the saving and governing power of the Lord Jesus Christ.

To illustrate, Two teenagers get converted in the meeting. One has a very placid nature; comes from a good Christian home. Already in her nature there is that which will develop into a Christian character of sterling quality. The other has an entirely different environment. Her parents are divorced; she has little love shown her. Already she has a defiant spirit, is resentful and fiery-tempered and has little idea of what it means to be a genuine Christian. The former will never experience the intense spiritual battles

which the latter will encounter. However, the two of them in their different spheres "grew in grace and in the knowledge of . . . Jesus Christ" (2 Peter 5:18) and now, ten years later, are exemplary Christians without manifestation of moods. A Christian should not resemble a temperature chart, which goes up and down, levels out, drops again and then rises! God's attitude toward us is ever the same, unchanging (Romans 5:1). There is always a cause for moods—physical conditions, repression and environment—but the Christian should never indulge them, but fight them. Moods never go by praying, moods go by kicking them. We have to battle through our moods into absolute devotion to the Lord Jesus Christ.

William Cowper, the composer of "God moves in a mysterious way" and other lovely hymns, suffered black moods of despair. His hideous self, to him, appeared as a black-coated man challenging his better nature. One night, after reading to his housekeeper, he retired to bed and was met by this awful monster. "God has forsaken you," he mocked. Cowper took out his Bible and read: "Enoch walked with God," then started to write "O for a closer walk with God." For a time he conquered, but later became ill for a year or more. But he learned to fight his enemy and the time came when he knew he had fully conquered.

COMMUNION

*As each day my cross I bear,
Communing daily with Him in prayer,
Walking before Him in strength and in power,
Watching and praying in each passing hour,
Knowing His presence with me is so sure,
Yielding my life, for Him to make pure,
So with my Saviour onward I go,
Knowing He's with me wherever I go.*

"DEPENDING UPON GOD"

By W. BRAMBLEBY

MOST CHURCHES have some form of harvest celebration, and many of you have doubtless attended on such occasions.

Amid the different kinds of produce you will see even a glass of water, lumps of coal, and in some places fish.

All these are tokens of gratitude to God for the fact that He has supplied our need. As a matter of fact God is always a year in front, as it is last year's production and seed from which we draw this year's supplies.

I have never seen put on display, as a sign of thankfulness for its supply, the most important produce of this earth. What is that? Grass! Grass? Yes, grass.

It is the most insignificant plant in this world. It will grow anywhere where there is earth. Cut it, tread on it, wither it, mutilate it, and it will grow again.

The Bible says "He clothes the earth with grass." God Almighty puts grass first, not trees or flowers.

Let us think. What will you have for breakfast this morning? Milk in your tea or coffee? It comes from the cow, which feeds on grass. Butter? From milk from the cow, from grass. Bread? It comes from the same source, corn, which is grass. You had grass for your breakfast, and it was a very poor one if you did not have grass.

Your dinner? Beef, mutton, lamb, pork, any meat? The cow, the bullock, the sheep, the lamb, the pig, and all of them having their food from grass. Even the hen is fed on seeds from grasses. The egg-producing meal is made from grass.

The same applies to your tea. Its chief constituent of goodness to your body is grass. Supper? Cheese? It is from milk, from the cow which eats grass.

You have a nice woollen coat or garment. It is from a sheep, which lives on grass. Even your cotton garment is a species of grass. What about your footwear? The cow, the horse and the pig all feed on grass.

Think now about the horse that brings your coal. It is fed on oats and hay for its chief food, products of grass. Your work is done by grass.

You may say "My coal is brought by a motor-lorry." Yes, but the man who brought it had to have his breakfast! He had to have grass to be able to do a good day's work. The very people who made the motor in the factory cannot proceed without

their meals, which were like yours, grass.

Think of the power of a policeman's arm when he stops all the traffic. He cannot do that for long without his meals. The very control of everything comes back to grass!

Turn where you will you will see grass. The very thing we ignore, and which is a nuisance to so many, is the very thing that keeps us alive!

Think about these things today. God Almighty has not covered the earth with beautiful flowers, but with humble grass. Watch any waste land, watch your own garden if you neglect it. You will see grass springing up everywhere. A weed? Yes, but also a sign of the great mercy of God.

As long as you can see grass be assured that it is one of the things concerning which He has promised that "while the earth remaineth, seed time and harvest shall not cease."

Man reckons by big achievements. He boasts of his might and power and knowledge. God keeps quiet, and makes the grass grow "for the food of man."

God has never let this earth down. It is a sign of His great power that it is manifested in the humblest of things growing. It is a mystery where grass comes from, as we see it everywhere. If you thank God today for anything, thank Him for grass. If grass ceased and was removed from this earth mankind could not exist.

Unfailing Compass



SUNDAY MEDITATION

**Edward J. Jarvis, minister of the
Elim Church, Bradford, speaks
of the "eternal question" and
the Bible's . . .**



REMEDY FOR THE SINS OF MAN

"I HAVE sinned: what shall I do?" (Job 7:30). This confession "I have sinned" and inquiry "What shall I do?" trembled upon the lips of a good man who had fallen upon hard times.

Job had been bereaved of his children, deprived of his health and robbed of his riches. These great losses caused him to search his heart, resulting in this eternal cry, "I have sinned; what shall I do?"

What is sin? Is it a disturbing factor in our lives? Does it cause us any harm? The modern conception of sin is that it is just moral immaturity, spiritual imperfection, or a lesser degree of goodness. Matthew Arnold said: "Sin is not a monster, but an infirmity."

Deadly disease

I would suggest to you that anything that causes death is worthy of fear, and the Bible says "The wages of sin is death." Furthermore, this death is not just the expiring of the body, which most men fear, but eternal banishment from God and heaven for ever.

Sin is not a mild infection, but a deadly dreadful disease which eats away the vitals of the soul. It is a slayer of body and soul.

God's greatest problem is sin. If He does not hate it He is not holy. If He does not condemn it He is not righteous. How can He punish sin and spare the sinner? The Bible answer is "Christ died for our sins" (1 Corinthians 15:3).

Any man who is honest with himself will come to the same conclusion, "I have sinned," which leads him to the age-long question, "What shall I do?"

Not enough

The rich young ruler asked Jesus the same question. He confessed that he had kept the social laws of Moses, but had no assurance of eternal life. Evidently he was a good father and husband. He respected his parents and was a good neighbour. He was truthful in conversation and straight in business. Yet he cried "What shall I do?"

I believe that Jesus held this interview to prove to the world that good works alone can never earn eternal life. Actually this young man was under the spell of riches, absorbed in material things at the expense of eternal things.

When earthly things come first they can blunt our sense of honour toward God and blind our eyes to eternal things.

The reply

"Sirs," cried the trembling jailer to Paul and Silas, "what must I do to be saved?" The immediate reply was "Believe on the Lord Jesus Christ, and thou shalt be saved."

Some diseases can be diagnosed but not cured. The Bible does both. It exposes sin in all its deadliness, and then provides a glorious remedy. Here it is: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

SACRIFICE

*What sacrifice can I give to Thee,
Lord of earth, and sky, and sea?
Only myself can I give—
For only Thou canst make me live.
Live each day for Thee alone,*

*As daily I walk, though ever prone
To this world's cares,
And the old devil's snares,
But with Thee I stand secure,
As each day I endure
Everything for Thee.*

ARE YOU READY ?

"THE CHARIOTS shall be with flaming torches in the day of His preparation. . . . The chariots shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they shall run like the lightnings" (Nahum 2:3, 4).

This remarkable prophecy of Nahum, written before the birth of Christ, has its exact fulfilment in the modern motor-cars of today, with their brilliant headlights, speed, and the problem of accidents, for they do "jostle one against another." Daniel also, referring to the last days, says: "Many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). Surely we are living in "the day of His preparation," the last days, when the coming of the Lord Jesus is very near.

Another striking evidence of God's preparation is seen in the restoration of Israel, who after many centuries of wandering and exile now have a national home. This fulfilment of prophecy again proves the truth of the Bible and the nearness of Christ's return.

God is also preparing His Church, the "born again" ones, who know Christ as their own Saviour. He is pouring out His Spirit as He did on the early Church. All over the world people are receiving the Holy Spirit in the same way, and speaking in other tongues. Many are seeking and finding Christ as Saviour, Healer and Deliverer, and being miraculously healed of sickness and disease.

God prepared for your salvation and deliverance

By F. D. WALKER

through the death of His Son on the Cross. You can be saved, filled with the Holy Spirit, healed and delivered from sickness and bondage through the mighty name of Jesus, the divine Son of God, who is "the same yesterday, and today and for ever." Are you ready for the coming of Christ? "Hold yourselves ready, therefore, because the Son of man will come at the time you least expect Him" (Matthew 24:44, N.E.B.). Get ready! Time is short! Come to Him now in repentance and faith.



TRIBUTE TO STANLEY DOWN

Our brother was called home at the age of fifty-five years on Wednesday, January 22nd, at 26 The Garth, Ash, Aldershot, after an illness of five years.

The funeral service was conducted on Monday, January 27th, at the Elim Church, Aldershot, by F. A. Hodge, a friend of the family, from the Elim Church, Newcastle, and ex-pastor of the Elim Church, Guildford, where Stanley Down was a devoted deacon and a zealous lay preacher and cadet leader for some twenty years.

Floral tributes were sent from Wimbledon, Guildford and Aldershot Elim churches, where Mr. Down will always be remembered as a dear brother. Left behind until united in glory are his wife, Elsie, and three children, Christine, Peter and Angela. Christine is the wife of Pastor J. Patterson, of Englefield Green Elim Church.

A PLEASANT SURPRISE AT LEYTON

WHEN MR. CANTY took over the pastorate of our church a year ago we could only greet him with the unpleasant surprise of the worst fog, the worst winter and the worst power cuts for many a year. These—plus a flooded church when the thaw came—must have made it a very difficult task for him to hold his own.

One year later, however, we wished to show our appreciation of his work, so we celebrated the anniversary by giving him a gift in cash. This was taken to him at the Christmas morning service.

In more ways than one this service was outstanding. The most wonderful thing was to hear the voices of many men raised in prayer for the first time. These men had been converted only in the last few months and together with others must have been a far better reward to our new pastor than any money we could have given him.

Another mark of progress is the fact that we took

up the first collection at that service towards the new building fund, and about £80 was counted. Our Sunday congregations continue to grow, and sooner or later the church will be too small for the people who wish to get in. Much interest has been aroused in the area and something like 100 decisions have been registered for Christ during Mr. Canty's short ministry here.

The annual general meeting was a very happy occasion, with reports of increase both numerically and financially. Among new ventures, the church has begun and is maintaining systematic visitation of the Leyton borough, with the intention of visiting every house after the young people have taken a printed invitation plus a gospel message specially written by the pastor. We have also formed a promising choir and have the beginnings of an orchestra. There is no doubt that the whole church is gripped by a genuine sense of expectation and encouragement, for which we thank God.

God-given Thorns

"There was given to me a thorn in the flesh"
(2 Corinthians 12:7).

*Strange gift indeed! A thorn to prick,
To pierce into the very quick,
To cause perpetual sense of pain!
Strange gift! And yet, 'twas given for gain.*

*Unwelcome—yet it came to stay;
Nor could it e'en be prayed away;
It came to fill its God-planned place—
A life-enriching means of grace.*

*O much-tried saint, with fainting heart,
The thorn with its perpetual smart,
With all its wearing, ceaseless pain,
Can be thy means of priceless gain!*

J. DANSON SMITH.

HOW EXTREME a contrast there is between Christ's crucifixion and His glorification. When He was crucified they mocked Him by placing a crown of thorns upon His head. When He appears in glory He will be crowned with rarest diadems.

We find the description of His humiliation in Matthew 27:27-30: "Then the governor's soldiers took Jesus into the palace . . . and they stripped off His clothes and put a scarlet robe upon Him, and weaving a crown of thorns they put it on His head, and put a reed-staff in His right hand. And kneeling before Him they made sport of Him, saying, Hail, King of the Jews! And they spat on Him, and took the reed-staff and struck Him on the head" (Amplified New Testament).

When we turn to Revelation 19:11-16 we see a very different scene portrayed. "After that I saw heaven opened, and behold a white horse! The One who was riding it is called Faithful and True. . . . His eyes like a flame of fire, and on His head are many kingly crowns. . . . And on His garment and on His thigh He has a name inscribed, King of kings and Lord of lords" (Amplified New Testament).

Note the contrast: "a crown of thorns" in one instance, and "many crowns" in the other. From thorns to diadems! First suffering and humiliation, then glory and honour!

When Jesus stood before Pilate in that judgment hall with a mocking, jeering crowd around Him, He was our substitute. He was bearing our guilt and shame. Why was He crowned with *thorns*? Was it merely an instrument of cruelty and sadistic ridicule? No, it was much more.

Our first introduction to thorns is in Genesis 3:17, 18: "And unto Adam he said, . . . *Cursed* is the ground for thy sake, . . . *thorns* also and *thistles* shall it bring forth to thee." It was after the entrance

FROM THORN

*He who would enjoy the throne must
men le*

By ANN

of sin that thorns made their first appearance. There were no thorns in the Garden of Eden. Scientists tell us that no fossil remains of thorns have been found in the earlier geological formations. They came as a result of sin. From then until now, as every tiller of the soil well knows, they have been a constant menace and trouble to man. Thorns and thistles are the result of the curse upon a marred creation and are typical of the sin in the heart of man.

Jesus, God's Son, stood forsaken and alone before Pilate. In our stead He was condemned and received the sentence of death. Oh, the bitter irony of that scene! Because people had acclaimed Him king, the soldiers in fiendish mockery placed a *crown* upon His head. Not a kingly crown, but one rudely made of sharp, piercing thorns. The sign of the curse, of sorrow, suffering and judgment, was His crown.

His wicked tormentors were unaware that they had chosen an emblem symbolic of their own unregenerate natures. His brow was pierced with thorns; His hands and feet were torn with spikes; His heart was thrust through with a spear. He suffered all this that He might take the thorns of sin out of our hearts and deliver us from the sting of death. He wore the sign of the curse that He might redeem us from the curse!

What a glorious exchange takes place when lives are surrendered to Him and He reigns as Lord. The burden of sin and guilt is removed and a song of joy fills the soul. The ashes of a remorseful life are exchanged for the beauty of holiness; mourning is traded for the oil of joy; the spirit of heaviness is transformed to one of praise and gladness. (See Isaiah 61:3.)

When faced with persecution, the believer can rejoice because he has a great reward awaiting him in heaven. The apostle Paul endured opposition and persecution, declaring, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

He also told of a "thorn. . . a messenger of Satan" which troubled him and caused him grief. His suffering became so intense that he asked the Lord to remove the thorn. There was no answer.

TO DIADEMS

adure the cross. It is by suffering that reign.

BERG

The thorn still remained! A second prayer likewise brought no response. Paul was accustomed to having his prayers answered. In desperation he besought the Lord the third time to remove the thorn which was such a sore trial to him. The answer came not in the thorn's removal, but in an extra supply of divine enablement. "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Corinthians 12: 9).

We are not told what the nature of Paul's thorn was, but God's answer was sufficient for him. Instead of sorrowing or grieving because of the stabbing thorn, he now rejoiced and was strengthened by the transforming power of God. He testified, "Most gladly therefore will I rather glory in my infirmities . . . I take pleasure . . . in reproaches, in necessities, in persecutions, in distresses" (2 Corinthians 12:9, 10). God, in His overruling providence, can bring good out of evil. He can cause the wrath of man to praise Him. His transforming grace changes even the ugliest "thorn" into a means of blessing.

In Isaiah 55:13 we read, "Instead of the *thorn* shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The fir tree being always green typifies life abundant and everlasting. The myrtle tree signifies fragrance and blessing—a life of fruitfulness. This promise will be literally fulfilled when Christ our Lord reigns upon the earth in righteousness and power. The *earth* will be transformed. The desert shall truly "blossom as a rose." Every sign and trace of sin and of the curse shall be removed.

The church has known suffering upon the earth. Hardship, humiliation, persecution and death have often been the lot of the followers of Christ. But a glorious day awaits the faithful. The cross shall be exchanged for a crown. "I reckon that the sufferings of this present time are not worthy to be compared with the *glory* which shall be revealed in us" (Romans 8:18). "Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2). "We shall all be changed, in a moment, in the twinkling of an eye. . . . For this corruptible must put on incorruption, and this mortal must put on

immortality" (1 Corinthians 15:51-53). All these scriptures are works of joyous hope and anticipation.

John saw the Lord coming in glory wearing many crowns. No more shall He suffer under the tormenting and humiliating crown of thorns, but a diadem resplendent in celestial glory and beauty will grace His brow. It will surpass all the jewels which ever adorned earth's royalty.

All heaven and earth will unite in bestowing honour and glory upon the Son of God, the Ruler of the universe. Saints of all ages shall crown Him King of kings and Lord of lords. Heavenly voices will be blended in the glorious harmony, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Revelation 11:15).

Blessed are they who suffer with Him now, for they shall reign with Him then. Those who are faithful for life's little while shall wear a crown with Him for ever.

CADLE SUNDAY SCHOOL MARCHES ON

Just over eight years ago a Sunday school and a Cadet branch were commenced on the Cadle housing estate, Swansea, and it is with pleasure that we report a continued healthy condition of this work among the children. The first month of 1964 has given an average attendance of 100 in the Sunday school and fifty in the Cadet meeting, and there is tremendous interest and enthusiasm shown by all who attend. The children's knowledge of the Scriptures is evident from the fact that they have gained a placing in the "Top Ten" for the Diploma of Merit for three years running. Many of them have also confessed Christ as Saviour.

We intend still to go forward and further this vital work here, and as this report goes to press we are planning a visitation of every home on the estate in order to bring to our meetings the children who do not at present attend.

RON ESCOTT.

BOOK REVIEW

Genesis and Archæology, by Howard F. Vos (Moody Press, 39c. [2/10]).

A comparison of the results of the archæologists' discoveries in Bible lands with the records of Genesis. A masterly study, well worth perusing, giving as it does the results of intensive study of a wide range of authorities on the subject. Chapters on the flood and on Abraham are particularly interesting.

—W. G. HATHAWAY.

THE AFTERMATH OF PENTECOST

By JOHN G. HARE, LONDON, CANADA

PENTECOSTAL; the name is synonymous with separation from other denominations of the conformist churches. How well we deserve the name depends largely on whether or not we conform to the Pentecostal characteristics of the early Church.

The name is also synonymous with power, for it suggests that its bearer has the power of Pentecost. The early Church had

POWER TO WITNESS

How well they did this, and with what measure of success, is recorded for us in the first chapters of the Acts of the Holy Spirit. Their witness was direct, fearless, Spirit-anointed, and they were willing witnesses. The great commission "Go and tell" is just as valid today as it was then. It is to as many as the Lord our God shall call. The first essential requirement for witnessing for Him is to realise we are debtors to sin-darkened souls, to bring the light to them.

Paul said in Romans 1:14 "I am debtor" to those before whom he had blasphemed the name of Jesus. He must proclaim this same Jesus "both Lord and Christ." To the Church of Jesus Christ, which in pharisaical zeal and yet in ignorance he would persecute even unto death, he must show love and brotherly kindness. He must witness to the high and the low, from Agrippa, Felix and Festus, and even the high priest of Judaism, to the barbarous people of Melita, where he suffered shipwreck; he must proclaim the unsearchable riches of Christ, his Lord and Saviour. To do this he said "I am debtor," "I am ready," "I am not ashamed"; this threefold declaration of his purpose in life. Would that all Pentecostal, Spirit-filled Christians could make this their consuming passion, even their magnificent obsession. What results we would see; how our churches would increase to the glory of God.

The second essential for witnessing is a love for these souls, and an uncompromising faith. Love gives us the incentive to bring them deliverance, and faith gives us assurance to convince them that we are sincere. We must love them enough to study how we can help them; this means study and learn "salvation verses" to bring home to them their needs and God's provision to meet them (Romans 3:23; John 5:24; Romans 10:9, 10, 13; Revelation 3:20 and similar verses). It is a sad state of affairs today that many Christians who are acquainted with the names and programmes of television personalities and their activities are sadly

lacking in Scripture knowledge and the means of effective personal evangelism.

Surely it is time to awake out of a sleep, for our redemption is nearer than when we first believed. The early Church Christians had

POWER TO LIVE VICTORIOUSLY

for Christ. With the indwelling Holy Spirit, whose name indicates His divine attribute of holiness, they had power to live the abundant life promised by Jesus. Animated by divine nature and resurrection life, they produced fruit acceptable to God. Dying to sin and its workings, they became *alive*. Life begets life. Love begets love. Enthusiasm begets enthusiasm. It was not the exuberance merely of a superficial "good time" at the meeting which we hear so much about, but a revivifying, regenerating surge of life, spontaneous in its desire to do the will and the work of God, and to continue to work as the Lord worked with them. The very nature of their experience of being filled with the Spirit of God produced an enabling within them to live lives in keeping with their message.

It is easy to live a life that breathes the presence of God and His Spirit if we are in constant communion with the throne of grace and the touch of His Spirit is on our souls. We should be satisfied with nothing less, for this is the inheritance of the saints. He is longing for us to draw near and claim our birthright. We often pride ourselves on being Pentecostal, but to produce is better than to pride. In Ezekiel 37 we notice that although the multitude of bones came together in perfect formation, and took on skin and flesh and looked good outwardly, they were still only "dressed up" corpses until the breath of God came from the four winds into the valley with life-producing energy and power, and caused them to live, and stand up, and become an exceedingly great army. Oh for such a breath of God to quicken our people and energise us into a victorious Church with militant power to move and live for His supreme glory.

Lastly, the early Pentecostal Christians had

POWER TO LOVE

The outstanding example of love and tender regard shown for one another here is in consequence of their rebirth and rejuvenation of life with the Spirit. This gave them the adornment of "great grace," of love, and the oneness of the body of Christ. As He is so are His saints in this world, and the badge of

(Concluded at foot of next page)

THE FAITH OF JESUS !

By HUGH SAWYER

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Galatians 5:22).

A MAN CASUALLY walking unaided upon the placid surface of a park lake would become a universal wonder overnight. Curious crowds from near and far would gather to watch his amazing performance, and he would become the topic of the hour! Jesus the Son of man (self-styled) calmly walked the distance of nearly three and a half miles quite unconcerned and in a howling tempest upon the heaving, tumbling waters of the treacherous sea of Galilee at midnight, making the boisterous waves become as the soft, deep pile of a luxurious carpet upon which His sure footsteps trod; and mankind in general is not even interested!

The modern achievements of brilliant scientific intellectualism thrill the minds of this apostate age, but the creative genius of almighty God, the immortal Master Mind, who from nothing created this vast universe and all its incomparable wonders, not only leaves them stone cold, but often hostile. Man, however brilliant he may be, attempting to create something from nothing must fail miserably. God had but to speak and it was done.

It was not the fact that Jesus was God which enabled Him to walk upon the sea; Peter also walked upon the water, even though but a few paces, before he faltered and began to sink, and *he* was very human! Why did Jesus walk and Peter sink? The answer is found in one word, *faith*. "O thou of little faith, wherefore didst thou doubt?" asked Jesus as He stretched forth His hand and caught him. The faith of Peter was weak; what of Jesus? The faith of Jesus was strong, steadfast, unmovable as a rock embedded in a mountain side. His faith in His heavenly Father was the very essence of His life. The Holy Spirit indwelling Him impregnated His entire being, making all things possible. So unique was the union between Jesus and the Holy Spirit that with every breath He took He breathed God! Every thought, every word, every action was God-intensive! Faith to Jesus was *life*!

Two other notable events occurred simultaneously which seemed to be overshadowed by Jesus walking upon the water. After climbing into the little ship the wind ceased, and *immediately* they were at the other side!

When after His baptism the Holy Spirit led Jesus into the wilderness to be tempted of the Devil, Satan sought to assail his presumed victim in what he considered to be the weakest link in the chain of Jesus' mind; he concentrated upon His humanity,

His sonship of man. He strove to undermine the faith of Jesus by causing Him to doubt His divinity, repeatedly tempting Him, saying "If Thou be the Son of God . . ." Meanwhile the Holy Spirit was a silent witness as He allowed Satan to do his utmost to breach the faith of Jesus. Knowing full well the outcome beforehand, it was nevertheless imperative that the man Jesus should undergo such a gruelling and exhausting trial of faith.

It was not doubt or loss of faith which caused our blessed Saviour to cry out in apparent desperation "My God, My God, why hast Thou forsaken Me?" as hanging pinned to that crucifixion cross He gasped out His life in agony. It was at that moment that God made Him accursed, being the sin-bearer, heaping the sins of the world *en masse* upon His bowed and quivering shoulders; and He being the scapegoat paid the extreme penalty of the law! Where sin abounded the Holy Spirit could not abide, He was forced to withdraw. It was of this withdrawal that the agonised soul of Jesus became acutely aware, and immediately the sense of utter loneliness and nakedness, not only of body but of soul, flooded His whole being and wrung from His lips that apparent cry of utter despair!

Jesus once said that a grain of faith the size of a mustard seed could remove a mountain. Christ was Himself an incomparable example to all men for all time of faith personified, the power of His faith being drawn through the Holy Spirit direct from the inexhaustible power house of almighty God. He will increase our faith for the asking upon one condition, and that is that we ask, nothing wavering, in absolute faith.

AFTERMATH OF PENTECOST (*concluded*)

a Spirit-filled believer is the badge of love. This is what marks us apart from a worldly people whose proud motto is "self first." "By this shall all men know that ye are My disciples," Jesus said, "if ye love one another." In 1 Corinthians 13 we see the superiority, the quality, the faithfulness and the durability of love. In Hebrews 13 the first exhortation is "Let brotherly love continue." In 1 John 4 love is the keyword, and we are reminded that it is imperative that if we would love God we must love our brothers also.

*Breathe on me, breath of God,
Fill me with life anew;
That I may love as Thou dost love,
And do as Thou wouldst do.*



SUNSHINE CORNER

"It's a mouse," said Aunty Ethel when I showed her the picture.

Michael had a different idea. "It's more like a guinea pig, but a bit small," he said thoughtfully—"or is it? Perhaps it's a hamster or a rat," he added.

It was none of those, sunbeams, and Aunty Ethel and Michael could scarcely believe me when I told them the name of this strange little animal. It was a devil's disciple, otherwise a lemming. Fancy having a name like that; but there was a reason for it, and quite a strange reason too. Lots of these little animals live in the mountains of Norway and Sweden. They have a very strange habit. At certain times—nobody knows quite why they do it—they will come down from the mountains and drown themselves in the sea. Nothing will stop them or deter them from destroying themselves, and normally they can swim, so there doesn't seem to be any reason for them to do this strange thing. No wonder they were called devil's disciples. They remind me of those who walk on the broad road that leads to destruction and will not come to the Lord Jesus and live.

It is very sad to think of these little animals that look so harmless and live high in the mountains, and yet choose to die. If only they would stay on the mountain they would be safe, but once the headlong rush starts it is too late.

Determined to die. Does that remind you of someone? Jesus was determined to go to Jerusalem, where He knew He would die on the cross. He did it to prevent us from destroying ourselves in the headlong rush to destruction. Because He died we can live. No longer do we follow those who would go to a lost eternity. We can stay on the mountain with Him and be safe.

I wonder if it is just one of these little animals that starts the rush and the others just follow. Satan certainly is the wrong one to follow. Jesus came to save our lives, and I'm glad I belong to Him.

'Bye now, and God bless you all. Perhaps you can find a story in the Bible about another animal that did something similar to the devil's disciples.

Lots of love, AUNT DOROTHY.

Editorial Jottings

W. J. Maybin, of Worcester Elim Church, paid two visits to Shenstone Training College towards the end of last year to address the second- and third-year students on the origin and the doctrines of the Elim Church. He was received with courtesy and much interest. He expects to go again.

☆ ☆ ☆

A special series of meetings is being held in the Elim Church, Ilford, on six successive Tuesdays to draw attention to the work of the Holy Spirit in the Church today. Speakers represent many denominations, and testimonies are being given to what is happening in the activity of the Spirit today.

☆ ☆ ☆

Following the very successful united open service of Holy Communion arranged in the Royal Albert Hall in January 1963, the Evangelical Alliance is sponsoring another service on similar lines to take place during this year's Universal Week of Prayer, on Tuesday, May 12th.

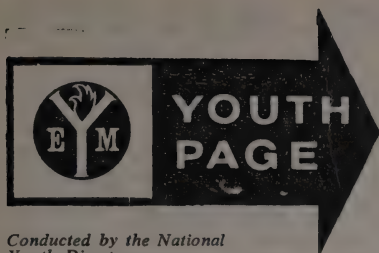
Some 3,000 Christians shared in last year's service. This year the service will be conducted by a well-known Baptist minister, Rev. Godfrey Robinson, of Romford. Assisting in this service will be ministers of Congregational, Methodist, Elim, Brethren, Church of Scotland and Anglican churches. The sermon will be preached by Rev. George Duncan, of the Church of Scotland.

☆ ☆ ☆

David G. Hathaway, of the Elim Church, Dewsbury, has now resumed his ministry at his church, following the remarkable healing of a growth on his vocal cord in answer to prayer. We hear, also, that Alex Wright has also resumed his ministry at Southend, as the trouble in his throat has responded to treatment at the hospital. We give praise to God for His goodness.

MIXED MARRIAGES (from page 125)

I advise you to remember that the Bible makes it very clear that it is wrong to be unequally yoked together. It is doubly wrong to sell your spiritual life and testimony to become a daughter of the Catholic Church, which through the years has burned and tortured godly men and women because they would not bend, surrender, or recant what their conscience taught them was the way of salvation.



THE MISERY OF MIXED MARRIAGES

Conducted by the National
Youth Director

By ALEXANDER TEE

ARE YOU courting a Catholic? Courting and contemplating are really exciting! However, what I am going to tell you is very hard to believe, but it happened to me! I could scarcely believe it myself until I checked up with the parents of the young people concerned. One evening a fine young couple asked to speak to me in the vestry after a Sunday evening service in Paisley. They hesitated to start their story, but after the hesitation the young man explained that he was a Roman Catholic and that his young girl friend was willing to become the same. When they went to the priest to see about their wedding they were told that he would not be willing to marry them until first the young girl was not only willing for any children they might have to become Roman Catholics but must be expecting her first child before he would marry them! You will agree with me that this is hard to believe. I was stunned and amazed. The young couple were most upset and angry, as also were the parents of the young man, and the mother assured me that she was finished with the Church of Rome. This whole story is most unusual, but you will notice that the priests are always adamant regarding the children becoming Roman Catholics.

Recently I read the testimony of a young girl who was in love with a Roman Catholic. She told of the "ante-nuptial agreement" she had to enter into. Here it is:

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble except by death. I promise on my word of honour that I will not in any way hinder the said in the exercise of his religion, and that all the children of either sex born of our marriage shall be baptised and educated in the Catholic faith and according to the teachings of the Catholic Church, even though the said be taken by death."

This young woman did marry her Catholic boy friend and later told how she went with her first child to the "christening." The mental agony she

suffered was almost unbearable. At this ceremony the priest breathed upon the baby's face and said: "Depart from him thou unclean spirit and give place to the Holy Ghost, the Paraclete." Then he made the sign of the cross upon the baby's head and breast. Blessed salt was then put into the child's mouth. The priest again bade the unclean spirit to come out of the child, repeating the sign of the cross. Continuing, he laid his hand upon the child's head and, holding his hands extended, prayed again. Again he bade the unclean spirit to depart. Then, taking *saliva* on his thumb, he touched the ears and nostrils of the baby. The baby was then anointed on the breast and shoulders. The priest then poured water three times on the baby's head. After the child had been anointed on the head they were given a candle and then dismissed. She continued that she had seen this done several times.

At the time of writing this young mother was still going through mental torture, for she had just received a "form of confession" for her son, who is now seven years old. He had been told what he had to wear and this form told him what he had to say, etc. Here it is: "Bless me, Father, for I have sinned. I am seven years old. These are my sins (names and number of sins). For these and all my sins I beg pardon from God and penance and absolution from you, Father. (Listen to what the Father will say and to what penance he gives.) Before leaving say 'Thank you Father.'"

This young woman has had an even sharper sword wound of sorrow to bear. Her daughter now wants to become a nun! Yet another thing which has been a very sore spot is the tremendous amount of money which is given to the Roman Catholic Church. She is constantly being pressed to give her money for the building of convents, catholic churches, special schools for priests, etc. In closing her testimony this young broken-hearted mother wrote: "Dear friend, it is a high price to pay. I urge you to stop and count the cost. Don't sell your children as I did." You might feel, "But I am in love with this excellent young man and really he is different." Rome is not!

(Concluded on page 124)

The Family Altar

Scripture Union Portions, Notes by K. Smith
Minister of the Elim Church, Burton-on-Trent

Monday, February 24th, John 7:14-24.

"If any man will" (v. 17).

The apostles were also described as "ignorant and unlearned men," for it was by revelation and not erudition that spiritual knowledge came. This does not, however, condone ignorance, as the example of Paul shows. Entire consecration, with or without intellectual ability, is the requirement. Christ is both Message and Messenger. It is not intellectual assent or emotional upheaval that Christ seeks, but an exercise of the will, and obedience brings its reward (v. 17). Many people who desire "more light" often use this as an excuse for not obeying the light they have received, for, as others in Scripture, they are "willingly ignorant." Self-humiliation, not exaltation, was Christ's desire continually in the days of His flesh. God's people disobeyed the very law they professed to revere (v. 19). Circumcision commenced in Abraham's time, long before Moses, as Christ points out. Man looks on the outward appearance, but God looks at the heart—and so should we.

Today's topic: Is my will subject to His will?

Prayer theme: Remember the persecuted members of the Church.

Tuesday, February 25th, John 7:25-36.

The spiritual leaders did know that Christ had come, as is evident in later readings (v. 26). Their scriptures predicted in minute detail the events relating to the advent of Jesus Christ, for they were not "ignorant and unlearned men" as the apostles, and what revelation did not show them their erudition would find out. Notice three aspects of Christ's relationship with His Father in verse 29—Christ's communion, coming and commission. In verse 32 is recorded the first definite move to apprehend the Saviour—with strange results in tomorrow's reading! Compare verse 34 relating to unbelievers with John 14:3 relating to believers in Christ. Notice the confusion in their minds—and remember that the scattered Jews and the Gentiles were to receive Christ not in His physical but in His spiritual presence.

Today's topic: "Will He do more?" (v. 31).

Prayer theme: Pray for your minister's wife and family.

Wednesday, February 26th, John 7:37-53.

"Rivers of living water" (v. 38).

There must be a spiritual thirst in order to enjoy spiritual satisfaction (v. 37). He is the source of true satisfaction for the soul. The abundance of the spiritual life is stressed in verse 38: "rivers," and notice the sequence "out of . . . flow," for we are blessed to be a blessing to others. Both aspects concerning Christ's birth and upbringing proved to be true. Bethlehem and Galilee both had their place in His life. Notice that it is the person of Christ which causes division rather than the works that He did, or even His teaching. The personal magnetism of His words captivated His intended captors (v. 46). Some rulers and Pharisees did believe and were secret disciples, and the name of Nicodemus is mentioned.

Today's topic: Have you been captured by His words?

Prayer theme: Pray for all our ministers.

Thursday, February 27th, John 8:1-20.

"Neither do I condemn thee: go, and sin no more" (v. 11).

Some would omit this passage, but it is in our Authorised Version, and provides a lovely picture of the Saviour. Both offenders should have been brought, and this was possible, for they were caught in "the very act" (v. 4). Christ wrote on the ground for effect, "as though He heard them not" (v. 6). His famous words in verse 7 were almost casually given in response to their pestering, for He continued to write after His remark. A small word was magnified by their consciences and the self-righteous sinners slunk out sulking. What was written is immaterial and we will never know, and any conjecture is not relevant. Christ did not condemn,

though He had every right to do so, but He commanded her to quit sin, and He had every right to do this, too.

Today's topic: To condemn is not the Saviour's way—He lifts souls out of sin.

Prayer theme: Pray for and attend your weeknight services.

Friday, February 28th, John 8:21-30.

"Who art Thou?" (v. 25).

What terrible words of prediction, "Ye shall die in your sins" (v. 21), because they rejected the Saviour from sin. Christ's contrast between His opponents and Himself in verse 23 is very telling. Men have asked the question "Who art Thou?" ever since Christ walked this earth, and only the Spirit of God can give a personal assurance of Christ's person, revealed in His Word, Christ is still an enigma to all who reject His claims. His testimony was consistent, for it never wavered (v. 25). He was the divine Oracle—the living Word (v. 26). Notice the prediction of His own death, and the type of death—crucifixion (v. 28). Knowledge would come too late, when all the full implications of their deed would be realised (v. 28). What a testimony Christ bore, not only before men, but He could tell of the pleasure His life brought to the Father's heart (v. 29: "for I do always those things that please Him"—stupendous words). His word creates a living faith (v. 30).

Today's topic: Do I seek to please Him in all things?

Prayer theme: Remember any of the prison staff or prisoners who know Christ, that their light may shine in a dark place.

Saturday, February 29th, John 8:31-47.

"Ye shall be free indeed" (v. 36).

Conversion must lead to continuance in the spiritual life, and if one is truly converted there will be continuance (v. 31). This "if" must be stressed, that converts may stand not in their own strength but in in His. Continuing in His Word is a sure sign of real Christian discipleship. Notice the liberating effect of truth in verse 32, and the spiritual pride of even those who "believed on Him." Even their boast of freedom was hollow, for they were a captive nation, under the yoke of Rome. The Jews are a proud race, and captivity could not quench their spirit—truly a separate people. A "slave of sin" is a better expression (v. 34). Notice two important "ifs" in verses 31 and 36. Faith was the hall-mark of Abraham's life, yet they did not have faith in Christ, Christ did not mince His words, like many modern preachers. Fancy being called "a child of the devil"; no wonder they hated Him for it. Notice the overt reference in verse 41.

Today's topic: Christ—the sinless Son of God.

Prayer theme: Remember every Sunday school superintendent and teacher in your prayers.

Sunday, March 1st, John 8:48-59.

What language the enemies of Christ used to defame Him—"Samaritan," "devil" (v. 48). His reference to their diabolical parentage in verse 44 surely cut them to the quick and evoked their vehement reproaches. Surely Christians can expect little better treatment than their Master. Christ's words in verse 51 were obviously controversial. Notice their reference to the patriarch Abraham and the prophets: "the prophets are dead" (v. 53)—their forebears slew them, and they were to be guilty of an even worse crime, that of slaying the Son of God. Christ made it clear that He was of divine origin (v. 54). The very Abraham they revered is quoted to support Christ's claims (v. 56). The messianic hope burned brightly in the old patriarch's heart (v. 56). Notice their disgust at Christ's words (v. 57). All the majesty of the Jehovah of the Old Testament revelation is enshrined in the dramatic statement of Christ in verse 58. His eternal nature—"yesterday, and today, and for ever" according to the writer to the Hebrews. His opponents fully understood His claims, for their act in attempting to stone Him was the prescribed punishment for the sin of blasphemy, according to the law, but "His hour was not yet come."

Today's topic: "I trust the ever-living One."

Prayer theme: Many will miss the services today, and need your prayers that they may know His presence.

COMING EVENTS

BIRMINGHAM. Mar. 4, 7. Elim Church, Graham Street (off Newhall Street). Wed. 7.30. United Crusader Meeting. Speaker: W. Maybin (Worcester). Sat. 7.0. Presbytery Youth Rally. Speaker: Brian Barnett (Watford). Singing by Sparkbrook Choir.

BURTON-ON-TRENT. Feb. 22. Elim Church, Moor Street. Sat. 7.30. Birmingham Male Voice Choir. Refreshments for visitors if prior notice given. Presbytery support welcomed.

BURTON-ON-TRENT. Elim Church, Moor Street, North Midlands Ministers' Fraternal, Wed., Mar. 4, 10.15 a.m. Speaker: Joseph Smith. Subject: "Second Advent," followed by discussion. Convener: Alan Smithers.

CATERHAM. Feb. 29. Elim Church, London Road (off Chaldon Road). Monthly Pentecostal Rally, conducted by F. Howick and party. 7.

CLAPHAM. Feb. 18-23. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Visit of Evangelist Sunny Blundell Connell. Children: Tues.-Fri. 6 and Sun. 3. Adults: Tues.-Thurs. and Sun. 6.30.

DERBY. Feb. 22, 23. Elim Church, Curzon Street. Visit of students from Elim Bible College. Sat. 7.30. Sun. 11 and 6.30.

EALING. Mar. 1-6. Elim Church, Northfields Avenue, W.5. Evangelistic Campaign conducted by Alex Tee. Sun. 6.30. Mon. to Fri. 7.30.

HOLLAND PARK. Mar. 1. Elim Church, Holland Park Mission, Penzance Street, off Princedale Road, London, W.11. Visit of the London Crusader Choir. Sun. 6.30. Special meeting in a series entitled "Christ is the answer," conducted by E. R. Corsie.

HULL. Feb. 29. Jackson's Ballroom. United Pentecostal Meeting. Speaker: J. C. Kennedy (York). United Male Voice Choirs from Leeds, Bradford and Hull.

ILFORD. Feb. 25. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: Ray Shaw (Good Shepherd Mission). Testimony: J. Stannard (East London Baptist Tabernacle).

ILFORD. Mar. 3. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: J. Hywel Davies (Administration Secretary of Evangelical Alliance). Testimonies: Cyril Wade (Secretary of Houses of Parliament Christian Fellowship) and David Robson (Baptist).

LONGTON. Feb. 29. Elim Church, Carlisle Street, Dresden. Great Pentecostal Meeting. Speakers: P. L. C. Smith (Rector of Buslem), who will describe the Holy Ghost outpouring at his church; W. J. Hilliard (President of Elim Churches). Sat. at 7.30.

NEWHAVEN. Mar. 14. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Speaker: F. Shadlock.

NUNEATON. Mar. 7, 8. Elim Full Gospel Church, Queen's Road. Visit of E.B.C. principal, Wesley Gilpin. Sat. at 7.30. Sun. at 11 and 6.

PORTH. Feb. 29—Mar. 5. Elim Church, Pontypridd Road. Annual Public Pentecostal Convention. Weeknights 7.30. Sun. 11 and 6.30. Guest speaker: John Woodhead. Convener: William Evans.

SHEFFIELD. Feb. 29. Elim Church, Lee Croft, Congo Lane. First-class missionary movie film, "Forgotten Waters." 7 p.m. Convener: H. Liversidge.

WESTCLIFF-ON-SEA. Feb. 29—Mar. 1. Elim Church, Electric Avenue, Fairfax Drive. Sunday school prizegiving and anniversary. Sat. 6.30. Sun. 11, 3 and 6.30. Guest speaker: L. C. Quest.

WORCESTER. Feb. 22-27. Elim Church, Lowesmoor. Special visit of Arthur Longley, author and prophetic student. Sat. 7. Sun. 11 and 6.30. Weeknights 7.30 (except Mon.). Convener: W. J. Maybin.

ITINERARIES

The President, W. J. Hilliard, will visit the following: Birmingham district—Feb. 29, Longton; Mar. 1, Winsong Green; 2, Smethwick; 3, Graham Street; 4, Old Hill; 5, Sparkbrook; 7, Hanley; 8, Shrewsbury; 9, Hadley; 10, Dudley; 11, Silverdale; 12, Nuneaton.

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 22, Rugby; 23, Coventry; 24, Nuneaton; 25, Oldhill; 26, Dudley; 27, Blackheath; 29, Erdington; Mar. 1, Kingstanding.

D. L. Norton, on furlough from South Africa, will visit the following churches: Feb. 22, 23, Leigh-on-Sea; 24, Ingatestone; 25, Southend; 26, Becontree; 27, Chelmsford.

Allan Renshaw, on furlough from Tanganyika, will visit the following churches: Feb. 23, Islington; 24, Canning Town; 25, Romford; 26, Barking; 27, Ilford; 28, Rye Park; 29 and Mar. 1, Norwich; 2, Clacton; 3, Ipswich.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

Mar. 1, Wormwood Scrubs prison and West London Mission; 7, 8, Lee; 14, 15, Clacton-on-Sea; 21, Barking (Assembly Hall); 22, Maidstone; 27, Wandsworth prison (a.m.), Bristol Colston Hall (evening); 28, 29, Leyhill prison and Bristol City Temple; 30, Royal Albert Hall.

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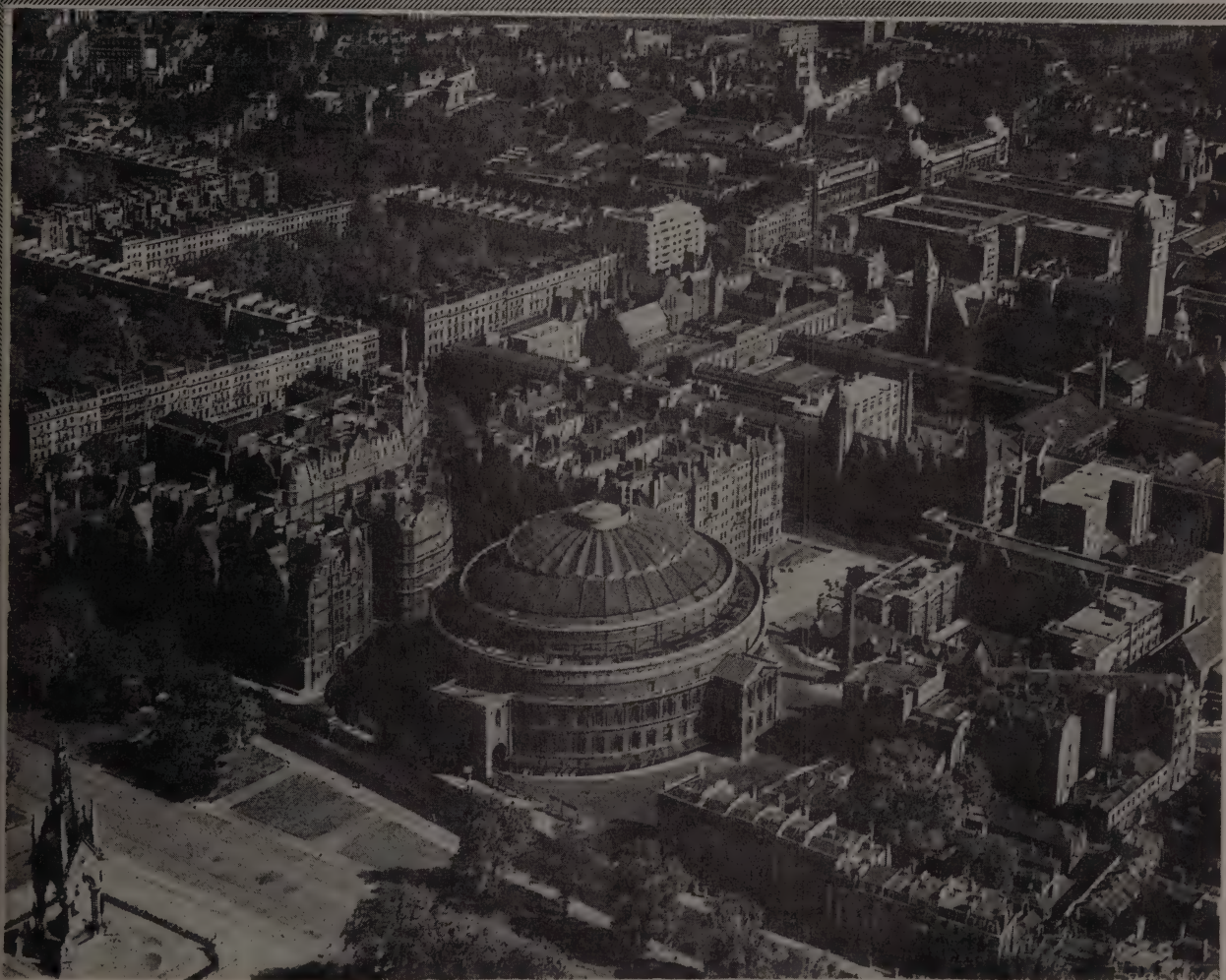
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THE ELIM EVANGEL

Vol. XLV No. 89

FEBRUARY 22nd, 1964

6d



Meet us on Easter Monday at the Royal Albert Hall, London.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM

EVANGEL

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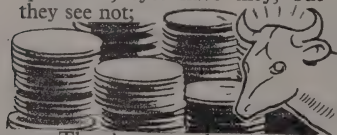
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BIBLE VERSE

The idols of the heathen are
silver and gold, the work of men's
hands.

They have mouths, but they
speak not; eyes have they, but
they see not;



They have ears, but they hear
not; neither is there any breath in
their mouths.

They that make them are like
unto them: so is every one that
trusteth in them. PSA. 135:15-18

EDITORIAL

The Path of Freedom

IT IS NOW estimated that when Jesus appeared among men in those far-off days two-thirds of the human race then existing were the property of the other third, for they were slaves.

It is an indisputable fact, and a factor of the truth which He Himself personified, that He came to set men free, to bring the human personality to its fullest height by the realisation that all men are equal in the sight of God. But He commenced no revolution of slaves against their masters. He never taught that slaves should all be set free. He raised no funds to buy them out of their captivity. Yet He Himself paid a price sufficient to set all men free—for ever free.

From that Cross of His there have flowed down through the centuries streams of salvation, bringing freedom for men and women who love Him and serve Him, whether they be bond or free. From that fountain of freedom there have flowed too, from these same men and women who have loved Him and the pure freedom He has brought to them, streams of activity, of energy, of petition, of persuasion, until slavery as it was in those early days became almost unknown. The battle between north and south brought freedom for the hundreds of thousands of negro slaves in the southern states of America, but where men still fight against the principle of freedom for every man there still remains for the United States a major problem to be dealt with—as dealt with it must be.

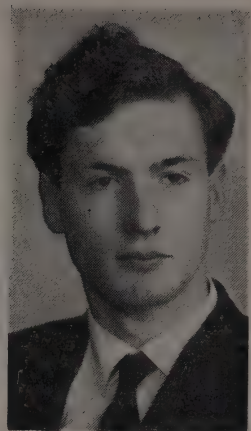
Only where men and women find first the freedom which is in Jesus can their feet be on the true path of freedom. Anything less than this is like the story Jesus told of the devil who was gone out of a man and after a while returned to find the house swept and garnished, but empty. So he gathered seven other spirits more wicked than he was, and they entered in and dwelt there; and the last state of that man was worse than the first. So to find freedom without Him may in many cases be just to have the name of freedom but actually to be leaving the house open to be occupied by worse masters than the first.

Recently in Central Africa, in what formerly was Ruanda Urundi (now known in its independence as Rwanda Burundi), freedom has seen a revival of the shambles of tribal warfare between the Watutsi giant warriors, many of them seven feet tall, and the Bahatu, who were formerly their slaves. In this tragic genocide 10,000 men, women and children have been massacred. The same thing happened in the Congo after the Belgian Government abandoned its control. All over Africa, and in many other parts of the world, the same thing is happening. Agitation which finally leads to the granting of freedom and independence in turn only opens the door to worse devilry than all that was endured under the old colonial masters.

In this turbulent age of "freedom," with its clamorous cries for liberation, we are seeing the new "freedom" emerging: freedom to stamp out those who oppose you; freedom to put down all who do not conform to your pattern and who do not worship the new rulers.

(Concluded at foot of next page)

Missionary work among the unreached tribes of South America



Peter Kingston, son of the Elim Vice-President, C. J. E. Kingston, with his wife and baby son, have dedicated themselves to a great missionary task. Our prayers will go with them on this tremendous venture for God.—Ed.

ALL TRUE missionary work is ultimately based on one thing: the Word of God. In its pages we find our mission, our method, our message. Without the Word of God evangelisation is virtually powerless and the Christian life is almost impossible.

God has raised up a missionary society, the Wycliffe Bible Translators, whose specialised task it is not only to evangelise over 2,000 hitherto unreached tribes, but also to give them parts of the Scriptures in their own language. This is a mammoth task, for most of the tribes are far from civilisation in almost inaccessible areas—often dense jungle—and their languages are as yet unwritten.

The missionary-translator must first learn and analyse the language of his tribe. He must formulate an alphabet, analyse the grammar, make his own dictionary, and write his own textbooks to teach his people to read and write. He may have to contend with unusual speech sounds and an extremely complicated grammar. He will have to learn the way of life of a people whose culture is totally different from his own; for he cannot communicate the message of salvation except in terms which they will understand.

Then follows the exacting task of translation. Within the missionary's powers, not one word must be mistranslated, for he translates the Word of God. How translate "snow" to a jungle people who have never seen it? Or "sea" to an inland people

who have never heard the sound of the breaking waves? Or "lamb" to a tribe whose only animals are monkeys? Hunt for a word. Then check, check, check. Check in the dusk as the mosquitoes bite; check in the night by the light of a hurricane lamp; check in the sweltering heat of a tropical storm. It is the Word of God; pray—and check.

It may take a missionary between seven and ten years to translate and see printed his first Gospel of Mark. Thereafter progress is more rapid, but no less ruthless in its exactitude. Fifteen to twenty years may see a New Testament translated and an indigenous church born, strong in its leadership, established and built upon the written Word of God. It is a tedious task, but it is a glorious one. We give them the world's most priceless heritage—the Word of God, the message of salvation.

In mid-February a member of the Coulsdon church, Peter Kingston, left for Brazil with his wife Shirley and baby John. First they will be trained in the techniques of jungle survival at Wycliffe's camp in the Mexican jungle; then they will travel on to Brazil. After a period spent in learning Portuguese they will be posted to one of the scores of tribes as yet unreached by the Gospel of Christ. There they will live with the people, as far as possible as the people, learning their language, teaching them the Gospel, translating the Word of God.

May our prayers follow them.

One thing is clear: if the old "devil" of colonialism has been exorcised, the house left swept and garnished but empty becomes eventually the habitation of devils seven times worse than the former ones.

It does not take a prophet to declare, or a seer to interpret, or a preacher to intone the name of these "worse spirits" that have entered in, for Communism and its camouflaged deception is a doctrine born in the pit of hell and is Satan's last and greatest attempt to delude those who have not yet found the true path of freedom in Jesus.

Next week:
Special number devoted to the presentation of the work of the Elim Missionary Society on its various fields.

SUNDAY MEDITATION

A grave responsibility rests on the shoulders of parents, says Edward J. Jarvis, minister of Elim Church, Bradford, not only to send their children to church, but to take them and
WORSHIP WITH THEM



ARE YOU going to church today? Does church attendance constitute an important part of your Sunday programme? Or do you consider it non-essential, persuading yourself that you are just as good as or possibly better than the average churchgoer?

The Bible tells us of a young king, Jotham by name, who in many respects was an ideal ruler, but he never entered the house of God, and the result was that the whole nation lapsed into godlessness and sin (2 Chronicles 27:2). With complete frankness the Bible commends the good he did, but at the same time it reveals his one great inconsistency which affected the whole nation.

Before condemning him outright, let us consider some of the worthy things he did.

● He subscribed generously to the church, yet he never went himself. How strange!

● He planned very carefully for the social welfare of his people, safeguarding them from invading armies and building them houses in the safe regions of Judah.

● He believed in God. He was no atheist without respect or regard for God. He evidently prayed and sought guidance in the affairs of state.

● He bravely fought the enemies of God, and made no covenant or agreement with ungodly unions.

One would imagine that such an example would inspire the people to righteous living, but all the good he did was undermined by one glaring inconsistency—his failure to attend God's house.

This emphasises the grave responsibility which rests upon the shoulders of parents not just to send their children to church but to take them and worship with them. I am convinced that there are many respectable people outside the Church today whose lives compare with this young man's.

Like him they subscribe to the church and many worthy causes. They labour to promote social security and better living conditions. They are quite horrified at the deplorable sins of our modern age. They even pray when they have vital decisions to make. Yet they never give active allegiance to the cause of Christ, and because of this they fail to make any lasting contribution to society.

I am fully aware that church-going in itself will not save the soul. Only an active faith in Christ, the Head of the Church, will do this.

Every time we go to church we cast our vote in favour of "righteousness which exalteth a nation" and against "sin which is a reproach to any people" (Proverbs 14:34).

"Take good heed unto yourselves" (Joshua 23:11).

These verses reveal something of the conquest of the nations by God and Israel. Here they are enjoined to take heed to themselves: (a) in their attitude to the people of the nations; (b) in their attitude to the false gods of the people, "neither make

mention of the name of their gods"—that would bring disaster; (c) in their attitude to God Himself, i.e. to love Him. God has done much for us, but there are some things we must do for ourselves. Take heed to yourselves. Let a man examine himself. Let him that is chief among you be as he that doth serve.

Women's column

By GLADYS GORTON

THERE ARE TIMES when one learns a very significant spiritual lesson in the most unexpected way. It happened to me on the morning when a group of us journeyed to Southampton to wish Pastor Ken McGillivray (missionary to Formosa) God-speed on the *Queen Elizabeth* to New York. Some of us were denied the opportunity of a few words with our dear friend. We waited with his brother Bruce and his wife and children in his cabin until almost the last moment and then we had to leave the ship. We took our place together on the departure platform, our eyes searching for Ken, and then we saw him and waved. He waved back, but we were too far away even to shout a message to him. Bruce soon got into action—he was able to “talk” freely to his brother; distance did not separate them. In the deaf-and-dumb language they were quickly engrossed in earnest conversation, oblivious to everything around them.

“Yes,” I gladly thought, “and that’s how all believers can have communion with their heavenly Father, nothing can divide or separate.” These two brothers were not concerned about those who thronged around. They were in touch with each other. As I looked at them I prayed for their dear aged mother, Mrs. McGillivray. The Lord bless and sustain her at this time. Isn’t it marvellous that wherever we are, in a crowd, in the office, by the kitchen sink, walking along a lonely road, there is that “secret code” of prayer? Instantly we are in touch with Him. Prayer, who can tell its worth?

Prayer changes things! “A little talk with Jesus makes things right, all right.”

“I can give a word to Ken,” I thought, and told it to Bruce’s wife, who repeated it to him, and then by sign language he gave Ken my message.

There are those who do not pray for themselves but ask us to pray for them, and we do. Some time back a neighbour asked me to pray for her daughter-in-law who was seriously ill after the premature birth of her baby girl, who was not expected to live and was put in an incubator. We prayed at our prayer meeting. The mother is well and the wee baby is a picture. They call her “the miracle baby.” How gracious God is to hear the prayers for those who never pray themselves!

We watched the tugs fussily pushing and pulling that great ship, which was completely at their mercy, and then they let her go. She was ready for her journey; the deep reverberating sound of her horn told us so: “Goodbye, goodbye, I’m away!”

“Like a stately old Christian warrior,” I thought, “graciously leaving the shores of life to sail into the heavenly harbour.” Let my last farewell be like this.

John Wesley’s last words were: “Best of all God is with us.” I like the words of Walford Davies: “God be at mine end, and at my departing.”

It has been said, “Preach the truth, and the people will get in, get out, or get run over.”

“ELIM’S YEAR OF PRAYER

Churches participating from March 2nd midnight to March 9th midnight:

Great Yarmouth, Hadley (near Wellington), Giltbrook (Notts), Harrogate, Abercynon, Coventry, Ashbourne, Dowlais, Sholing, Weoley Castle (Birmingham), Rugby, Tamworth, Blackheath (Birmingham), Winton (Bournemouth), Tre Harris, Burnley, Selby, Croydon, Christchurch, Merriott, St. Helens, Penzance, Salisbury, Bradford, Caning Town.

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Missionary is overwhelmed by faithfulness

The following report is from a recent issue of the Southend Standard.

RECENTLY A MEMBER of Southend Elim Church in Sea View Road was given a great welcome home after five years' missionary service in Africa. She is Miss Catherine Picken, of Kensington Road.

Born in Southend, she attended Southchurch Hall School and Southend High School; she then went to Avery Hill Teachers' Training College, which had been evacuated from London to Huddersfield because of the war. After her training she returned to Southend, where she taught in a number of schools.

Though she felt called to missionary service some years before, the way did not open for her until 1956. She then went to Belgium to train for service in the Belgian Congo, where her missionary work began in 1959.

Congo riots

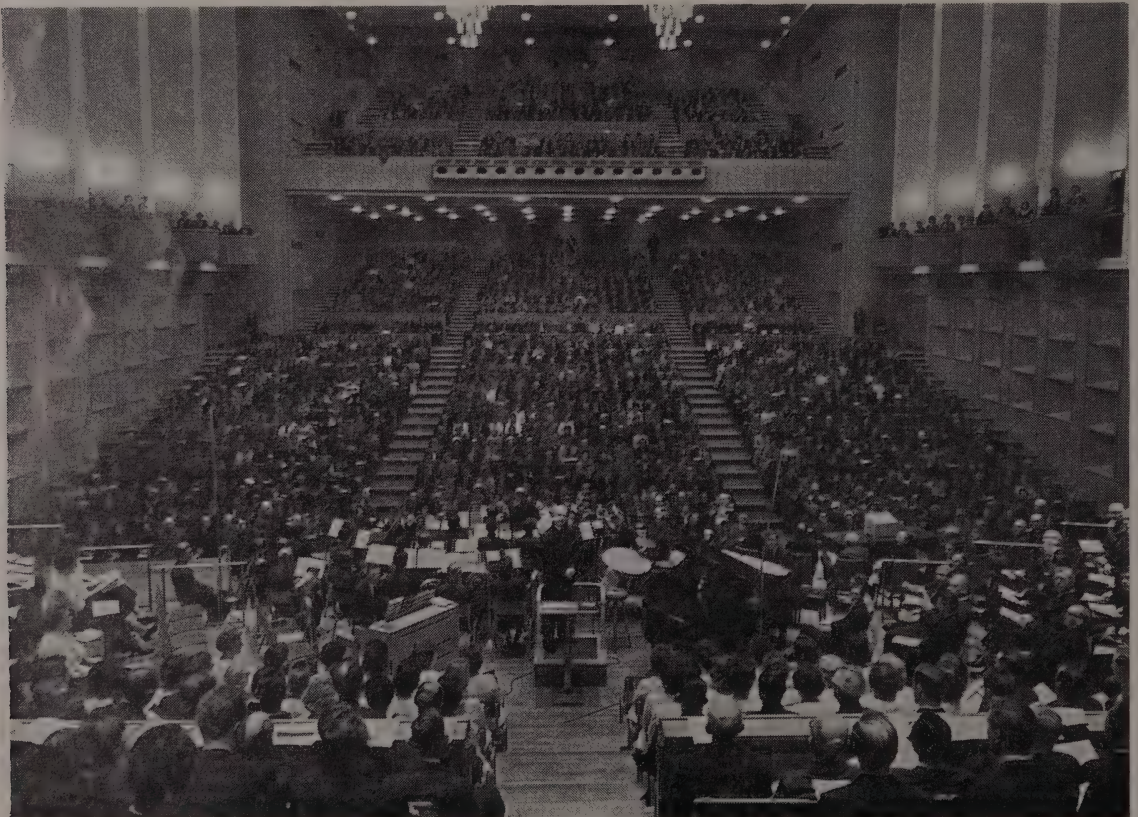
When the riots broke out in the Congo at the time of the granting of independence she had to leave in a hurry. With other missionaries she was flown to Southern Rhodesia.

Her mother and sister were among the members of Southend Elim Church who shared in the joy of welcoming her home in time for Christmas. The minister (J. A. Wright) presided at the "welcome home" tea and said on behalf of the church how delighted they were to see her back with them all.

The secretary of the Elim Pentecostal Churches (D. W. Anthony) spoke for all the other churches and, in particular, congratulated the church on its outstanding support for missionary work. He thought the Southend church was the best in the fellowship of churches in its financial support of missionary work.

The church secretary (Mr. David Davenport) presented Miss Picken with a cheque for twenty-one guineas to buy a projector.

Replying, she said: "I want to thank you from the bottom of my heart. I have been overwhelmed with the faithfulness of the people here. You have been wonderful. You have supported me by your prayers, by your letters and by your gifts."



The London Crusader Choir, with full house, at the recent Fairfield Hall, Croydon, meeting.

Editorial Jottings

The Newhaven assembly is planning to build a new church costing £7,000 and expects to have it opened about June this year. A real venture in faith which will permanently house this thriving evangelistic assembly under its pastor, H. W. Holdstock. ☆ ☆ ☆

On February 22nd the new Alliance International Hostel for overseas students at Newington Green, North London, will be opened. The hostel, a project of the Evangelical Alliance, occupies premises formerly used by the China Inland Mission. Thoroughly modernised at a cost of over £14,000, these premises now provide first-class accommodation for over eighty students. The hostel is intended to be a place where students of any race, culture or religion can share together in the atmosphere of a British Christian home. ☆ ☆ ☆

Our beloved President was misreported by a press representative at the opening of the new Coatbridge Elim Church, who said: "The Elim President wished them good luck." The President, writing us, reported that this "was not what I said, or the way I said it. The word has no place in my vocabulary." What he said was that he "wished them God's richest blessing." Oh, these reporters, with their unsanctified glossary of English (or Scottish) terms! Apparently they hear as they think. Our apologies to the worthy President and to the folk who wrote us. ☆ ☆ ☆

A pastor writes that he is tired of seeing advertisements about "special speakers" for Sunday occasions. Ministers' anniversaries, yes, so that old friends may make celebration with them; but one-day special speakers, no! He thinks this an attempt at sheep stealing, for which they used to hang culprits in olden times. So beware! ☆ ☆ ☆

"Youth living for Christ" is the title given to the national youth week sponsored by British Youth for Christ. Meeting in Matlock, Derbyshire, the delegates will be housed in St. Elphin's school. ☆ ☆ ☆

Following the pattern of previous years, the week will commence on the evening of Easter Monday, March 30th, and will conclude at lunch-time on the following Saturday, April 4th. If the period follows the pattern of previous years the programme certainly will not. With such titles as "Leadership in 4D," "Youtharama" and "Evening rendezvous," the whole week's activity is designed to present Christian young people with the "know how" on effective living for Christ.

Visiting Y.F.C. choirs and musical talent will provide supporting items for the speakers and the programme. Youth week is open to all young people. ☆ ☆ ☆

Here's a delightful snippet from our varied correspondence: "My husband retired almost twelve months ago, and just before his retirement we were rather fearful, wondering if we should be able to manage on the national retirement pension and his small superannuation. However, we praise God that all our needs have been abundantly supplied. In every way we have been blessed, our cup being filled and running over. Through the years of our salvation we have tithed and given love offerings and we are still able to do so. We have proved that God is no man's debtor, but repays us lavishly out of His abundant storehouse. Praise His name. We do trust that this testimony will encourage others who are nearing retirement age."

The touch of the Master's hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while.

To waste much time on the old violin
But held it up with a smile;

"What am I bidden, good folks," he cried.

"Who'll start the bidding for me?"

A dollar, a dollar, now two, only two,
Two dollars and who'll make it three?

Three dollars once, three dollars twice;
Going for three."

But no!

From the room far back a grey-haired man
Came forward and picked up the bow;

Then wiping the dust from the old violin
And tightening up all the strings,

He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low,

Said, "What am I bid for the old violin?"
And he held it up with the bow.

"A thousand dollars, and who'll make it two,
Two thousand and who'll make it three?"

Three thousand once, three thousand twice,
And going, and gone," said he.

The people cheered, but some of them cried,
"We do not quite understand—

What changed its worth?"

Swift came the reply:

"The touch of a master's hand."

And many a man with his life out of tune,
And battered and scarred with sin,

Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A mess of pottage, a glass of wine,
A game and he travels on,

He is going once and going twice,
He's going and almost gone.

But the Master comes and the foolish crowd
Never can quite understand

The worth of a soul and the change that's wrought
By the touch of the Master's hand.

AUTHOR UNKNOWN

"NOTHING NEW under the sun!" Evidently the Queen of Sheba had other thoughts; for what she saw "bowled her over" somewhat. During the millenniums since passed, men have "sought out many inventions" which could be designated "new." What about them? Don't these make nonsense—and recent as well as projected achievements utter balderdash—of Solomon's observations? Not necessarily. It is we, perhaps, and not the wise man, who are jumping to conclusions. There is little new as to the presence, somewhere on this planet, of such commodities and deposits as brains, brawn, uranium—yes, and solid fuel! The potential was already there.

Just as certainly, but infinitely more important, is this true of moral and spiritual matters. The book of experience corroborates the assertions and lessons of history, sacred and profane. The pagan's progress is always deterioration, and there's nothing really new about the old nature—

"The crafts that we call modern,
The crimes that we call new,
John Bunyan had them typed and filed
In sixteen-eighty-two."

Of nothing is this more true than of selfishness. It's such a problem that Dickens's drastic method of changing Scrooge, "a squeezing, wrenching, grasping, clutching, covetous old sinner," into quite a new creature is hopelessly inadequate. To be sure, the great novelist and others made an impact on their generation and what they did was better than nothing; but more, very much more, is needed—and provided. Didn't we see, last winter, very useful snow-ploughs getting bogged and having themselves to be extricated by bulldozers that impressively took everything in their stride? Of course. And that's what Christianity—as opposed to mere humanitarian philosophy and benevolent philanthropy—can do and—bless God!—is doing. Telling proof of this is the eighteenth-century evangelical revival under the Wesleys and Whitefield, compared with which the most grandiose human schemes are not unlike the famous company, with its "airy millions" and "scraps of paper," that was floated—and sank—prior to the great awakening.

"Our South Sea ships have golden shrouds,
They bring us wealth, 'tis granted;
But lodge their treasure in the clouds,
To hide it till it's wanted."

So even while Charles Dickens was thinking up his ghost-story and "three spirits" the plan devised by the triune God, to right all wrongs, unfolded later on by Charles H. Spurgeon and earlier sung about by Charles Wesley, was functioning excellently under the ministry of his contemporary, Charles G. Finney. While we salute the memory of all whose aim in writing and working was to "strike a great

THE SIN OF

By R.

ELIM CHURCH, M

blow at the evils of their day," and gratefully acknowledge that much has been done, we are painfully aware of inadequacy. Good men can describe and denounce evil; the Gospel demolishes it. But back to the point!

"What's your handicap?" "Myself," said the mediocre golfer. And in a very real sense, as Christians, it is our problem too. The writer of Proverbs affirmed (16:32) that it is better to rule your own spirit than to take a city. And Isaiah, after censoring half a dozen evils in chapter five of his prophecy, has no doubt, in God's presence (chapter 6), what next he should say: "Woe is me."

Selfishness is bad. Worse than pride? Most probably. That's if you can sufficiently disentangle them so as to separate one from the other. It is, in fact, questionable whether pride could exist independently of selfishness. One can legitimately and commendably be proud—"proud of the gospel" (Romans 1:16, Moffatt), and glory in the Cross. Pride can be pardonable. Selfishness is shocking. Nobody is free of it; but everyone detests it in everybody else. Without considering here what selfishness does, could we look briefly at what it is?

Selfishness is the root sin. "Whatever its form may be," said Dr. Stuart Holden, "sin, at its root, is just wilful, determined selfishness." We can easily overlook the connection between other heinous sins and selfishness. Speaking of murder, Jesus said (Luke 12:4) that there's no more that they can do. So killing is a last resort. Other things have first been tried, and the significant sequence in the tragic train of events can be traced if we begin at the end of the Decalogue and work our way backwards. What is that "covetousness" forbidden in the tenth commandment but the desire to possess what is not yours? (Hitler didn't set the world alight for the sake of former colonies to which, perhaps, he had some moral claim, but to grab wholesale what never belonged to Germany.) Next we are warned not to take the further step at which, to attain their ends, many will not scruple—falsehood. Still thwarted, you are now driven to steal; and the ultimate act is to kill, if necessary, the rightful owner of what you have coveted for yourself.

The point we are making will not be challenged if we ponder the remark "You don't sin to grieve God

SELFISHNESS

GEORGE

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or please the Devil, but to please yourself." We are naturally self-centred. Oh, it's an old story. Listen to Haman (Esther 6:6)—he felt famous when called to the palace! "So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?" Myself! We are telstars, off which everything else must bounce. To mix the metaphor:

"I had a little tea-party, the other day at three;
'Twas very small, three guests, in all, just I, myself and me.
Myself ate all the sandwiches, while I drank up the tea;
'Twas also I who ate the pie, and passed the cake to me."

Paul says (Philippians 2:21) "All seek their own." That being so, it is surely the Christian thing not hastily to draw uncharitable conclusions from the actions or inaction of others. Take forgetfulness. How very often, especially in the inexperienced and immature, it is simply want of thought. Quite! And yet Christian experience and real maturity should rid us, once for all, of these "teething troubles." One recalls, in this connection, the lines on a card handed out at Christmas time by artless message boys. But were they all that naïve? You felt somehow that the youngsters were letting you down easily:

"Christmas comes but once a year,
And when it comes it brings good cheer;
But you'll have neither cheer nor joy
If you forget the message boy."

That trifling defect in the "chief butler's" memory was no small matter. For two years he never had it so good, while his benefactor never had it so bad. It is we who need repairing, not our memories. "What about your boy?" said a man to Dr. Sangster. "Oh, I must tell you about my boy"—and he did, for thirty-five minutes.

An early scribe, in copying 1 Corinthians 13, paused in astonishment at verse 5—"Love seeketh not her own." It couldn't be right, he thought. So he inserted an extra "not" and the revised reading (to be seen in the Vatican library) was "Love seeketh not what is not her own." How sorely some scribe must have been tempted to make Luke 12:12 read "When thou makest a dinner or a supper, call thy friends, and thy brethren, and thy kinsmen, and thy

rich neighbours; that they also bid thee again."

Further, selfishness is difficult to detect. Certainly mighty few take special pride in being thus denominated. You would adopt "Satan" for your family name as readily as you would "Scrooge." Look at the United Nations. Officially insisting that nothing but the furthering of the highest and best interests of mankind justifies their existence, such phrases as "political sovereignty and territorial integrity" express their professed conception of how the world should and must be run. But take Russia. About the only projects she doesn't promptly veto are those not conflicting with her own selfish interests. And Hitler. His proclaimed purpose, as he grabbed country after country, was always to "protect them from the wicked and selfish" British, etc. Ahab too; he could have "justified" the Naboth incident—a little difficult, perhaps, to explain, but it wasn't selfishness. Jehu's exploits require more looking into. Admittedly, his campaign of extermination was a top priority, and brilliantly executed. And that attribute he applies to himself is very apt (2 Kings 10): "my zeal for the Lord." Zeal! Yes, with a vengeance—zeal for Jehu. He was on fire—about himself!

Might we possibly peruse again with some profit Dr. A. Bonor's analysis of modern zeal in Christian work? The yield, perhaps severe, is sobering enough: personal ambition 23 parts, love of praise 19, pride of denomination 15, pride of talent 14, pride of authority 12, bigotry 10, love of God 4, love of man 3=100 parts.

Next, just what one expects, the thing is condemned in Scripture. How? First we have plain statements. According to James 2:8 it breaks the royal law. Oh, there's nothing very regal about selfishness! Then besides admonitions such as Deuteronomy 15:9, Romans 14:15, 1 Corinthians 10:24 and Galatians 6:2 we have assertions so familiar that folk accept their validity without chapter and verse being given: "If any man will come after Me, let him deny himself"; "It is more blessed to give than to receive"; "In honour preferring one another."

It is interesting to recall that in Hebrew, almost exclusively the language of the Old Testament original, there is a grammatical usage peculiar to itself—in the way verbs are conjugated. In English, French, German, Italian and Latin it is always first, second and third person—in that order. But the old Hebrews arranged their verbs the other way round—"He is, thou art, I am." Surely a charming way of saying "Others first"!

In the next place, the example of unselfish people makes an effective protest against selfishness. Well-

known cases are Abraham giving Lot first choice (Genesis 13:9); the king of Sodom offering to give the "goods" to Abraham (Genesis 14:21); Judah going surety for Benjamin (Genesis 44:33, 34); Moses willing, if necessary, to have his name blotted out of "the book"—pleasure at others' advancement (Numbers 11:29)—and putting God's glory before his own preferment (Numbers 14:12-19); Jonathan taking second place to David (1 Samuel 23:17, 18); Paul (reminiscent of Moses) able to wish himself accursed from Christ for the sake of the Jews (Romans 9:3) and willing to be "all things to all men" for their salvation (1 Corinthians 9:19-23). A more modern example, only typical of many, is Dr. Cairns of Edinburgh, remembered most by those who knew him best for his real selflessness. His favourite remark, so well matched by his example, was "You first, I follow." When dying, and farewell had been said to those whom he loved, his lips continued to move. They bent to catch the final word, doubtless spoken to Him who was dearer to him than life: "You first, I follow."

Above all, there is the example of our Lord: "for even Christ pleased not Himself" (Romans 15:3). In the wilderness Jesus, right at the outset of His earthly ministry, was tempted to please Himself. Satan's design in that threefold temptation was, you remember, to disqualify Him for the work He came to do; while God's purpose was to prove Him fitted for that tremendous task. Let us, for the present purpose, briefly consider the first and third tests to which Jesus was subjected. In both He was tempted to consult only His own interests and forget His Father's will and glory and our salvation.

The call to satisfy His hunger, a perfectly legitimate appetite, was so plausible and specious that few if any of us would have viewed it as a satanic attack. But failure in that first test would have given Satan the victory, and ended the contest right there. In the offer of "the kingdoms of the world and the glory of them" the Devil seemed to show a shrewd idea of the shape of things to come. He wouldn't then know that word in Revelation about the world's kingdoms becoming Christ's kingdom, but he couldn't be ignorant of Psalm 2: "Ask of me," etc. So the kingdom suggestion wasn't a new theme, but Satan's big idea was a short cut and an easy way to the goal. The crown and sceptre of universal dominion—without the cross—that was the Devil's highest bid before "leaving him for a season." But Jesus, with one eye on His Father's throne and the other on us and our dire need, "pleased not Himself."

When, later on, Peter urged the Lord to avoid the cross and spare Himself He resolutely turned

down the well-meaning but Satan-inspired suggestion. Later on, as the gathering storm is about to burst, we find Him in the garden, anticipating Calvary. Satan wasn't far away, and surely he reminded Him of the bitter contents of "the cup." Only irreverence would probe too much for explanation here as He prays "If it be possible." But we know the outcome. There being no other way than the cross for God's glory and man's redemption, He was willing to go through with it. So on to Calvary, where, reminded again of the alternatives of saving Himself or others, He "pleased not Himself."

Assuredly this conquest of ourselves is a tough assignment and, not surprisingly perhaps, there's a cross in God's plan for us too (Galatians 2:20). But how essential it is for us to succeed for our own sakes as well as a condition of further victories for Him! For just as the early disciples were directed to tackle "all Judea, Samaria and the uttermost part of the earth" only after they had begun at Jerusalem, so we must begin at our nearest Jerusalem—ourselves. How are we to do it? The same way—"Ye shall receive power."

Don't be too easily alarmed. The Devil does a great deal with blank cartridges.

Kindness is the language that the deaf can hear and the dumb can understand.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Sowing and reaping

The psalmist tells us that those who sow with tears will doubtless come again rejoicing, bringing their sheaves with them.

Today there is a need for tears as we pray to God—tears over the apathy, the indifference, of saved and unsaved alike; tears over the impenitent, the wayward, the sinner. Quite recently I was at a prayer meeting when I heard sobs in the voices of some as they were pleading with God over the wayward. Was it any wonder that into that church came backsliders who were graciously restored? One, a Crusader who had married an ungodly man, had drifted from God, had become cold and indifferent. She was gloriously restored to her Lord.

Some years ago a Christian worker had decided to resign from the work of God. She had preached and prayed, but had seemed to do little in bringing people to Christ. Telling of this to a worker more senior than herself, she was asked to wait before tendering her resignation. She was exhorted to try tears. Did they produce results? They did. Her letter of resignation was torn up.

This land needs revival deperately. Will you pray, if need be with tears?

Prayer is requested for

Revival throughout Britain.

An unsaved man with tuberculosis.

Thought for the week

Pray through, whatever you do.



SUNSHINE CORNER

Hello Sunbeams.

"She loves you, yeah, yeah, yeah," chanted the barber as he was shaving old Grandad Collins, and then he went on: "With a love like that you know you should be glad." Grandad Collins didn't seem to appreciate the song or the singer. "Oh, you're not with it, Grandad," said the barber. "I suppose you didn't have the Beatles in your days."

"Beatles indeed," Grandad snorted. "We had far more sense, and singing was singing in those days."

I smiled as I listened in to this conversation and thought of a group of young people I had heard. They weren't like the Beatles though they did have a guitar and they really could sing. Their signature tune was a chorus "Make my life to be like a melody" and their favourite song, strangely enough, was about being glad. They sang it with beaming smiles: "Oh, say, but I'm glad, I'm glad; Jesus has taken my sins all away; oh, say, but I'm glad."

I wondered if Grandad Collins would have liked their singing. I told him all about it and gave him the words of the song. I only wished he could have heard them sing. Perhaps he will some day.

Perhaps you have heard the words of the modern song "With a love like that you know you should be glad." We are the gladdest people of all. Jesus said "Greater love hath no man than this, that a man lay down his life for his friend" (John 15:13). He died for us to show us His great love, and truly we can say "With a love like that you know you should be glad," or, in the words of the "Melody Makers," "Oh, say, but I'm glad, I'm glad; Jesus has come and my cup's overrun; oh, say, but I'm glad."

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

The Big Fire

By G. A. W. PARTRIDGE

THERE WAS a great African chief who ruled his people with kindness. He was a deep thinker as well as a very practical man.

"If you want to be happy and contented, you must do as I teach you," he once told his tribe.

As the years went by he taught them many things. They learned how to grow food, how to build *kias* (houses), how to defend themselves from wild animals and many other things.

Unfortunately, the tribe got the idea that it knew all there was to know, and that it was no longer necessary to listen to the chief. Each man considered himself the only one of importance, and the tribe became selfish and proud.

One day a great bush fire swept across the land. No matter how hard they tried to put it out, it moved nearer and nearer to the *kraal* (village). The people cried out in anguish, but nothing could be done. The destruction was complete.

Complete? No, not quite so. The chief and a few followers who had not deserted him were safe. They had been taught to keep the long grass away from their homes and maintain bare ground around their huts and crops.

This is only a story, but does it not apply to the present day?

God, through His Book, has taught us how to live a useful life and how Jesus His Son will cleanse us from our sins and grant eternal life. Many, however, have preferred to go their own way. Each man lives "unto himself," and thinks that all that is necessary is to be outwardly respectable.

This has led to selfishness and pride, both deadly sins. Sooner or later they will "find us out."

Have you been cleansed by coming to the Lord Jesus Christ? Are you safe? Have you taken Him into your heart?

MISSIONARY WEEK AT EALING

A special missionary week was recently held at Ealing. On the Tuesday a prayer meeting was held in support of all our Elim missionaries. J. K. McGilivray (Formosa) paid us a visit on the Thursday, when he showed films and slides of his and his wife's work on the field.

Then on the Sunday J. H. MacInnes (British Guiana) ministered at both services, telling us more of the work in Georgetown.

A. Tee ministered on a recent Sunday evening, when as a result of his stirring address many decisions of rededication to the Lord were made.

Crusader Branch, Anonymous

Dear Teenagers,

Please can you give me five minutes of your undivided attention? I have written down my thoughts, as I do not want to miss anything out. I believe your co-operation is going to make, or your indifference break, the local Christian youth group. Here goes!

There are Christians in the fellowship who are really interested in *you* and have been praying for you for a long time. We want to leave you no excuse before the Lord, by saying most definitely from our hearts that we want to help you.

Foolishly we learnt the hard way. We did not use to the full the experience gained by the previous generation. *It's not their fault, you know!* The older person expects you to ask if you need advice. In practice, this does not happen. You bottle up your problem or do not ask a direct question. You are scared or too proud. Friends never realise how important it is to you.

Christians are not indifferent! We are just as sensitive as you are. It's just that we don't want to push ourselves or ask you anything too personal because you clam up.

Is there a clash of loyalties in your service for

God? Others have been through it.

Are you trying to love those who are not your special friends? Methods of Christian hospitality may help.

Is a particular career your vocation? A Christian can advise and possibly give you a reference.

Above all, we do want to help. Ask, and then use the advice to help yourself to help others.

Yours in Christ,

TWENTAGER.

WHY?

The water goes into the pear tree and it brings forth pears; the same water goes into the apple tree and it brings forth apples; the water goes into the cornstalk and it does not bring forth pears or apples, but corn. God has planned that each brings forth its kind. The cattle eat green grass and it brings forth white milk and yellow cream. We do not question these things. Why should we question God's power with us?

SELECTED.

OUR PROPOSAL FOR LEAP YEAR



We must meet again

Let's make it

EASTER MONDAY

3 p.m. YOUTH SPEAKS TO YOU

A rally arranged by the Elim Youth Committee.
Completely different.

6.30 p.m. EVANGELISM FOR ALL

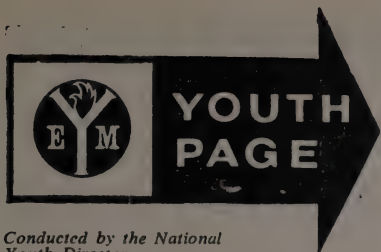
A rally conducted by Rev. H. W. Greenway
(Secretary-General).

Hear America's renowned radio preacher and gifted evangelist

REV. C. M. WARD

supported by the London Crusader Choir and Massed Youth Choirs

ROYAL ALBERT HALL



Conducted by the National
Youth Director

Pertinent questions presented for your opinion please!

By the YOUTH DIRECTOR

For your Crusader meeting

An enemy of the Elim Church threw the following statements out and backed up his opinion with various arguments. It is good to know the arguments of our opponents, and we do well to know what we believe and why we believe it. Following are some of the things they say. What is your opinion, please?

(1) *Child conversion.* How can any child ever understand the implications of "justification by faith"? It is morally wrong to try to encourage a child to make a so-called "decision for Christ" when such a one does not understand what is involved. How would you like a scientist to try to persuade you into signing a document authorising him to inject something into the glands of your child which would have an effect on his whole disposition and character? The child should be allowed to wait until he or she is older and in a position to understand what is involved before such a thing is done. So it is with child conversion.

(2) *Water baptism.* Why do you constantly insist on people being terribly embarrassed, as so often they are, by this "total immersion" doctrine? What difference does it make whether you use a few drops or 100 gallons of water? Surely the main thing is not the amount of water we use but that the candidate really does leave the old life of sin and begin to "walk in newness of life." Which would you rather have, (a) a person sprinkled with a few drops of water after being saved and thereafter really living a separated and dedicated Christian life or (b) a person fully immersed in water after being saved and then just living as a careless carnal Christian? Total immersion is obviously totally unnecessary!

(3) *The sovereignty of God.* Missionary enterprise and special evangelistic campaigns are altogether unnecessary. We cannot save one single soul, and God has already foreknown and predestinated every member of humanity (see Romans 8:29, 30—"For whom He did foreknow, He also did predestinate. . . . Moreover, whom He did predestinate, them He also called, and whom He called, them He also justified"). Thus both to call and to convert is a divine work. Ephesians 1:4 teaches us that "He hath chosen us in Him . . . having predestinated us unto

the adoption of children by Jesus Christ, to Himself according to the good pleasure of His will." Again, we are told: "As many as were ordained unto eternal life believed" (Acts 13:48). If we are all predestinated, ordained, chosen, etc., by God, what is the good of missionaries and evangelists spending money and energy trying to do anything about it? The matter is already settled.

(4) *Ultimately the Devil will get converted.* The Bible teaches that ultimately God will be all in all (1 Corinthians 15:28). It further teaches that in the dispensation of the fulness of time He might gather together *in one all things in Christ* (Ephesians 1:10). How can all things be gathered together in Christ if the Devil and 10,000 sinners be for ever kept out in hell? Furthermore, the Bible says: "every creature which is in heaven and on earth and *under the earth* . . . heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Surely the Devil and all who did not get saved on earth must eventually have a change of heart before they could ever think of saying "Blessing and honour be unto Him." How could they do so if they were still in the caverns of hell? Thus the time will come, "in the fulness of time," when the Devil will have a change of heart and be converted.

Servants of Christ

*There is a service, God-inspired,
A zeal that tireless grows
Where self is crucified with Christ,
And joy unceasing flows.*

*There is a "being right with God"
That yields to His commands;
Unswerving, true fidelity—
A loyalty that stands.*

*There is a glory that awaits
Each Blood-stained soul on high,
When Christ returns to take His bride
With Him beyond the sky!"*



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Smith
(Minister of the Elim Church, Burton-on-Trent)

Monday, March 2nd. John 9:1-17.

"But he said, I am he" (v. 9).

The disciples seemed more interested in a spiritual "witch hunt" than in meeting the blind man's need. "Who did sin?" (v. 2) shows that they linked sin and sickness together, as James admits the possibility also, though it is not always the case, as in this incident. Each miracle in John's Gospel has a spiritual lesson as its counterpart, as seen before, and this lesson is easily discerned in verse 5. The method Christ used is secondary, for sometimes it was His word, sometimes an action, and in other cases no outward sign was used. The final word of personal witness and testimony as authority is seen in the blind man's word after his healing (v. 9). Notice again the division that Christ brought among men, as He does today. What could the healed man do but express his gratitude (v. 17)?

Today's topic: If physical blindness is a dreadful affliction, how much more the blindness of the soul.

Prayer theme: Pray that the Word preached yesterday will bear fruit today.

Tuesday, March 3rd. John 9:18-41.

"Lord, I believe" (v. 38).

Notice the extent to which unbelief will go (v. 18)—even to doubting his blindness. The parents clearly presented the facts of the case, accepting no responsibility, for fear can be an awful snare (v. 22). Contrast this with the man's brave witness. Surely verse 25 is every believer's testimony. We may have doubts about many other things in life, but be assured of one thing—that you "have seen the light"! "Jeering" and "sneering" are implied in verse 28—the Devil will use all tactics through our enemies of the Gospel. The revelation of His person to the healed man is indeed beautiful—the utter simplicity of conversion in contrast with pharisaical sophistry. Notice one aspect of Christ's coming in verse 39.

Today's topic: "I know"—the full assurance of faith!

Prayer theme: Pray for the witness of Christians in industry.

Wednesday, March 4th. John 10:1-21.

"I am the door . . . good shepherd" (vv. 9, 11, etc.).

What a well-loved portion this has proved to be to God's people of every age, comparable with the pastoral psalm of David, the shepherd-king. Notice that the good shepherd leads in true eastern fashion (v. 4). "I Myself am the door" in verse 9 gives the rendering a double personal emphasis. The evidence of the Shepherd's concern is His sacrifice (v. 15). The mutual understanding and communion of Christ and the believer are seen in verses 9 and 14. The Gentiles are to be brought into the plan of salvation in verse 16. "Other sheep" is a good spur for evangelism. Notice how Christ views His life objectively, for He proved to be the victor, not the victim, of circumstances (v. 18).

Today's topic: "I have a Shepherd"—what a comforting thought.

Prayer theme: Remember the students and faculty of the Elim Bible College.

Thursday, March 5th. John 10:22-42.

"I am the Son of God" (v. 36).

Christ's enemies had no doubts about His person—they wanted Christ to implicate Himself, for the very miracles recorded by John were signs confirming His claims. Notice the double security of the believer in verses 28 and 29. They are the words of Christ—given to assure even the most fainthearted. The spiritual unity of the Godhead relationship of Father and Son is clearly seen in verse 30. His enemies fully understood His claims to divinity, for they could not deny His good works or His miracles (v. 33). Christ's quotation of the psalmist proves Him to be in command of the situation—He had a word in season! The number of times that Christ escaped their hands before the Cross, recorded in John, makes an interesting study. Notice the purpose of John's ministry (v. 41).

Today's topic: "The Lord is my Keeper"—a daily experience.

Prayer theme: Christian probation officers do a great but often discouraging work—pray for them.

Friday, March 6th. John 11:1-16.

"For the glory of God" (v. 4).

Christ's humanity is seen more clearly in this incident than in any other in John's Gospel, for He is the "Man of sorrows." Verse 3 is a good expression for our prayers on behalf of sick believers. Strictly speaking it was the raising to life that brought Him glory—the sickness was incidental, as a necessary event, for Lazarus had to be ill and die that he might live again. Sickness in itself hardly brings glory to God, rather the contrary. There is often need of patience when the hand of Christ seems stayed (v. 6), but the delay did not mean denial, but a greater manifestation of divine power. "Soul sleep" does not find scriptural warrant, for it always refers to the bodies of the dead. The times when Christ was misunderstood in this Gospel makes an interesting study—here is one, in verse 13. Connect the cynical fatalism of Thomas in verse 16 with verse 8.

Today's topic: Obedience brings a special place in the Saviour's heart.

Prayer theme: Remember the London Crusader Choir and its conductor in your prayers.

Saturday, March 7th. John 11:17-31.

"The Master is come, and calleth for thee" (v. 28).

The differing characters of Mary and Martha, as of Peter and John also, show the variety in human personality—all able to love and serve the same Saviour. Notice the rising faith of Martha in verses 21 and 22. What a deadly word is "if"—full of doubt. She did not learn the lesson that His physical presence was unnecessary; just the divine intervention and the work would be done. The belief in the resurrection of the body was, and is, strong in Jewish teaching (v. 24). Notice another of those "I ams" in verse 25, implying divine ability to prove His statement. Her confession of faith is most beautiful. One lesson of this reading is surely that Christ seeks to draw out of our hearts the faith which He implants.

Today's topic: Do I respond quickly to His call?

Prayer theme: Pray that tomorrow's services shall be a great blessing to all who hear His Word.

Sunday, March 8th. John 11:32-46.

"Behold, how He loved him" (v. 36).

Notice how Mary and Martha expressed the same sentiments in verses 21-32, making the same mistake. The full force of human compassion enriched by divine love is enshrined in the immortal words "Jesus wept" (v. 35). He is indeed the "Man of sorrows," just the Saviour we need. Not the impotent indifference of an idol, but the warm-hearted understanding of One who shares life's joys and sorrows. The spiritual lessons from this reading are many; look them out for yourself. Notice the "if" of faith in verse 40. Christ's faith is reflected in His prayer—so full of quiet assurance. Shout and doubt often go together. Christ must have seen in this incident a preview of His own resurrection, with one vital difference—He would never die again!

Today's topic: "Yes, He understands"—a blessed thought.

Prayer theme: Remember the backslider in your prayers, that there may be many turn to the Lord today.

COMING EVENTS

BARRY. Mar. 7, 8. Elim Church, Upper Pyke Street. Twenty-first year celebrations. Visit of T. Lewis and J. Jones. Sat. 7 and Sun. 11 and 6.30. Convener: Gwilym J. Jones.

BIRMINGHAM. Mar. 4, 7. Elim Church, Graham Street (off Newhall Street). Wed. 7.30. United Crusader Meeting. Speaker: W. Maybin (Worcester). Sat. 7. Presbytery Youth Rally. Speaker: Brian Barnett (Watford). Singing by Sparkbrook Choir.

BIRMINGHAM. Mar. 14, 15. Elim Church, Sparkbrook. Annual choir weekend at 7.30. Sun. 11 and 6.30. Special programme by the choir. Speaker: J. J. Morgan.

BOURNEMOUTH, Springbourne. Mar. 22-27. Elim Church, Curzon Road. Mrs. Sunny Blundell-Connell campaign. Weeknights: children at 6, adults at 7.30. Suns. 11 and 6.30.

BURTON-ON-TRENT. Mar. 4. Elim Church, Moor Street. North Midlands Ministers' Fraternal. Wed. 10.15 a.m. Speaker: Joseph Smith. Subject: "Second Advent," followed by discussion. Convener: Alan Smithers.

CATERHAM. Feb. 29. Elim Church, London Road (off Chaldon Road). Monthly Pentecostal Rally, conducted by F. Howick and party. 7.

CLACTON. Mar. 14, 15. Pier Avenue Baptist Church. Sat. at 7. Elim Church, Hayes Road. Sun. 11 and 6. Visit of London Crusader Choir.

EALING. Mar. 1-6. Elim Church, Northfields Avenue, W.5. Evangelistic Campaign conducted by Alex Tee. Sun. 6.30. Mon. to Fri. 7.30.

EALING. Mar. 12. Elim Church, Northfields Avenue, W. 5. Visit of S. A. Renshaw (Tanganyika) at 7.30.

HOLLAND PARK. Mar. 1. Elim Church, Holland Park Mission, Penzance Street, off Princedale Road, London, W.11. Visit of the London Crusader Choir. Sun. 6.30. Special meeting in a series entitled "Christ is the answer," conducted by E. R. Corsie.

HOLLAND PARK. Mar. 8, 11, 12. Elim Church, Holland Park Mission, Penzance Street (off Princedale Road) London, W.11. Minister's sixth anniversary services. Speaker: Brian A. Barnett. Sun. 11 and 6.30. Weeknights at 7.30.

HULL. Feb. 29. Jackson's Ballroom. United Pentecostal Meeting. Speaker: J. C. Kennedy (York). United Male Voice Choirs from Leeds, Bradford and Hull.

ILFORD. Mar. 3. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: J. Hywel Davies (Administration Secretary of Evangelical Alliance). Testimonies: Cyril Wade (Secretary of Houses of Parliament Christian Fellowship) and David Robson (Baptist).

ILFORD. Mar. 10. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: M. C. Harper, M.A., curate of All Souls, Langham Place. Testimonies: Ron Easter, Brethren; and Margaret Brooks, of the Billy Graham Evangelistic Association.

LONDON. Mar. 7. Metropolitan Tabernacle, Elephant and Castle. Crusader Conquest Rally. Speaker: J. T. Bradley. Subject: "The importance of the Word of God"; "Understandest thou what thou readest?" Special Crusader programme, "The living Word."

LONGTON. Feb. 29. Elim Church, Carlisle Street, Dresden. Great Pentecostal Meeting. Speakers: P. L. C. Smith (Rector of Buslem), who will describe the Holy Ghost outpouring at his church; W. J. Hilliard (President of Elim Churches). Sat. at 7.30.

LOWESTOFT. Mar. 7-9. Elim Pentecostal Church, St. Peter's Street. Twenty-fifth anniversary of church and minister, Arthur Greaves. Speaker: John Woodhead. Sat. 7. Sun. 11 and 6.30. Mon. 7.30.

MANSFIELD. Feb. 29, 30. Elim Church, Broomhill Lane. Joseph Smith; special topic: "The Second Coming." Sat. 7.30. Sun. 11.15 and 6.30.

MANSFIELD. Mar. 7-13. In the Civic Hall. Sun. 8th at 6.30 and 8. Mon. and Tues. 7.30. Continuing in the Elim Church, Broomhill Lane, Wed., Thurs. and Fri. at 7.30. Pre-crusade meeting 7th, at the church. Special theme: "The baptism in the Holy Ghost."

NEWHAVEN. Mar. 14. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Speaker: F. Shadlock.

NUNEATON. Mar. 7, 8. Elim Full Gospel Church, Queen's Road. Visit of E.B.C. principal, Wesley Gilpin. Sat. at 7.30. Sun. at 11 and 6.

OXFORD. Mar. 1. City Temple, Botley Road. Visit of W. G. Hathaway, D.D. 11 and 6.30.

PORTH. Feb. 29—Mar. 5. Elim Church, Pontypridd Road. Annual Public Pentecostal Convention. Weeknights 7.30. Sun. 11 and 6.30. Guest speaker: John Woodhead. Convener: William Evans.

PLYMOUTH. Mar. 14-22. In the Guildhall first three days, then in the Elim Church, Notte Street. Revival and divine healing campaign by John Woodhead. Weeknights 7.30. Suns. 6.30 and 8.

SHEFFIELD. Feb. 29. Elim Church, Lee Croft, Congo Lane. First-class missionary movie film, "Forgotten Waters." 7 p.m. Convener: H. Liversidge.

SHREWSBURY. Mar. 8. Elim Revival Centre, Greyfriars. Visit of the President and dedication of new church.

WESTCLIFF-ON-SEA. Feb. 29—Mar. 1. Elim Church, Electric Avenue, Fairfax Drive. Sunday school prizegiving and anniversary. Sat. 6.30. Sun. 11, 3 and 6.30. Guest speaker: L. C. Quest.

YORK. March 14, 15. Elim Church, Swinegate. Thirtieth anniversary of the founding of the church. Guest speaker: the President, W. J. Hilliard. Sat. and Sun. Special singing by the York Elim Male Voice Choir.

ITINERARIES

The President, W. J. Hilliard, will visit the following: *Birmingham district*—Feb. 29, Longton; Mar. 1, Winson Green; 2, Smethwick; 3, Graham Street; 4, Old Hill; 5, Sparkbrook; 7, Hanley; 8, Shrewsbury; 9, Hadley; 10, Dudley; 11, Silverdale; 12, Nuneaton.

John McInnes, on furlough from British Guiana, will visit the following churches: Feb. 29, Erdington; Mar. 1, Kingstanding; 17, Blackburn; 18, Bolton; 19, Wigan; 21, Salford; 22, Blackpool; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Warrington; 26, St. Helens; 27, Macclesfield; 28, Ellesmere Port; 29, Southport a.m., Liverpool p.m.

D. L. Norton, on furlough from South Africa, will visit the following churches: Mar. 15, Chichester 11 a.m., Worthing 6.30 p.m.; 17, Preston Park; 18, Brighton (The Lanes), 3 and 7.30 p.m.; 19, Eastbourne, 3 and 7.30 p.m.; 21, Hove, 3 and 7 p.m.; 22, Hastings.

Allan Renshaw, on furlough from Tanganyika, will visit the following churches: Feb. 29 and Mar. 1, Norwich; 2, Clacton; 3, Ipswich.

Joseph Smith will visit the following churches: Feb. 29—Mar. 2, Mansfield; 3-5, Loughborough; 7-12, Nottingham; 14-19, Rotherham; 21-26, Barnsley; 27-30, Falmouth.

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BIRTH

WIELAND. On January 28th, to Mr. and Mrs. Robert Wieland, of Paisley, God's gracious gift of a son, Craig Robin. A brother for Linda.

MARRIAGES

BIRD—WHITE. On February 6th at Elim Church, Bath, William Richard Bird to Maureen Mavis White. Officiating minister: J. J. Way.

THOMAS—KING. On January 25th, at Gabalfa Baptist Church, Cardiff, Arthur Ronald Thomas to Brenda Ann King, S.R.N., S.C.M. Officiating minister: D. M. Russell-Jones.

WITH CHRIST

BAKER. On January 18th, Mrs. E. Baker, a beloved member of the Eastleigh Elim Church. "Absent from the body, present with the Lord." Funeral conducted by R. Smith.

BROCK. On January 14th, Mrs. L. L. Brock, beloved mother of Mrs. L. P. Cowdery, of Plymouth. Funeral at Swindon, conducted by the vicar, Mr. Prescott (Church of England).

COLLING. On February 5th, Thomas W. Colling, aged 73, of Bishop Auckland, friend of Elim Church. Officiating minister at funeral: E. G. Barker.

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THE ELIM EVANGEL

Vol. XLV No. 10

MARCH 7th, 1964

6d.



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SPECIAL ELIM MISSIONARY NUMBER

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BIBLE VERSE



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long as I live: I will sing praise to
my God while I have my being.
PSA. 104:33

EDITORIAL

*March winds are blowing, but
spring is in the air!*

THIS WEEK we bring to you another collection of missionary reports from our various Elim missionary fields, culled by the indefatigable wife of our Missionary Secretary, no less a person than Marjorie Gorman; or by George H. Thomas, retired, but still pastoring a church and keeping a keen interest in all our Missionary Council meetings and the various missionary projects. Then we have reports by missionaries themselves, up to the eyes, so to speak, in all the constant round of activities in their programme.

Read them carefully through. They will thrill you and make you feel how much our prayers on the home field are valued. But you will see more than that, you will see that MARCH WINDS ARE BLOWING. While we settle down comfortably to enjoy our quiet lives in the calm of our peaceful clime, others who name the name of Christ are being beaten and battered, mentally and physically, in an endeavour to make them bow to other gods than to Him who by His love died to redeem them. Some, as in China, after years of brainwashing and torture, are still imprisoned in the misery of close confinement. Others have sacrificed their lives rather than bow the knee to any tyrant, be he Communist or any other. Bitter winds of persecution are blowing in these so-called enlightened days and often to name the name of Christ makes the confessing believer a target for the Devil's wrath. You will read of the man who, every time he was called for interrogation, kept repeating only the word "Hallelujah" until in despair of getting anything out of him they threw him back in prison.

But read some of the other reports and you will feel the thrill of adventure on new fields; you will read of new buildings going up as a focal point for the gathering together of believers in the Saviour's name. Oh, yes, SPRING IS IN THE AIR. Read of the returning evangelists who have been on safari, reaching out to new tribes and new areas where the Gospel has not yet penetrated, and you will feel the glow of the Spirit as you begin to understand the wonders of the grace of God among these once heathen tribes. Read of the zeal of these raw heathen converts who in the native church thank God "that they are not as the heathen who know not God." How the hearts of the missionaries must bound with joy at seeing their crowded mud-and-wattle churches filled with those who sing lustily the old songs of the Redeemer and His precious blood. Yes, spring is in the air, and the Spirit of God is on the move, and He is working with us to gather in the sheaves for the great harvest home.

So read—and let your heart rejoice. Then join us in fervent prayer that God will bless these earnest ambassadors of the Cross in their work of "bringing in the lost." Join us in an all-out endeavour to increase our missionary target from the £25,000 of past years to a new target of £30,000 this year, so that the work of evangelism among the nations goes on unhindered until the Saviour Himself appears.

W. G. HATHAWAY.

OUR MISSIONARIES AND THEIR MINISTRY

By MARJORIE GORMAN

ONCE again the publication of our quarterly special missionary number of the ELIM EVANGEL has come around—the first of the new year—and we welcome the opportunity of being able to bring our readers up to date with news of our missionaries at home and abroad.

I am sure it will be of interest to many to learn that Pastor and Mrs. J. Troke, who had retired to



Building in progress at Rihand.

New Zealand, have returned to their former sphere of service in Bombay, India, and are once more Elim missionaries, now working in an honorary capacity. My husband greatly enjoyed renewing fellowship with them when they recently passed through London. Our brother and sister had a wonderful welcome back by the Christians at Bombay, and their pleasure was added to by a visit from Miss Marion Paint on her way back from the Elim missionary conference at Dudhi. The church was full for their first meeting, and they ask for special prayer for an outpouring of the Spirit of God on the work in Bombay.

Before this EVANGEL reaches you Pastor Ken McGilivray will have left these shores for Canada, after having ministered for several months in a number of our churches. He was due to sail on January 29th, and will be joining his wife and family, already there, prior to returning to Formosa. God has greatly used our brother in this country and folk everywhere have a new vision of the need of the people on that distant island. However, during Mr. McGilivray's absence the Lord has continued to bless the

work there. Meetings for the deepening of spiritual life have been held and many have rededicated their lives to God. At one baptismal service a number confessed Christ as Saviour, including the local prison governor, and not long after at another place a second prison governor made the same stand. Building on the church at Chiao Hsi has been completed and the construction of a new church at T'ou Ch'eng commenced. No wonder our brother is longing to get back again and recommence his work for the Master there.

Speaking of new church buildings causes me to refer to a letter recently received from Pastor D. Lewis, India. We are all interested in his building project and are glad to receive the following information. He writes: "We hope to open the first section of our new church in the course of the next few weeks; work has gone on incessantly since we commenced in July last. About forty or so made up our carol party on Christmas Eve and over £50 was collected for our church building fund."

Miss Anne Stephenson writes interestingly of her



Concreting the roof of the building.

first Christmas in a foreign land. Her time was so absorbed that she had little opportunity for homesickness, though no doubt her thoughts often flew longingly homeward. She says: "Christmas Day was really hectic but very blessed. We took an early morning service in the hospital, where there were between eighty and ninety patients. We had a lovely time with them. We dashed back home, had a glass of lemonade and a mince tart, and off we went to

the church. We had a grand service and one of the young men interpreted for me. It finished at 3.30 p.m., but then everyone had to greet everyone else. Some of the people had walked ten miles to the service, and as some were old and others children Frieda felt that we should take those from the longest distances home. We actually arrived back at our house at 6.30 p.m. very tired and very, very hungry. We put the chicken (a Christmas present) into the pan, just turning it every so often, and that was the extent of our cooking. About 8.30 p.m. we had a chicken sandwich and went to bed. We de-



Brown's Hill church, Pilgrims Rest.

cided to have a real Christmas dinner on Boxing Day, but at about 11.30 a.m. were called to visit a little boy on the location who was sick. We had another chicken sandwich and off we went. We took the little boy to hospital, eventually arriving home at about 5.30 p.m. We then really cooked our Christmas dinner and had it about 7.30 p.m., so we did manage to get something more than chicken sandwiches!" Our sister goes on to say: "Two of the young men here have just graduated from Bible school. One of them is going round with another missionary doing tent campaign work and the other one has come back to this district, which is, of course, a tremendous help. He is pastoring the church that he helped to start. In fact Frieda says it's due to him that they even started one at all. The Lord is blessing us in the work and I am only too conscious now of how God's people are praying for us. It's a real experience of being upheld in prayer."

Word comes from Pastor M. Thomas, Tanganyika, that five men are being held in connection with a series of robberies, which included the one at their home, and some of their articles have been recovered. We trust that still more of their possessions will be returned to them, especially those of sentimental value.

We have also heard from Miss W. Loosemore telling of how the missionaries at Inyanga, Southern Rhodesia, spent their Christmas. I am sure your hearts will be moved as you read the following extract from her letter. She writes: "We had two services on Christmas morning. Pastor Nicolson gave the Christmas message, which was very clear and plain. Our Christian women just sat and drank in every word. One woman in her prayer at the close of the meeting prayed: 'O Lord, we are not feasting in our villages today, but we have been feasting on Thy Word. Lord, we do not want to fill ourselves with beer as the heathen are doing today, but, Lord, fill us with Thy Holy Spirit.'" Then Miss Loosemore proceeds to tell us how the rest of their Christmas Day was spent, and says: "We had Christmas dinner in the evening, which had been prepared by Mrs. Brien, after which we had a lovely time of fellowship and prayer together."

From far-away Hong Kong we have been glad to receive a newsletter from Miss V. McGillivray. During the Christmas season a baptismal service was held, when among others six young people were baptised. They testified that the real turning point in their lives had come during last summer's conference. This was most encouraging for our sister, and she

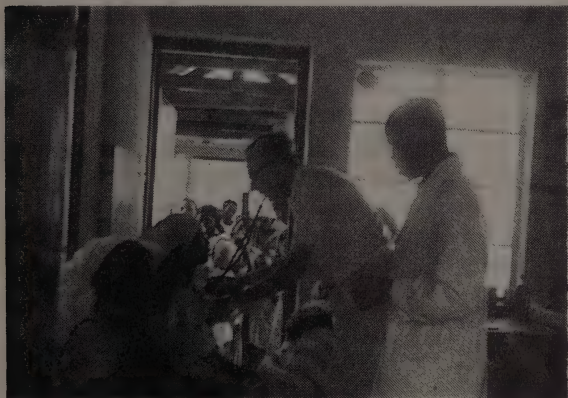


The choir at Sabie church, Transvaal.

is trusting that even greater spiritual quickening will come to the young people who attend this year's conference, which is now being planned.

The following extracts are taken from the regular news bulletins received from Mrs. Bull, Tanganyika. and again we have a little insight into Christmas on the mission field. Our sister writes: "Arthur spent Christmas Day among some of the outstations and returned with the good news of eight conversions—all men. Heather and I stayed at the main station (Msolwa). In spite of torrential rain our large new church was full for the meetings. Pastor Joseph

baptised five women and one man. It was the first Christian Christmas for some in our congregation, and I felt joy in my heart as I looked at them, realising that God was active in their lives. . . . Where necessary we celebrated Christmas by giving food to the starving people around some of the outstations. It presented a practical way of showing Christ's love. . . . The dispensary is still hectically busy, over 100 patients daily, but now Heather is helping me." From another letter from Mrs. Bull I have culled the following: "Something rather wonderful has happened. Last week in the prayer meeting Arthur felt compassion for some of the worst drunkards, and requested special prayer for them. Yesterday he returned home with the news that a very notorious person had accepted Christ as Saviour in the meeting. Some time previously this man had been given a tract, and yesterday my husband found him at the roadside waiting to request a lift to the meeting! A Christian whispered: 'Without doubt, Bwana, he only wants a lift to the beerhouse nearby!' My husband invited the man into the car. People looked in astonishment, hardly able to believe their eyes, as this man entered the meeting, and when he accepted Christ at the end of it there was stunned silence for a while, then glad rejoicing. This man



Dr. Brien attending out-patients.

has been a quarrelsome alcoholic, doing no work, always drinking, fighting and stealing, and known far and wide for his immorality. One of the Christians said: 'Bwana, he will surely go back to drink,' but our brother was forgetting the power of God. May I make a special plea for prayer help to surround and keep this man faithful to the Saviour, strengthened against tremendous temptations which he will daily live among? The neighbourhood will watch his life; it could have far-reaching results."

Everybody loves a wedding, and so I thought I would finish this article to the sound of wedding

bells. The happy bride and groom were Miss Brenda Hurrell and Mr. Peter Griffiths, who were united in marriage on December 13th at Penhalonga, Southern Rhodesia. Miss O. Garbutt has written and told us all about the wedding, and I am sure you would like to read what she has to say: "The sun shone upon them, quite unusual for this time of the year at Penhalonga. While they were in Umtali in the morning some of the boys helped us to decorate the church. Wild flowers were used from our own garden and others were sent along by friends. By 1.45 p.m. everyone had arrived, our own missionaries from



Wedding of Brenda and Peter at Penhalonga.

Inyanga as well as other friends from Umtali. We were able to borrow a portable organ, which Joan Caudell played. Brenda looked very sweet in her simple white dress and veil. Dr. Brien took the place of her father and gave the bride away. The ceremony was performed by Rev. C. S. Surmon, of the Baptist Church in Umtali, with whom we have had very good fellowship. A short address was given by Rev. J. Bush, of Umtali (A.O.G. missionary). While they signed the register Mrs. Pocock (S.A.G.M. missionary) sang Jude's consecration hymn. The women from our Penhalonga church also sang. The congregational hymns were 'Love Divine' sung in English and 'Take the world but give me Jesus' in Shona. I was glad we were able to arrange the reception for them here at Penhalonga. Everything went well and everyone seemed to enjoy it. I think there were thirty-seven of us present. We were sorry Archie was not with us. Brenda and Peter left for their honeymoon later in the afternoon, going first to Rest Haven, a missionary home in Salisbury, and afterwards to do a little bit of touring." I know every member of the great Elim family will pray that God's richest blessing will rest upon Brenda and Peter in their united service for Him and on every Elim missionary everywhere.

LIGHTEN OUR DARKNESS

By DAVID C. LEWIS

IT HAD BEEN a very long and tiring day on the church building site. From almost daybreak we had been toiling incessantly, carrying stone ballast, sand and other materials—a few very willing voluntary workers, assisted by a few hired labourers. So many details to be supervised—the correct formula for concrete: cement, sand and stone in correct proportion, to ensure the erection of a strong reinforced roof; iron rods placed at correct angles and in the right dimensions for safety and security; water to be carried by jeep in forty-gallon drums from a nearby pond; the erection of scaffolding; the completion of the shuttering or frame to hold the concrete; so many items to be completed before the first pan of concrete could be poured. It was midday before all these tasks were completed. The problem before us was: could we complete the first section of the concreting in the daylight hours that remained to us? We decided that it could be done. Willing hands, and feet too, engaged themselves in the task of measuring, mixing and loading concrete into shallow pans, finally carrying the head load up a ladder to the first section of the work.

Where did this take place? On a building site at home? No, by now the sun was sending its declining rays on our church site located near to a rapidly growing township in north India. Yes, in tropical India! “Work, for the night is coming”; yes, in a very real and urgent sense, for soon the sun began to set over a nearby range of hills and so much remained to be done. We toiled incessantly, perspiration pouring and strength diminishing as we all pressed on with the job. Daylight rapidly faded into twilight and soon darkness spread its mantle over the scene of our endeavours. A hasty conference was held. The section must be completed; volunteers and hired men all agreed to carry on. Brother Samuel Johnson revived us with tea and sweets, then back to the job, this time by candlelight. At each strategic point a candle spluttered from partly erected wall or any nook or cranny that would hold a candle. The work went on; our backs ached incessantly as we ran to and fro between the mixing bay and the building. The pans of concrete seemed to be twice the weight, yet it must be done; it will be done! This was our confidence as we toiled with tired and faltering steps in the semi-darkness, yet soon we were faced with another crisis as, almost without warning, a strong breeze blew up and, alas, one by

one our candles were extinguished. Efforts to relight the candles were in vain, and at least another hour's work remained to be done. Then the answer to our problem came when the headlights of the mission jeep were focused from a distance on to the building, flooding the whole with a warm, illuminating glow. The work went on, and finally, at 9.30 p.m., a very tired group of workers rejoiced as the last spadeful of concrete was mixed and carried.

LIGHTEN OUR DARKNESS is the cry from India, in an hour of opportunity, in an hour of need, in a time of crisis. The need was met on that memorable day by a faithful company of God's people using the means that the Master Builder had placed at their disposal.

LIGHTEN OUR DARKNESS is the cry of India's millions. The darkness of centuries! The darkness of the long night of superstition and fear! How will you respond to this call? Did you help on that day on the church site? Did you pray for the missionary and his little company of faithful workers? Did you help to send the light? The jeep that was so usefully employed to bring light to complete the unfinished task has in addition travelled over 13,000 miles in the past two years distributing the gospel light. Satan has sought to put out the light; a hostile crowd on one occasion threatened to overturn the jeep and destroy all the gospels. The light still shines! Yet how intense is the darkness! Many millions still sit in darkness and in the shadow of death. Will you not help to bring the gospel light to these benighted souls?

LIGHTEN OUR DARKNESS. May we resolve that with all the means at our disposal we will help with the unfinished task.



Women of the Sisterhood, Inyanga North.

PASTOR JOSEPH

By DOROTHY E. BULL

TANGANYIKA

CONVERTED nine years ago, Joseph has endeavoured to live a life of absolute surrender to the will of God. His first contact with Elim was in one of our schools, where even at an early age he showed promise of becoming a "fruitful branch" of the great vine (Jesus Christ said "I am the vine, ye are the branches"). I do not hesitate to class Joseph as an outstanding Christian.

His father is a witch-doctor, who seeks out the spirits for advice concerning problems brought to him. This man does not want Christ, and together with other elders in the family has bitterly opposed his son throughout the years. Since attending the dispensary last year, Joseph's mother has several times come to services in Msolwa church, but her husband's determined opposition has rather overwhelmed her.

Tiba, Joseph's wife, received like antagonism from her family, and the prospect of their marriage brought further attacks upon them both. However, the determination of this young girl proved more than a match for her relatives. Tiny of stature, Tiba surprises us all on occasions. It is unusual indeed for one of her sex to make such a bold stand against family and public feeling. We still chuckle as we recall how she arranged a wedding for one of our evangelists—Ayubu (Job). Weddings are normally settled by the men in the family in this area. Incidentally, Ayubu had never met his future wife when Tiba decided he should marry that particular girl! However, the prospective bride was a pleasant young woman, and she is now happily married to Ayubu.

Two of Joseph's brothers are interested in the Gospel, but his youngest brother is hard of heart.

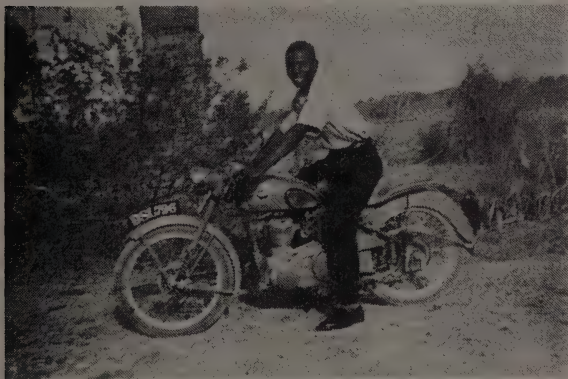
His eldest brother is also drawn towards Christ and ever friendly to us missionaries, but his first love is money; his garage absorbs his interest. In Joseph's only sister I sense a yearning towards the things of God, but her husband bitterly resents the fact. The path for women is not an easy one. Please pause in your reading—and pray for Joseph's family.

Five years ago, after only two weeks' seeking, Joseph was baptised by the Holy Spirit. Not only did he see Acts 2:4, "Be filled with the Spirit," as a command from God, but his heart was hungry and ready for more of the Saviour he loves so faithfully. It was a total yielding of his nature that has led to growth that has given us happiness to watch. This experience strengthened him when others mocked at his witness. The people have now come to esteem this cheerful young man and listen respectfully to his message.

Joseph is a man with a vision. He sees the need of the lost around him, and does something about it. Ordained for the ministry two years ago, he has a true pastor's heart, carefully supervising the evangelists and helping the growing churches. In prayer some years ago, God granted him a vision in which he saw an angel holding a water pot. The pot was poised ready to pour the water out, and Joseph wondered why the angel delayed doing so, but suddenly the angel spoke, saying "They are not ready for it, they are not asking." Pastor Joseph made known his vision to the evangelists, and one by one God dealt with them. Today we continue to see the revival mentioned in a previous article, but the pot is not empty yet! Fresh outstations have been opened since that article was written, and we begin to see results in the new mountainous areas for which we requested prayer. Please pray on. Pray for Joseph as he joins my husband in an all-out evangelistic effort.

Joseph has recently opened the large central church at Msolwa, and one of his first duties in it will be to conduct the wedding of one of the evangelists. Entirely on his own initiative, he organised a harvest festival. Bringing in the tithes of their gardens were several he had baptised in water, and some he had personally led to the Lord. Among the latter were Filipino (Philip), our evangelist in the mountains, and Musa (Moses), a faithful church elder. Among the outstations can be seen other

(Concluded on page 156)



Pastor Joseph with his motor-cycle.

WHEN the Chinese Communists seized power in 1949 they had too shrewd a sense of world propaganda to suppress the churches outright. Instead they set up what they called the "Religious Bureau" to supervise all religious bodies (including the Christian churches). "Supervised" in the usual Communist double-talk meant that while they permitted the churches to retain their name they were taken over and transferred into political institutions which would serve as instruments of Chinese Communist policy. By doing it in this way the attack on the Christian churches was oblique rather than direct, but it met with diabolical success, for it (1) gave the appearance to Christians outside China that Christian churches can enjoy freedom under Communism and (2) the churches were annexed to become part of the political apparatus in the country.

The techniques used to achieve this were punitive taxation and ruthless terrorism. Pastors were told that they could continue their services if they agreed to preach "sermons" which were prepared for them by atheistic Communist propagandists. All who debased themselves in this way were excused from heavy taxation; those who did not were soon faced with such heavy taxation that they were forced to close their doors and the buildings were used by the Communist authorities as offices or local government buildings. Those who defied the "Bureau" were arrested; stubborn cases were executed, while all were subjected to torture and "brain-washing" in prisons and reform centres, where some went insane and more committed suicide. Hundreds, perhaps thousands, of humble, devoted Christian pastors have been martyred for the "crime" of choosing Christ instead of Karl Marx or Mao Tzu-tung.

Then followed a separation between the conformists and those who would not bend, and this was achieved by the "Bureau" in a move called "The Three-self Reform Movement." All Christians were ordered to register with this movement. It was ostensibly to help the churches achieve self-government, self-support and self-propagation; in fact it was to repudiate all foreign missionaries, cut off all ties with denominations in the West and use Christians to propagate Communism. Recognising the moral influence that Christians exert by their purity of life, the "Bureau" sought to find Christians wherever possible who would become mere pawns of the Communist cause. Only a minority registered with the "movement"; the majority chose the more difficult course of dissociating themselves from the conformist churches. In the latter the Communists set up groups within the churches and instigated study classes for "self-criticism" if

CHRISTIAN CHURCHES

By J. KEN

there was any trace of opposition. This process, now known as "brain-washing," is as if a hole is opened in the head to get out present thoughts of democracy and capitalism and then to beat in Communist ideas. Such measures lasted from two to five hours daily and it is still in progress.

As a result of this policy, today in China the churches which are permitted are no longer Christian, but part of the Chinese Communist propaganda machine. The true Christians, as in all periods of bitter persecution, are not meeting with public sanction, but secretly and at great risk, or else are held in prison or slave camps. In permitted churches, what is preached is no longer the Christian Gospel but a weird mixture of anti-foreign pro-Communist jargon which is neither Christian nor religious. Thus it will be seen that true Christians are more in a minority than ever. They cannot keep Sunday as we do; instead they have developed an ability to "keep the day in their hearts" while they work in the fields and factories. When contact is made between Christians, it is not for empty chatter but for serious meditation in the Word of God. For an inquirer to join any of these "catacomb churches" is extremely difficult; a long period of probation is first required. Even for Christians who transfer to a new district acceptance is not immediate, nor is it without careful examination. Where families are known to be in need because the father is in prison for Jesus' sake, individual Christians will deny themselves from their own meagre resources in order to help.

Individual testimony by Christians has taken unusual forms. In a labour gang, a Christian will probably be the one who volunteers for a difficult or unpleasant task, so that he can bear testimony to Jesus. Officers in the army have been converted when they have seen Christian subordinates cheerfully accept hardships and courageously endure trying conditions. Part of the Communist policy has been to break up family life and force people into remote parts of the vast hinterlands; but while this has caused deep suffering to Christian families, many of these scattered Christians have found themselves in places where no Christian church ever existed before. Where this has happened it has often followed that "they that were scattered abroad went everywhere preaching the word" (Acts 8 : 4).

N COMMUNIST CHINA

GILLIVRAY

There arrived in Hong Kong from Red China recently a lady who had belonged to a prayer group of four women in one of the big cities. She informed us that when they met it was for prayer, Bible study and fellowship. Such meetings are illegal, so they did not meet regularly, nor did they kneel to pray, but they met as frequently as possible. To be found meeting in this manner would have meant persecution on the charges of being "counter-revolutionary" or "reactionary," followed by imprisonment. Some of the most pathetic martyrs are those who are still physically alive but spiritually dead, such as those Christians who have, under physical weakness and constant bludgeoning, betrayed their brethren. It will be these who, when visitors reach Communist China and ask to see the Christian leaders, will be paraded in public. From Watchman Nee, Wang Ming-tao, Geoffrey Bull and others still in prison we will learn the truth of what has happened to the Christian churches on the mainland of China. Even Earl Attlee (then Prime Minister) was not taken in when he visited Red China, and is reported to have remarked: "The men we saw, I thought, were a pretty hand-picked lot, especially the leading personality, who seemed almost as devotedly a Communist adherent as the Dean of Canterbury [Dr. Hewlett Johnson]." However, visits of other parties have been stage-managed more successfully—especially with Viscount Montgomery, Canon Arrowsmith (of Australia), etc., who seem to have swallowed the Communist "parroted" speeches "hook, line and sinker."

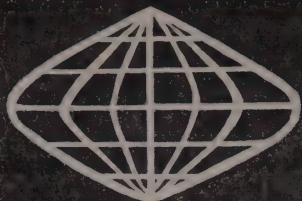
The actual story of Christian churches under Communism in China is one of persecution and torture on a scale unparalleled in modern and supposedly civilised times. It is the story of Chinese Christians who once conducted their own lives with respect and honour but have been reduced by Communist terror and persecution to abject cringing men who are willing to commit almost any form of deception and untruth to save their skins. It is also the heroic story of unsung men and women who have resisted "specious promises of release" (Hebrews 11:37, Phillips's translation) and who have lost homes, liberty and often life itself in order to be true to Christ.

Recently a thirty-year-old woman preacher was arrested by the Communist authorities in Shanghai

and brought to a people's court. A very strong and dedicated Christian worker, the woman looked at her Bible while standing trial. This irritated the Communist judge, who ordered the guard to take the Bible away from her. She refused to surrender it, contending that if it was not permissible to read the Bible in court she was not told so beforehand. She called the judge's order to have her Bible forcibly turned over to the court an "insult to the fair sex." This woman preacher was jailed for two months and then released for lack of evidence. But she was put under surveillance and is required to report to the Public Security Bureau daily on her activities.

Three years ago a Chinese preacher in Nanking was arrested and subjected to gruelling interrogations for several nights and days. Every time he was called for questioning he sang "Hallelujah." The Communists accused him of being a "counter-revolutionary," as he refused to give up being a Christian and become a Communist. He said to them boldly: "You believe in Marxism-Leninism, but I believe in God." "You say that I am a counter-revolutionary, but I am not." After many long sessions of interrogations he was released, for the Communists failed to produce any evidence against him. Earlier, a devout Christian woman was in prayer at her home in Shanghai. Communist police entered her home, which had been used as a meeting place for a small group of Christians, and arrested her. As they entered the room where she was praying she said: "I am ready; I have been expecting you for years." She was handcuffed and led away, leaving behind four weeping children. At a people's court she was sentenced to twelve years' imprisonment on "counter-revolutionary charges." These are the measures used to break up all the nonconformist meetings.

Prayer is the greatest need of the Christian churches in China. When was the last time *you* prayed for them? Pray for their minds, that they may be delivered from bondage by the power of God's Word. Pray for their spirits, that they may be kept in fellowship with the Lord Jesus Christ amid all that would draw them away. Pray for their bodies, that they may be preserved in prisons and labour camps from all limitation of their service for the Lord. Dare we even pray that there may be a revival of the conformist churches through the Holy Spirit? Do not forget that in a population of more than 600,000,000 Chinese less than one per cent make any profession of Christianity. Thus now the only way in which this most populous nation on earth can be reached is through the Chinese Christians—in freedom and in prison. What a responsibility is theirs—and *ours*!



WORLD MISSIONARY ITINERARY

By G. H. THOMAS

MINISTER OF ELIM CHURCH, CATERHAM

AFRICA

Ghana. A record of 754 new students from Ghana enrolled in E.L.W.A.'s (Liberia) radio Bible school during one month. Prayer is requested for these students; first that every one may be saved and then that through these studies they may grow in the Lord.



Baptised Christians in Hong Kong.

Congo. Special evangelistic meetings conducted by workers of the Africa Inland Mission are producing fruit. In the Oicha area 200 conversions and 700 restorations were reported, while at Napopo 600 conversions were reported.

Chad. Missionary Victor Veary, new general director of the Sudan United Mission, has turned over the manuscript of the Psalms in Ngambai to the British and Foreign Bible Society. Mr. Veary has also completed a grammar and a dictionary (6,000) in the same language.

ASIA

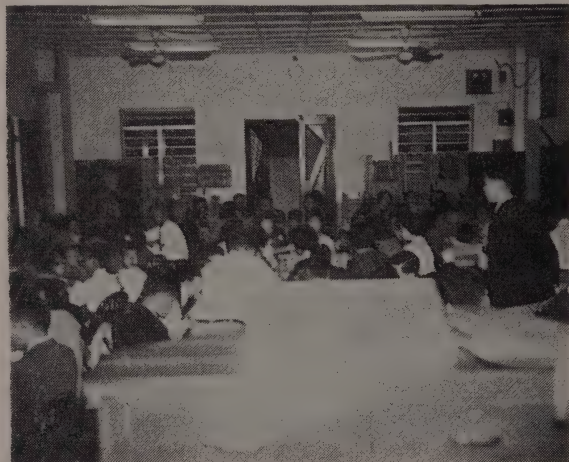
China. The China Inland Mission reports: "In one city Christians are reported to be searching secondhand bookstalls for old Bibles, as no new ones are available. There is a deep longing for the Word of God." Christians are asked not to fail their Chinese brethren, but to pray earnestly for them that in the midst of darkness they will remain true to the Lord.

Japan. On these beautiful islands 100,000,000

people live in spiritual need. There are 30,000,000 registered short-wave radio receivers in Japan, and this indicates the amazing opportunity to get the Gospel to the people by means of radio, even from outside the country. We are asked to pray for the Pacific Broadcasting Company and other missions involved in giving the Gospel by radio and, when possible, by means of television.

Missionaries of the Far Eastern Gospel Crusade are offering free Bible correspondence courses to all the residents of Fujinomdyia city, no small undertaking when we remember that 80,000 people live in the city.

New Guinea. Prior to 1957 the people living in the Swart Valley had not even heard the name of Jesus. Regions Beyond Missionary Union pioneers, working from their coastal base at Sentani, flew many times over the interior before they felt that God would have them work in this valley. Later they were able to trek to it, and there was the dramatic first meeting with the Dani people living there. An air-strip was the first necessity, and this was built with the help of hundreds of Danis, who were paid



Church supper, Christmas Eve, Hong Kong.

for their labour in cowrie shells. The missionaries opened up radio communications with the coast, and built houses. Soon they were able to communicate to the people too as they listened and learned the language.

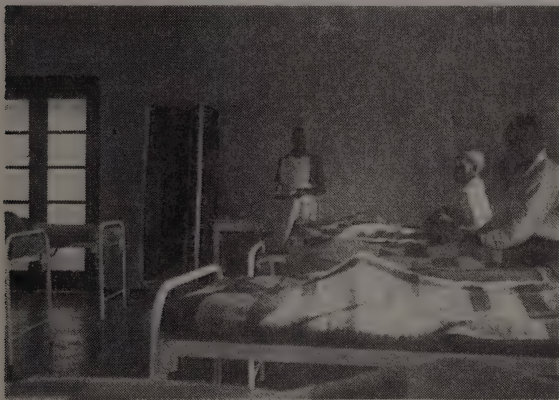
An event of great importance was the time when some Christian Danis flew in from a neighbouring valley and were able to tell the Swart Valley people clearly about Jesus. From that time hundreds attended services, inter-clan fighting died out, and the people burned up great heaps of their weapons and fetishes, the evidences of their old way of life.

Today there are twenty-six R.B.M.U. missionaries in the interior of New Guinea and on the coast. Work is established at three centres in the Swart Valley—Karu-paga, Kanggy-me, and Mamit. A party of British missionaries arrived in New Guinea earlier this year. One of them was a doctor, and there are now definite plans for building a small bush hospital. This will be the very first such hospital the people have ever known, and it is urgently needed to provide medical care for the Danis.

Indonesia. A missionary of the China Inland Mission in West Borneo will have the tremendous privilege and opportunity of teaching "religion" a few hours each week at the Daya National University, the official government university for West Borneo. Here is an opportunity to win future leaders of the country to Christ. Pray that the missionaries will have all the wisdom and understanding necessary for this great task (I.F.M.A.).

SOUTH AND CENTRAL AMERICA

Latin America. One of the phenomena of our generation is the fact that all Latin America, with the exception of Cuba, is wide open to the messenger



The men's ward, Inyanga North.

of the Gospel despite the grip of Catholicism. Here, with unlimited opportunities in radio, mass evangelism, literature and Bible school ministries, the church expands and a mighty work for God is accomplished.

Venezuela. The Missionary Aviation Fellowship has been approached by evangelical missions for assistance in reaching Indian tribal areas. These areas

were long denied entrance by evangelical missions except for short visits. Now the Government, which formerly gave residence permits only to Roman Catholic missions, has extended the privilege to all. Here is a wonderful opportunity to reach Indians for Christ.

Bolivia. We are told that there are some twenty Bible institutes in all Bolivia, far too few for a nation with nearly 4,000,000 people. Now another is being formed at Beni, where missionaries of the Evangelical Union of South America will begin intensive instruction to believers that they may be taught to lead others to Christ. Ultimately the task of evangelism must be in the hands of the nationals, and thus well-trained believers are absolutely essential. This is another prayer request for the whole Bible institute movement throughout Latin America and for this new effort in Beni, Bolivia.

Argentina. The Slavic Gospel Mission's Russian Bible institute is preparing young men to go into Europe and other countries to preach the Gospel. But the Slavic people in Argentina, Paraguay and Uruguay are not forgotten, for the school is the centre of intense evangelism as well as instruction.

OTHER FIELDS

Europe. Europe presents a peculiar challenge to the people of God. Mission hospitals are not needed, dispensary work is unnecessary, regular schools are not required and thus the missionary may give himself to his ministry of preaching Christ to lost men and women. Mass evangelism, literature evangelism, Bible school work, Bible correspondence, radio, visitation, children's camps and person-to-person evangelism are the order of the day. These are difficult tasks and result in weariness of body and sometimes discouragement of soul and distress of spirit. But it is a task to challenge us today.

World Scripture campaign. An intensive drive to make the Scriptures available to a far wider readership is promised as a result of the recent conference in Tokyo of the United Bible Society under the chairmanship of the Archbishop of York. Senior executives of twenty-three world Bible societies are now engaged in promoting the campaign in their respective countries. The campaign, scheduled to run for three years, is designed to secure a spectacular increase in world Scripture circulation by the societies. It is intended to increase the current distribution rate of about 50,000,000 copies a year to 70,000,000 in this year (1964), to 100,000,000 in 1965 and to 150,000,000 in 1966. The societies' officials have become increasingly concerned in recent years at the slow rate of progress in the circulation of the

Scriptures when compared with the explosive rise in world population and the no less spectacular rate at which new communities are becoming literate.

New Arabic Bible. A joint committee of the American Bible Society and the British and Foreign Bible Society is to revise the Arabic Bible. The publication date is 1966, just 101 years after the publication of the present Arabic Bible in common use.

More missionaries needed. The I.F.M.A. lists just a few reports from its member missions regarding this need.

With its ministry restored in the Congo and enlarging in Latin America and the Philippines, the Berean Mission is asking for twenty-five new recruits immediately.

Following its seventy-third annual conference, the Evangelical Alliance Mission issued a call for 365 new missionaries to augment its staff now serving on eighteen different mission fields.

The Orinoco River Mission reports that at least twenty-three areas in its section of Venezuela are in urgent need of workers.

The Bible Christian Union had a candidate group totalling twenty-two young people in the orientation programme. These are needed in Europe.

The North Africa Mission held its annual candi-

date school recently, to which it invited twelve young people, potential workers for North Africa.

We are reminded of our Lord's words: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

PASTOR JOSEPH (continued)

trophies of Joseph's faithful witness, I recall one whom I first knew as evil-looking, ragged and unkempt, eyes bloodshot after one of his numerous drinking bouts, but now cleaner and tidily dressed, sober and as happy-looking as the young man in whom he first saw the joy of salvation.

All in the mission agree with me that Joseph is a brother beloved in the Lord.

[This brother Joseph is being supported by the Elim Missionary Society, which has made itself responsible for him. Any gifts you send for the support of national workers should be sent to the Missionary Secretary, 20 Clarence Avenue, London, S.W.4.]

We sincerely regret that through lack of space in this issue we have unavoidably held over until next week the report of Sunday school missionary offerings, as well as other regular features.—Ed.

Next week, March 14th, will be a **SPECIAL IRISH NUMBER**
March 28th will be our **SPECIAL EASTER NUMBER**

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EE3



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Smith
(Minister of Elim Church, Burton-on-Trent)

Monday, March 9th. John 11:47-57.

They talked evil, but He worked good (v. 47), for they could not deny the miraculous among themselves. Some of the Sanhedrin may have had the best intentions, though prepared to do the foulest deed to safeguard all they held dear. Others had lesser motives. Expediency often means to abandon every principle in its pursuit. It was to be for a whole world—not just the Jewish nation (v. 50). “Not of himself.” Caiaphas received one divine revelation; what a pity he did not see the spiritual message. “From that day forth” (v. 53) murder became a definite policy, for Christ was to be deliberately done to death—a doomed Man, yet notice His serenity.

Today's topic: Christ's life is ever a rebuke to sinful hearts.

Prayer theme: Uphold your minister and his family in your prayers.

Tuesday, March 10th. John 12:1-19.

“Blessed is the King of Israel” (v. 13).

The shadow of the Cross is looming large, and the drama of the world's redemption is reaching its final stages. Follow the sequence with reverence—the holy ground of history, “His story.” Mary and Martha are true to their natures, working and worshipping—making allowances for character, both aspects should be in our Christian lives. We must be practical and spiritual—not “either,” “or,” but “both”—to be effective. Six hundred pounds, at least, would be the cost in modern currency of Mary's ointment, assuming one penny a day as a man's wage in New Testament times. Judas is not seen in the good light of some people—he was a thief, and it led to murder in the end. It is not the extent but the direction that counts. They sought to destroy the evidence (v. 10). Notice the fickle crowd and the priestly panic.

Today's topic: Worship and witness, spiritual ingredients of a happy Christian life.

Prayer theme: Remember the aged friends of your assembly in prayer, then in a practical way.

Wednesday, March 11th. John 12:20-36.

“Alone,” “much fruit” (v. 24).

The desire of every true believer (v. 21). What strange glory is this—the crown of thorns, the physical, mental and spiritual agony of the Cross, a Roman gibbet? Christ transformed the emblem of shame into one of eternal glory. Verses 24 and 25 are a spiritual principle for the Christian life. Contrast the two words above, which depicts your life? Christ faced the issue squarely, for He knew His mission (v. 27). Notice the divine witness of approval. A direct indication of the mode of death is given by Christ in verse 32, as John points out in the next verse. This verse may be true in another secondary sense, but here is the primary interpretation of it. The personal magnetism of Christ lies in the glory of His Cross and the wonder of it all—for me!

Today's topic: Christ draws, not drives.

Prayer theme: Remember the Sunday school staff and scholars in your prayers.

Thursday, March 12th. John 12:37-50.

“He saw His glory, and spake of Him” (v. 41).

Miracles attracted attention, but imparted no saving faith to a disbelieving people (v. 37). They “could not believe”

because they would not believe. The question of the will is so vital, for they were blind because they chose to reject the light. Christ filled the vision of the evangelical prophet (v. 41). Secret discipleship often springs from the love of popularity, and it never really works, conscience sees to that! It keeps many within more conventional forms of worship, despite the attraction of Pentecost. Never be a “man-pleaser” if it offends the Almighty. Christ's mission was positive (v. 47). The authority of Christ's words impresses the soul, for they are divine in character and eternal in duration.

Today's topic: The Master's approbation is the best praise to seek.

Prayer theme: Missionary enterprise needs daily intercession.

Friday, March 13th. John 13:1-20.

“If ye know these things, happy are ye if ye do them” (v. 17).

How wonderful to be free from superstitious fears about today—enjoy its blessings! The humility of the Son of God is astounding. “Jesus knew”—His omniscience, what an “end” it was, yet His love is endless (v. 1). This incident is an action picture of Christ's condescending grace, “He that was rich became poor”; “Behold My servants”; “made Himself of no reputation”—so expressive of this incident, and His coming. Christ is also our great Example, for “actions speak louder than words.” Verse 7 is a spiritual principle, of prohibition and promise, and an invitation to trust Him. Knowledge brings responsibility, obedience brings joy (v. 17). Peter's attitude is so human, yet so full of love (v. 9).

Today's topic: “What would Jesus do?”—a good guide for our spiritual life.

Prayer theme: Pray for the rulers of our land, that they may turn to Him in their task.

Saturday, March 14th. John 13:21-38.

“Love one another” (v. 34).

Notice that every obstacle was placed in the way of the traitor's folly, yet Christ knew it would be all in vain. The detail given over this incident by John is remarkable. The graciousness of the Saviour shines in brilliant contrast with the blackness of the betrayer's crime. Notice the finality about Christ's words in verse 27, for he who was obsessed became possessed. “It was night”—the darkness of hell's eternal night fell upon his benighted soul. Notice the command, comparison and communion of love in verse 34. Our love for each other must be a reflection of His eternal love for us. It is the one unfailing evidence of true discipleship (v. 35), and one thing that the world understands. Compare verses 36 and 7, and Peter must have really meant his words at that time, whatever transpired later.

Today's topic: “That I may love, as Thou dost love.”

Prayer theme: Help me to love the unlovely.

Sunday, March 15th. John 14:1-14.

“In My name” (v. 13).

What well-loved words are these to every believer's heart. Faith in Christ is seen as a spiritual sequence to faith in God, for it is the same in essence (v. 1). The second advent is the personal promise of the Saviour to His people—the time factor is of no consequence, for its fulfilment is assured (v. 3). The work of grace is to prepare a people for a prepared place—the work of glory (vv. 2, 3). Notice another “I am” in our reading. The dogmatism of His teaching springs from the authority of His person. There must have been disappointment in the heart of the Saviour at Philip's request (v. 8), for He came to be the living expression of the Father's person, and they had not grasped it yet! These words inspire faith in the Saviour; read them over again slowly and prayerfully, and aloud, especially verses 12-14. The spiritual potential of verse 12 is immense—divine dynamite; not to blast, but to bless.

Today's topic: Dare we really ask (v. 14)?

Prayer theme: Open-air witness still proves a means of witness in some areas, and needs your prayers.

COMING EVENTS

BARRY. Mar. 7, 8. Elim Church, Upper Pyke Street. Twenty-first year celebrations. Visit of T. Lewis and J. Jones. Sat. 7 and Sun. 11 and 6.30. Convener: Gwilym J. Jones.

BIRMINGHAM. Mar. 7. Elim Church, Graham Street (off Newhall Street). Wed. 7.30. United Crusader Meeting. Speaker: W. Maybin (Worcester). Sat. 7. Presbytery Youth Rally. Speaker: Brian Barnett (Watford). Singing by Sparkbrook Choir.

BIRMINGHAM. Mar. 14, 15. Elim Church, Sparkbrook. Annual choir weekend at 7.30. Sun. 11 and 6.30. Special programme by the choir. Speaker: J. J. Morgan.

BIRMINGHAM. Winson Green. Mar. 14. Handsworth New Road School (100 yards from Elim Church). Film: "Venture into Faith" 7.

BOLTON. Mar. 8. Elim Church, Platt Street. Visit of Auntie Sunny Blundell-Connell. 2.45 and 6.30.

BOURNEMOUTH, Springbourne. Mar. 22-27. Elim Church, Curzon Road. Mrs. Sunny Blundell-Connell campaign. Weeknights: children at 6, adults at 7.30. Suns. 11 and 6.30.

CLACTON. Mar. 14, 15. Pier Avenue Baptist Church. Sat. at 7. Elim Church, Hayes Road. Sun. 11 and 6. Visit of London Crusader Choir.

EALING. Mar. 12. Elim Church, Northfields Avenue, W.5. Visit of S. A. Renshaw (Tanganyika) at 7.30.

HOLLAND PARK. Mar. 8, 11, 12. Elim Church, Holland Park Mission, Penzance Street (off Princedale Road), London, W.11. Minister's sixth anniversary services. Speaker Brian A. Barnett. Sun. 11 and 6.30. Weeknights at 7.30.

ILFORD. Mar. 10. Elim Church, Clements Road. "The work of the Holy Spirit in the Church today." Tues. 7.45. Speaker: M. C. Harper, M.A., curate of All Souls, Langham Place. Testimonies: Ron Easter, Brethren; and Margaret Brooks, of the Billy Graham Evangelistic Association.

LEICESTER. Mar. 14, 15. Elim Church, corner of Ruting and Narborough Roads. Missionary weekend. Coloured movie film and exhibits from British Guiana. Speaker: John H. McInnes.

LEYTON. Mar. 14. Elim Church, Vicarage Road. 2.15. North London Presbytery business meeting. 7. Presbytery Rally.

LONDON. Mar. 7. Metropolitan Tabernacle, Elephant and Castle. Crusader Conquest Rally. Speaker: J. T. Bradley. Subject: "The importance of the Word of God"; "Understandest thou what thou redest?" Special Crusader programme, "The living Word."

LOWESTOFT. Mar. 7-9. Elim Pentecostal Church, St. Peter's Street. Twenty-fifth anniversary of church and minister, Arthur Greaves. Speaker: John Woodhead. Sat. 7. Sun. 11 and 6.30. Mon. 7.30.

MANSFIELD. Mar. 7-13. In the Civic Hall. Sun. 8th at 6.30 and 8. Mon. and Tues. 7.30. Continuing in the Elim Church, Broomhill Lane, Wed., Thurs. and Fri. at 7.30. Pre-crusade meeting 7th, at the church. Special theme: "The baptism in the Holy Ghost."

NEWHAVEN. Mar. 14. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Speaker: F. Shadlock.

NUNEATON. Mar. 7, 8. Elim Full Gospel Church, Queen's Road. Visit of E.B.C. principal, Wesley Gilpin. Sat. at 7.30. Sun. at 11 and 6.

PLYMOUTH. Mar. 14-22. In the Guildhall first three days, then in the Elim Church, Notte Street. Revival and divine healing campaign by John Woodhead. Weeknights 7.30. Suns. 6.30 and 8.

RAYLEIGH. Mar. 7-9. Elim Pentecostal Church, Castle Road. Thirty-eighth church anniversary meetings. Sat. at 7. Sun. at 11 and 6.30. Mon. at 7.30. Special speakers: L. Green (Caerphilly) at all meetings; W. R. West (Pitsea) Sat. only.

ROMFORD. Mar. 15. Elim Church, Wheatsheaf Road. Seventh anniversary services. Special speaker: L. Reeves (Norwich). Convener: W. Thornton. 11 and 6.30.

SALISBURY. Mar. 22. Elim Church, Milford Street. Baptismal service and dedication of new baptistry. Special speaker: H. W. Greenway (Secretary-General). Sun. 11 and 6.30.

SHREWSBURY. Mar. 8. Elim Revival Centre, Greyfriars. Visit of the President and dedication of new church.

YORK. March 14, 15. Elim Church, Swinegate. Thirtieth anniversary of the founding of the church. Guest speaker: the President, W. J. Hilliard. Sat. and Sun. Special singing by the York Elim Male Voice Choir.

ITINERARIES

The President, W. J. Hilliard, will visit the following: *Birmingham district*—Mar. 7, Hanley; 8, Shrewsbury; 9, Hadley; 10, Dudley; 11, Silverdale; 12, Nuneaton; 20, Camberwell; 21, Coulsdon; 22, Caterham; 23, Englefield Green; 24, Thornton Heath; 25, Kingston-on-Thames; 26, Wimbledon; 27, Clapham; 28, Aldershot; 29, Clapham; 30, Royal Albert Hall.

John McInnes, on furlough from British Guiana, will visit the following churches: Mar. 17, Blackburn; 18, Bolton; 19, Wigan; 21, Salford; 22, Blackpool; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Warrington; 26, St. Helens; 27, Macclesfield; 28, Ellesmere Port; 29, Southport a.m., Liverpool p.m.; 30, Preston.

D. L. Norton, on furlough from South Africa, will visit the following churches: Mar. 15, Chichester 11 a.m., Worthing 6.30 p.m.; 17, Preston Park; 18, Brighton (The Lanes), 3 and 7.30 p.m.; 19, Eastbourne, 3 and 7.30 p.m.; 21, Hove, 3 and 7 p.m.; 22, Hastings.

Joseph Smith will visit the following churches: Mar. 7-12, Nottingham; 14-19, Rotherham; 21-26, Barnsley; 27-30, Falmouth.

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(Conductor: Douglas B. Gray)

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THE ELIM *EVANGEL*

Vol. XLV No. 11

MARCH 14th, 1964

6d



A scene in the mountains of Mourne.

SPECIAL IRISH NUMBER

THE ELIM

EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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COVER PICTURE

"Where the mountains of Mourne sweep down to the sea."

*Photo by courtesy of the
"Belfast Telegraph"*

BIBLE VERSE



MATT. 6:30

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Editorial

A NEW APPROACH NEEDED?

THIS ISSUE of the EVANGEL comes from Ireland, the birthplace of the Elim Church. The emphasis is on evangelism, a subject which has been to the fore in the thinking and the activities of the Movement since its inception. Elim has always recognised that its primary task is to win men and women for Christ, and by the sacrificial giving of its members and the fullest use of dedicated talents has sought by every means to accomplish that end. Its chief means of reaching the people has been by special campaigns and crusades both in churches and public auditoriums. It has been a costly method and is becoming increasingly so. Viewing the results in the light of the amount spent in recent years, one is tempted to question whether or not this is still the best method or if a new approach to evangelism is needed.

As long ago as 1937, writing on the subject of evangelism, F. C. Spurr stated: "Moody brought a new technique. He went in for vast audiences, numbering in London 18,000 people and in Birmingham 12,000. A large choir provided an emotional atmosphere, which was intensified by the singing of Mr. Sankey. The solos 'Almost persuaded' and 'Angels hovering round' are said to have led thousands to decision. At the close of Mr. Moody's address, inquirers were invited to raise their hands, or rise to their feet, and then repair to an 'inquiry room,' where an army of workers dealt with them individually. Of the reality and permanence of Moody's work there can be no question. But its success hardened into a tradition. The majority of evangelists have, more or less, followed this method ever since. *But the fact must be faced that missions of this class no longer appeal to the vast multitude we should desire to evangelise.*"

Belfast has been described as the most over-gospelised city in the world. The church page of the Saturday night *Telegraph* is a revelation. Every week sees large advertisements for campaigns in churches and public halls. Last Saturday's copy is before me as I write, and there are no fewer than six such advertisements. They offer as attractions "glory meetings," "great musical treat with 486 bells and glasses," "prayers for the sick by a world-renowned evangelist," "reformation liberty" and "choirs, solos, duets and musical items." In spite of it all the masses still go on their way unmoved!

Perhaps a re-examination of New Testament methods might provide the solution to our problem. True it is that Paul preached to a vast crowd in a public meeting place in Athens, but the crowd was not gathered by a colossal advertising campaign or by the offering of certain attractions. First he preached in the synagogue, then, supported by fellow believers, he engaged in personal conversation in the market place. This grew to a public open-air meeting and led finally to a demand from the crowd *themselves* to hear more of the matter. Thus the people came to hear him because of their own personal desire.

Could it be that if we took our message to the people, engaging in door-to-door evangelism, we could eventually hold a public evangelistic campaign promoted by interested people themselves, which would leave permanent results? The false cults are spreading rapidly by this method. May we not learn from them?

GERALD L. W. LADLOW.

TO THE RESCUE

By ALFRED R. SMITH
MINISTER OF ELIM CHURCH, BALLYMENA

Genesis chapter 14

THERE WAS the sound of voices raised in excitement. One voice could be heard demanding to see father Abram. Within the tent a quick movement was followed by the vigorous sweeping aside of the flap, allowing the light of a new day to shine into the interior. The call was now louder and more insistent.

The patriarch stood in the entry of his "home" looking much the same as any man of his time. His hand was lifted to shade his eyes from the glare of the sun, and his attention was drawn to the fringe of the encampment, where stood a group of men. One, a dishevelled man, was the centre of the commotion. Obviously he had travelled far and in great haste, for the marks of his ordeal were plainly visible on his face.

Between inarticulate gasps the man at last conveyed his story: "Lot, son of your brother Haran, has been taken prisoner." Abram listened to the full story, and as he learnt of the plight of his nephew his mouth tightened. The mind of Abram leaped, raced, and then calmly the order was given: "Arm the trained servants." The rescue had begun.

What would you have done in such circumstances? What *have you done?* Have you a near relative who is a prisoner to some sinful habit—a prisoner, in fact, of the enemy? What has been your response to his need? So often we stand aloof, minding our own business as we say, and in so doing join the ranks of those who pass by. *I am my brother's keeper!*

Abram's reaction was not one of recrimination. He did not blame Lot for his present predicament and for the trouble that he made for others. A lesser character than Abram would in all probability have referred to Lot's earlier choice: "He chose the plain of Jordan and pitched his tent towards Sodom, now it serves him right for what has happened." Are we at times guilty of passing some such remark upon an unfortunate?

The alcoholic addict is charged with "He has only himself to blame." The prisoner in the dock, sentenced for the fifth time for breaking the law, hears someone mutter "It serves him right." That woman with the marks of her past life deeply lining her face shudders when she hears the remark "She's got what was coming to her." Those who have

worked with and listened to such captives know that there is often an underlying cause for their present position. Remember the saying of the wise man: "He that is glad at calamities shall not be unpunished" (Proverbs 17:5).

The Scriptures bring to light the compassion of God. "For the sighing of the needy now will I arise, saith the Lord" (Psalm 12:5) and the portrait of the Saviour of the world given by Isaiah is one of "bringing out the prisoner from the prison."

He did not come to judge the world,
He did not come to blame,
He did not only come to seek,
It was to save He came.

"And when Abram heard, he armed his trained servants." Trained servants for such a time as this! Already instructed in the arts of war, he armed them. However well trained and disciplined a force, without arms they were no match for the enemy. The disciples of the Lord Jesus were trained, but it was essential to victory that they be armed, and this took place on the day of Pentecost. What a tremendous asset it would be to the Church if every individual assembly had "trained servants" who were armed with the gifts of the Holy Spirit.

"He . . . and . . . his servants." There is much for consideration here. Some tasks are best performed in conjunction with a team. Yet Abram might have considered his total resources and concluded that he was unable with only 318 men to win the day. He did no such thing. He acted in the righteousness of his cause. Let us share the faith of Jonathan: "There is no restraint to the Lord to save by many or by few." Banded together for the object of rescuing such a one as Lot—was it worth it? Abram apparently thought so and spared nothing to bring back the captive. Even his own life was placed in jeopardy to save his nephew. The success of Abram's venture is traceable to his preparedness, and his concern for the one held captive.

Evangelism is at all times costly in money, men and materials, but if it results in bringing back the prisoner it is all well worth while. Let us have training classes for the work of soul-winning and let us encourage those so instructed to arm themselves with the gifts of the Spirit. We must seek by all means to bring them in. *(Concluded over page)*

EVANGELISM IN EIRE

By GORDON HILLS
(ELIM MISSION TO EIRE)

LET ME begin by pointing out that what we are considering is not simply the evangelisation of Roman Catholics, but the evangelisation of Irish Roman Catholics. There is a difference. While problems exist in reaching Catholics for Christ, these problems become even more complex when the field is limited to Eire. When such a question as this arises, invariably reference is made to other Catholic countries where much blessing is being experienced and many are coming out of Rome's darkness into the liberty of the sons of God—and we rejoice to know this. But I repeat, there *is* a difference. The only Catholic country in the English-speaking world, Eire can claim to be the world's most devoutly Catholic country. Employing over 20,000 priests, nuns and brothers within its borders, exporting three out of every four priests trained in its many colleges and sending over 1,000 ambassadors to Great Britain annually (whose task is the conversion of non-Catholics), Eire stands forth unique!

Normal procedures are ineffective

Irish Catholics cannot be evangelised through the normal channel of campaigns or church services. The occasions on which Catholics enter Protestant mission halls or churches are so rare that one could not seriously consider this to be an effective means of witness. Thus those who engage in such activities are only catering to a little over five per cent of the population, which figure represents the Protestant population. Let me hasten to add that there is no denying that this work is essential. In the many campaigns which we have conducted over the past eight years the total number of Catholics who have been in attendance would not be more than ten! This is mainly due to the prohibitions of the Catholic Church, which threatens with excommunication all those who will not comply with its dictates. In a country where Church and State are interwoven, where clericalism is reflected in the world of commerce, such threats are formidable. Faced as we are with this situation, the answer is obvious. If they will not come in to us, it is our responsibility to go out to them. Hence we follow in the footsteps of Whitfield and the Wesleys, and in country fairs and busy city thoroughfares we herald forth the Gospel of God's saving grace.

Restraining influences create further problems

Although we are permitted the right to engage in open-air evangelism, it does not mean that our problems all pass away. It is one thing to have an entrance to the people, but quite another thing to have an acceptance by the people. The sight of a young man dressed in a lounge suit standing in the middle of the road holding aloft a Bible and citing passages from it does not readily appeal to a Catholic. It is far from "Christianity" as he has come to know it, and (to quote their pet phrase) "400,000,000 Catholics can't be wrong" (?). Add to this the fact that in Eire there is a widespread belief that Protestantism is essentially a political set-up, and that it is commonly held (despite the appeals being made to the "separated brethren") that outside the Catholic Church there is no salvation, and one begins to understand why the Catholic is hesitant about accepting the message proclaimed by the evangelist. Then, too, we are often being reminded by those who oppose us that we have more in common with the Catholic Church than with other Protestants, whose belief in fundamental doctrines (such as the virgin birth and eternal punishment) is more than questionable. Above all this is the notable fact that the Irish Catholic is vitally interested in his religion, and the majority are conversant on the matter.

In association with open-air witness, we endeavour to distribute Christian literature and Scripture portions. Because of the religious nature of the people, many of us feel that through this ministry we could find "a great door and effectual." However, even here there is a problem. They have been instructed by the priest that all approved Catholic literature

To the Rescue (concluded from previous page)

We bear the torch that, flaming, fell from the hands
of those
Who gave their lives proclaiming that Jesus died and
rose;
Ours is the same commission, the same glad message
ours,
Fired by the same ambition, to Thee we yield our
powers.

O Father who sustained them, O Spirit who inspired,
Saviour whose love constrained them to toil with zeal
untired;
From cowardice defend us, from lethargy awake!
Forth on Thine errands send us, to labour for Thy
sake.

bears the imprimatur of the Church, and failure to find it on our publications often leads to their destruction.

What of the Protestant position ?

I should fail to give a clear outline of the situation if I failed to mention the position of the Protestant people in respect to all this. In certain circumstances and places the work of evangelism among Catholics creates fear in the hearts of Protestants, many of whom believe that reprisal will follow. Thus they would be content to see the Catholics without a witness. Sad to say, many evangelicals have succumbed to a like spirit. The result is that those engaged in such ministry have noted how very rare it is for local Christians to stand with them in the proclamation of the Gospel. While one is appreciative of the difficult situation that exists, one cannot accept that this is the will of God for His Church, especially where the need is so great. On the whole the Protestant Church has become lethargic; weakened by emigration and further frustrated through many of its communicants marrying into the Catholic Church, it no longer presents a formidable bulwark to error, having long since compromised for convenience sake.

Holding forth the Word of life

Great controversy has always raged around the subject of the presentation of the message to the Catholic. One says "You must never attack the Church"; another holds the belief "You must ex-

pose error." The writer is of the opinion, after many years of experience, that one fails to present a clear gospel message who fails to heed both of these views. The difficulty really exists in failing to distinguish between the system and the individual. Hence, never attack the individual but clearly expose the Church. Why should I tell a Mormon that Joseph Smith was in error when he said the book of Mormon is inspired scripture, and not tell a Catholic that the Church is in error when it says that nobody can enter heaven who has not drunk the very blood and eaten the very flesh of Christ? I fear that those who talk of "diplomacy" in approach know nothing of the preaching in the Acts. I must quickly add, however, that I have never preached an anti-Catholic message. "We preach Christ Jesus the Lord," but set against a background of ardent Romanism the Gospel of Christ becomes a controversial message. By the grace of God, these shall not continue in darkness because we fail to proclaim the whole council of God. As we face the situation that exists in Catholic Eire, we would lift our voices in prayer as those of old: "And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word" (Acts 4:29). The problems are real, the situation is difficult, but as we look back over the years of witness we must raise our Ebenezer and testify: "Thanks be to God, which giveth us the victory through the Lord Jesus Christ."

TESTIMONY CORNER

HEALED OF LEAKING HEART VALVE

Mrs. Lucy McMullen, of Ruth Street, Belfast, found the Lord as her Saviour at a cottage meeting in 1946. At that time she was in great physical need. As a girl of twelve years of age she was taken seriously ill with rheumatic fever, which left her with a leaking valve of the heart. All was done for her that could be done, but the doctors informed her parents that her condition was hopeless and she could not possibly live beyond the age of fifty and it was doubtful if she would ever reach that age. From that time onwards she has been taking up to sixteen tablets a day and her condition has been worsening. After coming to the Elim Church at Alexandra Park Avenue, Belfast, she became the subject of much prayer by the pastor and members. Early in 1963 she started to improve in health, and on visiting the heart specialist in August last was informed that her heart was now perfect and she could live a normal healthy life—this after twenty-five years' suffering! Praise His wonderful name! God is still on the throne.

HEALED OF TUBERCULOSIS

On another page is a report of a presentation to Mr. S. Higgins, of Alexandra Park Avenue Church, Belfast. Here is a testimony from our brother, "On May 30th, 1952, I returned to my work in the Civil Service after lying for four years with advanced tuberculosis of the lung. I was discharged from the sanatorium as a hopeless and incurable case, but God in His great love and mercy, and in obedience to His word (James 5:14), healed my lungs after prayer and anointing with oil by Pastor Joseph Smith and the elders of the Ulster Temple. I retired from the Civil Service on November 28th, 1962, after completing forty-five years' service and reaching retiring age. It is now January 1964, and I am writing this testimony with a thankful heart to God for His great keeping power during the intervening years. I conclude my testimony with those great inspiring words of Paul to the Ephesians: 'Now unto Him that is able to do exceeding abundantly above all that we ask or think . . . unto Him be glory' (Ephesians 3:20)."

NEWS FROM THE IRISH CHURCHES

ALEXANDRA PARK AVENUE, BELFAST

We wish to return thanks to God for all the blessings that we have received from Him in the past year. Truly He has done great things for us whereof we are glad. This has been the best year that the church has experienced. Souls have been saved and believers baptised in the water and in the Holy Ghost. Twenty-three new members have been received into fellowship since January 1963. The attendances at both Sunday evening and weeknight services have shown a marked increase. Financially too it has been the best year on record, so we certainly have much to praise God for.

At our recent annual fellowship meeting the pastor presented a gold watch to Mr. S. Higgins, not only for his faithfulness in looking after the finances but for all the help and encouragement given to the pastor in the care of the church. The service ended on a great note of praise.

LISBURN, OPENING OF NEW HALL

After eighteen months' hard work by the members of the church the new minor hall has been completed. This has taken the place of an old wooden structure which had to be used as vestry, kitchen, minor hall and store room! The new building consists of a hall with seating capacity for fifty people, a large kitchen with all modern fittings, a minister's vestry, and toilets. The work was executed by voluntary labour and was tastefully decorated in modern style. The official opening took place on Saturday, November 9th, by Pastor James McAvoy, of Grimsby.

SAUNDERS STREET, BELFAST. OUTSTANDING RESULTS OF REVIVAL CAMPAIGN

A year ago a campaign was conducted in this church by a team of lay brethren from our Belfast churches. It was scheduled to last two weeks, but the blessing of God was so evidenced that it continued for a month. Four souls were saved, many believers reconsecrated their lives to God and the whole church was revived. A boy of eight years who had an unsuccessful operation for double vision in his right eye was instantly healed when Pastor Kelvin Adams laid hands upon him. The Ulster Hospital where the operation was performed has confirmed this healing. This miraculous healing quickened the faith of others, and in the following days testimonies were given to healing received by sufferers from migraine, rheumatism, poor circulation and inward disorders. The largest attendances for over ten years were witnessed. However, we are rejoicing not just

for the blessing of campaign days but for the outstanding results that have followed the campaign. The Sunday evening attendances have doubled and we have had to bring in extra seating. The numbers at weeknight services have more than doubled and the weekly offerings are more than twice what they were before the campaign. The Sunday school has been revived, with an addition of thirty new scholars, five new teachers and a very capable superintendent. Encouraged by these results, the church is planning for another similar effort this month, and in readiness regular half-nights of prayer have been held for the past six months.

NEWCASTLE, CO. DOWN. DOOR-TO-DOOR WITNESS

The little town of Newcastle nestles at the foot of the Mountains of Mourne, which are pictured on the cover of this EVANGEL. On the promenade is the fountain erected to the memory of Percy French, who wrote the famous song "Where the Mountains of Mourne sweep down to the sea." Just across the road from this fountain is the little Elim hall where the water of life is available to all. This is our newest assembly in Ireland, and though small is very much alive and very active in its witness. The town of Newcastle has a population of just over 5,000, about half of whom are Roman Catholics. The assembly has recently conducted "Operation Challenge" and the following report has been received: "Just before Christmas 1,000 copies of the Christian newspaper *Challenge* were put through the letter-boxes of the houses in Newcastle and district. This was followed up in January by a personal call at each house asking the occupants if they would like to take *Challenge* each month, which would be delivered by a member of our assembly. This would mean a monthly contact and opportunity to witness personally. To many who refused we talked regarding salvation, and in every case asked them to accept and read a tract. We have over 200 actual orders to date, plus another possible fifty. We have called back on the people who were not in and still have nearly 200 to contact, so we are hoping for quite a few more orders from these. The number of Roman Catholics and service personnel who have ordered *Challenge* is very encouraging. There are quite a number in the forces (mostly English) billeted round this district, and as their stay is only temporary no interest locally is taken in them or their families. We are looking to the Lord to lead us in the days ahead and to widen our vision

that He may be glorified and His kingdom extended.”
GILFORD. MOVING TO NEW PREMISES

The little church here has worshipped for many years under great difficulties in a small wooden hall on the outskirts of this market town. Some little while ago the Methodist church in the town centre closed and was offered for sale. After protracted negotiations it has been finally agreed to sell to the Elim church. We would value the prayers of all EVANGEL readers for this new venture. It certainly is a venture of faith, for the present assembly is not large enough to undertake responsibility for this purchase. A campaign is being planned and we are praying that the Lord will give us a great move of His Spirit so that a solid work can be established in this needy district. In the meantime the work at Gilford continues to enjoy the blessing of the Lord, and in a recent series of special services two decisions for Christ were registered.

LURGAN, NEW YEAR BLESSINGS

We were privileged to have Pastor John Lancaster with us for our annual New Year convention. He was joined on the Saturday by Pastor Ken McGillivray and their ministry was wonderfully blended together by the guidance of the Holy Spirit. Hazel and William Weir, of Belfast, delighted the large congregations with their beautiful singing. An unexpected visit from the President, Pastor W. J. Hilliard, who gave a short word of greeting, added to the blessing of the Saturday meetings. Pastor Lancaster continued to minister the Word of God throughout the week until the following Thursday, during which the relevance of God's Word to present-day conditions in the Church of Christ was made very clear and the challenge of his preaching was felt by all. Auntie Sunny Blundell has recently visited us and conducted special services for the children in her own unique style. Some professed faith in Jesus Christ as Saviour and new faces are now seen in our Sunday school and Sunshine Corner.

BEERSBRIDGE ROAD, BELFAST

The fellowship of believers here at Beersbridge Road cannot report any great outstanding wave of revival blessing, but we can and do rejoice in the Lord's blessing in our midst week by week. Every week we have a full programme of services without one night free (except Saturday). We give thanks to God first that during the past months some have professed saving faith in Jesus Christ and are witnessing to the same by their lives, both in their homes and in public. It is uplifting and encouraging to see lives changed by the salvation of Christ in our assembly today. The work among the young is most encouraging too.

The Sunday school is going well. The superintendent and teachers are very faithful in their services each Sunday, in teaching the boys and girls their need and God's way of salvation. In this too we see the good word of God taking root, and we believe it will yet bear fruit to God's glory in these young hearts. Then too Sunshine Corner is faithfully attended each Tuesday by about 100 boys and girls. The girls' class on Friday night has been blessed of God, and in these past few months we have seen some of them giving their hearts to Jesus.

The Crusader weekly meeting under the wise and capable leadership of H. Kelly has been a source of inspiration to all the Crusaders. It is so good to see so many of them growing in grace and getting a deep experience in spiritual things, and using the many openings given to them at weekends to minister in word, song and testimony far and near. Without boasting, we say (with a deep sense of gratitude to God) with the apostle Paul: "From you sounded out the word of life." It is a real privilege in these days of such lightness in spiritual things to have such a band of young people whose lives are really dedicated to the Lord and whose talents are used exclusively in His service. The annual fellowship and business meeting also revealed that the members and friends were not so heavenly minded that they were of no earthly use. The financial report revealed that in their giving they were as faithful to the Lord and His work as they were in their testimony and witness in the world. The reports showed that on the financial side it was the best year so far.

On Monday nights a number of sisters shoulder the burden of running the women's service, not just for the purpose of a separate fellowship meeting for the sisters of the assembly, but with the object of taking the Gospel to the women of the district. In this too there has been the blessing of God.

So in every branch of the church we seek to help and encourage each other, and with one united voice we say with him of old: "Hitherto hath the Lord helped us."

ULSTER TEMPLE, BELFAST. CHRISTMAS BLESSINGS

Once again Christmas was a busy but blessed time in the service of the Lord. The choir visited Belfast prison on Sunday afternoon, December 22nd, and gave a festival of Christmas praise to a crowded gathering. The men were most attentive and appreciative and the deputy governor, in commenting afterwards, stated that in his opinion it was the best service of its kind ever held in the prison. Once again every prisoner was given a specially prepared

(Continued on page 172)

ETHICS IN

By J O H
(MINISTER OF E

PLEASE READ ACTS 17:1

THE ETHICAL aspect of the Gospel of Jesus Christ is often neglected by those who profess the name of Christ; sometimes also by those who are responsible for the ministry of God's Word. When the preacher does turn his attention toward what Christians ought to be and do in the realm of duty and morals the Scripture is usually applied in a general sense to those who believe. Oftentimes the preacher overlooks the necessity of examining his own ministry in the light of the same principles applicable to the life of the average believer.

While every ministering servant of God should engage in this self-ministry examination it is particularly needful in respect of evangelistic service, for in a peculiar sense we might liken the evangelist to the forerunner of Christ: the one who comes to prepare the way of the Lord. His ministry is an introductory one, presenting Jesus Christ to sinful humanity as the Saviour. Because of this the evangelist is more in the eye of the general public and the ungodly world, and the first impressions concerning Christ are often gained by the sinner from an evangelistic campaign. It is therefore imperative that the herald of the King of kings should be like the original forerunner: just and holy in all things. If this be not so the ungodly may be turned against the Gospel and away from Christ, not because of any fault found in them, but simply because of disgust at a minister whose personal and ministerial morals do not adorn the message he proclaims or exalt the Master he professes to serve.

In 1 Thessalonians 2:1-13 Paul is reflecting upon a period of evangelistic ministry as he writes to those who had been brought to salvation during that same period. Because of the fact that their spiritual birth was dated during that period it is reasonable to assume that the events of those days would still be vividly remembered. Writing from a personal viewpoint but yet to those involved deeply in the events spoken of, Paul the evangelist gives us an insight into his evangelism. In so doing there is no mention made of the numbers who attended; no reference is made to any miraculous event; no account is given of converts made; the theme of these verses is that of ethical standards! His gospel endeavours had been scrupulously clean and pure in every aspect and department; holiness had been the hallmark on everything; all was open and above board and could bear the scrutiny of the most critical eye. Perhaps here lies the reason why his ministry was owned of God in such a remarkable fashion before the eyes of men. Let us look then at this portion as a pattern for evangelism: evangelism which has its emphasis centred upon ethical conduct and

character in the evangelist, as an indispensable partner to the preaching of the Gospel of God.

THE STANDARDS RAISED

1. His own conscience. It is obvious that the writer has no condemning voice sounding within his own soul as he remembers the past. Remembrance carries with it no recriminations; instead he is able to say "Thank we God without ceasing." His own heart has no accusation to make against himself, nor does he need to evade mention of some particular aspect of his life. All is serene within his own spirit; he has walked and served in the light of a good conscience.

2. The ideals of society. "Ye are witnesses how . . . unblameably we behaved ourselves." No blame could be laid upon him for doing anything at variance with his profession. If any faults or failures had occurred in connection with his work he could ask those who had heard and seen him to witness that he was blameless. But it was not only a negative absence of blame that the Thessalonians were called to witness concerning; they were also "witnesses how justly and holily we behaved ourselves." Thus, in the behaviour of Paul before them, all that they beheld had been marked by justness and holiness; his life and service among them had not consisted of an empty negativeness but of a positive righteousness. He had by the grace of God attained the ideal set by men for those who were ambassadors of Christ.

3. The rule of God. Paul here pushes the standard higher still and declares "God is witness"; "ye are witnesses, and God also." Conscience is limited in its function as personal judge; man is confined largely to that discernible by the senses; but this God is the one "which trieth our hearts"; before whom each hidden secret of the innermost heart lies naked. The motive which impelled Paul was not focused upon human applause, "not as pleasing men . . . nor of men sought we glory," but was intent only on pleasing God. His heart was destitute of any yearning for popularity in human society, nor was anything used as a cloak to cover a covetous passion within; he toiled to give rather than to receive, being prompted by an affectionate desire. God is his witness in these things which belong to the inner life.

VANGELISM

ARRIS
URCH, LURGAN)

THESSALONIANS 2:1-13

What purity of heart and life is found here in this preacher who can stand before self and men, and even God, without any blame. Do we who proclaim the Gospel fit into this conception of an evangelist? Are the methods of service and manner of life which we display before men above censorious criticism? Does conscience give its approval when we look back over the past labours? Can we spread our very motive before God and declare that it is free from any taint and concerned only with the glory of God? These are the standards lived by in the life of Paul the evangelist.

THE MESSAGE PREACHED

Paul does not deal here with the content of his message beyond stating that it was the "gospel of God"; the point he is concerned with is the communication of that Gospel to men and women: the actual preaching.

1. The negative aspect. There are several things which found no place in the delivery of the Gospel to sinners: deceit, uncleanness, guile, flattering words. In other words, Paul did not seek to clothe his addresses in such a way as might impress men by using terminology and language which could be misleading, tend toward unholiness, have any suggestion of trickery, or give to any an undeserved sense of well-being. Implicit in this confession concerning his preaching is the fact that Paul did not couch his sermons in the usual fashion of the public orator, the type of speaker who was out to achieve results and would adopt any means to achieve this end. Forceful preacher with commanding eloquence no doubt the apostle was, but not so as to conceal the plain truth under a cunning artifice of words which camouflaged it and gave a misrepresentation of the Gospel of God.

2. The positive aspect. The impartation of the message of the Lord was in boldness without any retraction from truth. This gave rise to some contention which Paul willingly engaged in, for although he did not seek to be contentious he did not back out if truth caused it. Moreover, he spoke under a sense of responsibility to God, by whom he had been entrusted with a precious thing: the Gospel. His duty, therefore, was first of all toward the One who had counted him worthy of being put into the ministry.

The application of the Gospel to men did not consist only of an exhortation and a word of comfort, but included also a solemn charge such as a father would lay upon his children, as to how they should live in the light of being brought into the kingdom of God.

To summarise Paul's thoughts we might say that in preaching he used "great plainness of speech," so plain that it caused "much dissension," but being entrusted by God with the truth of the Gospel he did not seek to reduce its obligations but continued to persuade, console and enjoin upon his hearers the principles of divine truth.

This thrusts many questions again upon the reflective preacher relative to the actual manner of presenting the Gospel. Do we declare "the whole counsel of God," making clear the stringent demands of true repentance as well as the glorious promises of free salvation? Is there a clarity of expression used which removes the misconceptions of the ungodly regarding what it means to be a true Christian? Do we speak so that the precious Gospel entrusted to us by the Eternal will not be marred by our "handling of the word of God deceitfully"? Is our preaching designed to please Him who has chosen us or merely to produce "results" which may be only psychological and not spiritual, temporary and not eternal?

THE AREA EMBRACED

In this connection it only needs to be said that life in its totality is embraced by the moral standards of true godliness. This is as true of the preacher of the Gospel as of the people of God in general. It is necessary therefore for life to be one harmonious whole and not a number of disintegrated sections. For the preacher this includes and forms into a singular entity his manner of life, message preached, and motive of heart. When there is harmony between all in accord with conscience, divine witness and human testimony, there will be found there a ministry approved of man and acceptable to God.

In some circles there is a tendency to divorce one section of life from another: private and public, secular and sacred, social and spiritual, and such-like. The Christian who follows this practice in relation to moral standards is wrong, the preacher who does so is likewise in error, and so the questions begin to form again. Do I apply the same rules to all of my life? Does my preaching consist of half-truths, correct as far as they go but not going all the way? Is there an integration of my life, ministry and message under the union of a moral ideal?

(Concluded over page)

Our widening witness among the denominations

IN THE year 1915 Elim was born here in the Emerald Isle. From the very commencement the movement was regarded with suspicion by leaders in other denominations and in the course of time was constantly under fire from them. The main attack has been against our uncompromising stand for the truths of divine healing and the baptism of the Spirit with miraculous evidence. The Presbyterian Bookshop produced a little booklet entitled *The Elimites*, in which an attempt was made to discredit both our doctrines and our methods. It is refreshing, therefore, to witness the wind of change that has come in many places in recent years. Not only has there been a readiness to accept Elim ministers and members into the fraternity of evangelicals, but also an increasing desire to understand what we believe, and in many cases a willingness to accept what we believe.

The first noticeable change came in respect of divine healing. Over twenty years ago a godly school-teacher who holds office as a Presbyterian elder witnessed the miraculous healing of a boy from his school in an Elim campaign. This set him thinking and made him search the Scriptures. The result was that he became a firm believer in this truth and eventually engaged in an active ministry to the sick. Week by week he has ministered to the needy, and many are the testimonies that have been given to healing received. Mainly through his efforts an interest in the subject has been aroused among the ministers in his own denomination, until today regular healing services are held in certain Belfast churches with the official approval of the Belfast Presbytery.

We are now happy to report that there are evidences of an interest in the subject of the baptism of the Spirit and a desire by some for this glorious experience. Pastor Gerald L. W. Ladlow, minister of the Ulster Temple, Belfast, was recently requested to address a group of Presbyterian ministers on this subject. He reports that not only did they show a lively interest, but at the close the chairman requested him to pray that God might grant this experience to each of them. A request has been received for Mr. Ladlow to address another group of ministers in Belfast on this subject. This time the group will include ministers from the Methodist Church, the Presbyterian Church and the Church of Ireland. Pastor E. J. Thomas, of the Elim Church, Alexandra Park Avenue, Belfast, reports that recently he was

asked to speak on "The gift of tongues in the Church" at a Methodist after-church rally. He tells us that he went with very mixed feelings but enjoyed a lovely time of fellowship with a group of very interested Methodist believers.

Pastor Malcolm Smith recently conducted a series of meetings in the Elim Church, Lisburn, at which he gave addresses on the baptism of the Spirit. Night after night believers from other churches in the town came to hear him and stayed behind to wait upon God for the experience. On a recent Sunday at the Ulster Temple, a deacon from a Congregational church came to the morning service seeking prayer and anointing, for healing from a very painful back injury. He returned at night giving thanks to God for complete deliverance, which he demonstrated by exercising his back without any pain whatsoever. He remained for the prayer meeting after the evening service and God filled him with the Holy Ghost and he spoke with tongues. At this same service a young lady from the Salvation Army also received this blessing.

It was a thrill to hear Rev. David McKee tell of his baptism in the Spirit and the blessing of speaking in tongues while he was home on furlough from India. Before returning to India to a Presbyterian mission, Mr. McKee took further studies at the Assembly College, Belfast, where he testified to his Pentecostal experience before a class of students and a lecturer. We share with him the prayerful hope that he expressed to us before leaving—that God would pour out His Spirit upon all his fellow ministers.

Ethics in Evangelism (concluded)

In conclusion let us think of the various questions posed in this article. Could each one of us who preach the Word give the same answer to them as Paul? If not let me say that we would need a re-discovery of ethical standards in our life and a renewed application to them to our ministry. It is unethical to lead a life which contradicts our message. It is immoral to mislead or deceive men in any realm; how much more, when their eternal destiny is at stake, to fail to preach the Gospel fully and plainly. Let us ponder afresh these things, and may we come to the place where, borrowing Paul's words elsewhere, we are able to say: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost" (2 Corinthians 4:1-3).

Irish Notes and News

Pastor T. W. Thomson has recently left Ireland to take up ministry at the Elim Church, Reading. Our brother and his wife and family have lived in Ireland for the past eighteen years. For over nine years he has ministered at the Melbourne Street Church in Belfast and for almost five years has served as Irish Superintendent. He will be greatly missed here, but the prayers of the Irish churches go with him in his new appointment.

Pastor and Mrs. Tom Johnston, of Kenya, have been worshipping in the Ulster Temple since their compulsory return from Kenya. Our brother has employment in Belfast during the course of which he visits many homes each week. He has had the joy of leading several men and women to Christ in their own homes, including one man of eighty-nine years of age. Mrs. Johnston is busily engaged in Sunday school work and their son Cecil is Sunshine Corner leader.

Rev. and Mrs. Fred Mullan recently paid a visit to Ireland. Brother Mullan is the pastor of the Assembly of God in Johannesburg and chairman of A.O.G. of South Africa. He ministered with great blessing at the Ulster Temple, where he and his wife found the Lord as Saviour almost forty years ago. This was their first return visit to Ireland since emigrating in 1930.

Dr. and Mrs. Alexander Ness, from Queensway Cathedral, Toronto, visited Belfast on January 1st. At a crowded meeting in the Ulster Temple Dr. Ness gave a heart-searching and very moving address on the need for personal evangelism. Almost the entire congregation responded to the appeal and came forward to dedicate themselves afresh to this task.

A Christmas family gathering for Elim ministers and their families was held at the Presbyterian Hostel, Belfast, and was attended by almost fifty, who had a very happy and enjoyable time.

Mr. and Mrs. William McKeown, who have been labouring in Southern Rhodesia for the past nine years, are returning home to Belfast for health reasons. The thriving native church and its branches founded by Mr. McKeown is, we understand, to come under the care of the South Africa General Mission.

Mr. and Mrs. Edwin Johnston, of the Ulster Temple, are now assisting Pastor and Mrs. Mervyn Thomas in establishing an Elim church in the town of Tanga, Tanganyika. Brother Johnston has a

government teaching post in a Tanga secondary school.

The missionary receipts from churches in Ireland reached an all-time record last year. The amount received was £4,216/3/10. This figure was only surpassed in a previous year by certain private gifts separate from the churches.

We offer our congratulations to Pastor and Mrs. John Harris, of Lurgan, on the birth of their daughter, Lilian Jean, on January 6th.

The annual young people's convention has just been held in the Wellington Hall, Belfast, supported as usual by young folk from all denominations. The speakers included Mr. Michael Perrot, of Dublin; Rev. J. Pierssene, M.A., of C.S.S.M.; and Rev. J. B. Thomas, of Leigh-on-Sea. Once again the Ulster Temple provided choral items at one of the services. These meetings conducted as a "young people's Keswick" have, over the years, brought great blessing and been a stimulus to younger believers.

In 1961 the mission halls and smaller evangelical denominations in Northern Ireland formed a committee to negotiate with the B.B.C. for the broadcasting of evangelical services. Up to the present time only the four major denominations, Church of Ireland, Methodist, Presbyterian and Roman Catholic, have been afforded regular broadcasting facilities. No place has ever really been given to religious minorities. The efforts of the committee have so far met with little success. Mr. Lindsay Hanna, the secretary, is now to attend a meeting of M.P.s at Westminster to put the case before them. Prayer is requested for this effort.

A monthly night of prayer for revival is held on the last Friday of each month at the home of Dr. Thomas Fitch in Belfast. This prayer meeting has been operating for some twelve years and many are the blessings that have accrued from it. Dr. Fitch was the chairman of the all-Ulster crusade when Billy Graham and team visited Ireland. Many felt that the success of that crusade, when over 1,000 souls were saved, was due in a large measure to this prayer meeting. It is attended by ministers and Christian friends of several denominations, including Elim.

Congratulations are extended to two members of the Irish Executive who celebrated their silver wedding anniversaries recently: Mr. and Mrs. Copeland in October and Mr. and Mrs. Coulter in December.

News from the Irish Churches

(concluded from page 167)

Christmas card on behalf of the choir. That night a carol service was held in the Temple, when the junior choir joined with the senior choir in presenting a much-enjoyed programme. The address was given by Pastor Ken McGillivray. On Christmas morning the choir were again in the Royal Victoria Hospital singing carols around the wards from 7 to 9 a.m., a ministry they have carried on for over twenty years. Pastor Charles Brookes joined us for the convention services and his ministry in word and in song was greatly appreciated. We had the usual large crowds from our churches joining with us on Boxing Day. Eight young people were baptised in the afternoon service and Pastor McGillivray gave the address. It has been a great pleasure to have our brother ministering in these special services and visiting our churches in Ireland.

BROOKEBOROUGH. DISTRICT EVANGELISM

The assembly here has been seeking to spread the testimony in new districts among this farming community. Miss M. J. Linton, our pastor, has conducted two weeks' special meetings in the home of one of our members with excellent results, including the salvation of one lady. At the moment another effort is being conducted by our pastor in a mobile hall pitched in a field outside Fivemiletown. Many who have never been to such services before have been attending and great blessing is being experienced. The Lord has also been confirming His word with signs following, and recently a number of remarkable healings have taken place. An internal goitre disappeared as prayer was offered, later confirmed by an X-ray. A lady with chronic bronchial trouble, told by the doctors to leave Ireland, testifies to complete deliverance. A brother with cancer of the spine is now enjoying normal health and another brother was delivered from painful arthritis in his arm. Two cases of mental disorder have also found deliverance. Praise the Lord!

EASTLEIGH

The Elim Church in Nutburn Road was well filled for the first monthly Pentecostal rally, a new venture organised by Pastor Smith, who is now in charge of the church.

Items were rendered by the Portsmouth Evangelical Male Voice Choir with support from some of the Crusaders from Portsmouth. The speaker, Mr. Jack Acton, concluded with a challenging message from the book of Revelation.

COMING EVENTS *(continued)*

SCUNTHORPE. Mar. 27-31. Elim Church, Ferry Road. Fri. 11 and 7. Sat. 7. Sun. 10.45 and 6. Mon. 3 and 6.30. Tues. 7. Supporting items from various churches. Tea provided between services on Monday. Speakers: E. J. Jarvis and H. L. Dawson. Convener: G. Evans.

SHEFFIELD. Mar. 27-31. Elim Church, Lee Croft, Campo Lane. Fri. 7. Sat. 7. Sun. 10.45 and 6.30. Mon. 3 and 6.30. Tues. 7.15. Speakers: J. Craig Kennedy and John Lancaster. Convener: L. Knipe.

SOUTHEND-ON-SEA. Mar. 27-29. Elim Church, Sea View Road. Fri. 11, 3 and 6.30. Sat. 7. Sun. 11 and 6.30. Speakers: P. J. Brookes and M. Chuter. Singing by Salvation Army Male Songsters. Tea provided Friday.

SWANSEA. Mar. 27-31. Elim Tabernacle, Alexandra Road. Fri. 11 and 6. Sat. 7.15. Sun. 11 and 6.30. Mon. 6.30. Tues. 7.15. Speakers: George Backhouse, Edward Lamb and G. H. Jones. Singing by Swansea Male Voice Choir, Elim Crusaders and A.O.G. Choir. Soloist: Don Evans. Convener: A. J. K. Magee.

WESTCLIFF-ON-SEA. Mar. 29. Elim Church, Electric Avenue, near Fairfax Drive. Sun. 11 and 6.30. Mansel Chuter.

WHITEHAVEN. Elim Church, George Street. Fri. 10.45, 2.15 and 6.30. Sat. 7. Sun. 10.45, 2.30, 6.30., after-church rally at 8. Mon. 2.30 and 6.30. Speakers: S. Brown and G. Daniels. Convener: W. J. Allen. Refreshments provided on Friday and Monday. Singing items, testimonies.

HALDON COURT, EXMOUTH, DEVON

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- THE JOY AND STRENGTH OF UNITED FELLOWSHIP.
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YOUTH CONFERENCE

in the Elim Church,
DERBY

Saturday, March 14th, at 3.30 and 7 p.m.

Conducted by the Elim Youth Committee

Evening speaker: Rev. P. S. Brewster

Tea between services

DO NOT MISS THIS EVENT

Your Programme for **EASTER MONDAY** *in London*

March 30th, 1964

THE DAY'S EVENTS

TRAFALGAR SQUARE

- 11 a.m.** Open-air evangelistic rally conducted by Rev. H. W. Greenway.
Speaker : Rev. B. Barnet.
Testimony Coventry Trio Soloist : Walter Hanson (U.S.A.).
- 12.10 p.m.** Lunch interval.

ROYAL ALBERT HALL

ADMISSION
FREE

INFORMATION

Refreshments. Both before and between the meetings there will be seven buffets open on the premises. Several restaurants open in the neighbourhood.

Programmes. Specially enlarged edition to include hymn book, church addresses, review of Elim activities and choir music.

Reserved seats. Seats may be reserved at 2/- and 2/6, afternoon meeting ; and 3/6, evening meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

Buses and Underground. Buses 9, 46, 52 and 73 pass the door. Underground : South Kensington, Kensington High Street, or Knightsbridge.

You are asked to be early. Coaches may set down passengers on the west and north sides of Trafalgar Square, or in Horse Guards Avenue or Whitehall Place.

Further information from Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

Director of Music : Douglas B. Gray.

Accompanists : Ronald Cooper (grand organ) and Geoffrey Cooper (grand piano).

- 2 p.m.** Doors open.
- 2.30 p.m.** Programme of music.
- 3 p.m.** Youth rally conducted by Elim Youth Committee.
Speaker : Rev. C. M. Ward (U.S.A.).
- 4.30 p.m.** Prayer-time for those seeking the baptism in the Holy Ghost, and Divine healing (instructions will be given from the platform).
- 4.30 p.m.** Interval for tea.
- 5.30 p.m.** Doors open for evening meeting.
- 6 p.m.** Programme of music.
- 6.30 p.m.** Great evangelistic meeting conducted by Rev. H. W. Greenway (Secretary-General).
Speaker : Rev. C. M. Ward (U.S.A.).

Special features include : London Crusader Choir, Massed Youth Choirs, Trumpet Trio and Rhythm Ensemble. Special Youth Feature.

Souvenir hymn sheet and programmes, 1/- each ; Elim Festival Songster No. 4 contains Easter choir music, 1/6 each. Both publications available at 20 Clarence Avenue, London, S.W.4.



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Smith
(Minister of the Elim Church, Burton-on-Trent)

Monday, March 16th. John 14:15-31.

"With you," "in you" (v. 17).

Obedience is shown to be the evidence of our love for Him (vv. 15, 21, 23, 24) and affects our relationship with His Father. The person and ministry of the Holy Spirit are given increasing prominence in Christ's final teaching—a natural sequence in view of the Cross. "Strengthened" gives a more powerful description of His ministry, which is an extension of Christ's ministry in the days of His flesh, "another" (v. 16). "With you"—the experience of every believer; "in you"—the Pentecostal experience. "Within" means all His fulness! Our life springs from Him, and resurrection life too (v. 19). Notice the co-operation of the Godhead in verse 26, and turn to John 15:26 for comparison. Peace—from a dying Pauper (v. 27)! Blessed bequest. Christ's sinless nature is seen in verse 30: "nothing in Me."

Today's topic: Is He with-in? That is the full blessing of Pentecost.

Prayer theme: Pray that many believers may see this wonderful truth.

Tuesday, March 17th. John 15:1-17.

"Love one another" (v. 12).

What a wonderful passage illustrating the fruitful spiritual life. A vine is a fitting picture, appealing to oriental thought. Remember Joseph?—"a fruitful vine." How much more the Saviour. Notice another "I am," and the degrees of fruitfulness—what are they? Abiding is essential to Christian life and growth. Possibility is not probability; remember that He is able to keep you from the shame of verse 6. The need of loving one another in the fellowship is emphasised in verses 12 and 17, for Christ must have known our chief failing! Notice the commandment and the comparison in verse 12. Friendship with the Saviour is dependent on our obedience (v. 14). Divine election for service is the theme of verse 16, to be an eternal work—"should remain."

Today's topic: "Friendship with Jesus, fellowship divine."

Prayer theme: Remember your own personal needs.

Wednesday, March 18th. John 15:18-27.

"He shall testify of Me" (v. 26).

You have been warned! We must expect persecution for our faith, for Christ plainly predicts this to be the case. Men's attitude to Him will determine their treatment of His people (v. 20), but also the reverse is true, for Saul in persecuting the believers touched the Saviour's heart, for He identifies Himself with the sufferings of His people. Do not pray for persecution—you may get more than you bargained for! Use it for your spiritual advancement when it comes, as it will if you really follow Him. The persecution we must face is often more insidious, the "angel of light" tactic, not the "roaring lion." Our lives in themselves also should convict others of sin, as His life. Remember Finney's experience? Notice the spiritual sequence of verses 26 and 27. The Holy Spirit bears witness and the believer bears witness—Christ is the great theme of it all. All must glorify Him, that His Father may receive His glory.

Today's topic: No cross—no crown.

Prayer theme: Many suffer violent persecution for Christ in other lands. Uphold them in your prayers.

Thursday, March 19th. John 16:1-15.

"He shall glorify Me" (v. 14).

The theme of persecution continues, and Christ speaks of misguided religious zeal in verse 2, increasing in ferocity. Religious fanaticism has ever been a fruitful source of strife and bloodshed—so far removed from Christ's teaching of love. Saul of Tarsus was an example of Christ's warning. Intolerant one must be to the error that prevails, but never to the point of persecuting its promoters; rather win them by love and prayer. "Convince a man against his will, he's of the same opinion still" proves the fruitlessness of persecution. The work of the Holy Spirit and the unbeliever is seen in verses 8-11, and the believer in verses 13-15. The cardinal sin is unbelief—Christ-rejection. Notice that He did not say "judgment to come"—it is the present condition of every sinner. Guiding and glorifying are aspects of His ministry, both in relation to Christ (vv. 13, 14).

Today's topic: The Spirit of truth—our lives must "ring true."

Prayer theme: "Keep me true, Lord Jesus."

Friday, March 20th. John 16:16-33.

"In My name" (v. 23).

Notice how perplexed the disciples are at Christ's words (v. 17). The sorrow of the cross would be superseded by the glory of the resurrection and the joy of a living Saviour (v. 22—"I will see you again"). "Verily, verily"—the double emphasis peculiar to John's gospel, and do remember that His name is the key used by the hand of faith. Answered prayer is a true source of joy (v. 24). If you possess Christ's joy, thank God no one can rob you of it—only your own folly! It is difficult to believe anything but the pre-existence of Christ (v. 28), for He knew His divinity and destiny. Contrast "in Me"—the place of peace—and "in the world"—the place of tribulation (v. 33). "Peace is not the absence of conflict, but the presence of God."

Today's topic: Does my prayer-life bring me joy?

Prayer theme: Pray for the probationary ministers.

Saturday, March 21st. John 17:1-12.

"That they may be one" (v. 11).

Leaving the holy place, tread into the holy of holies with reverent steps, and hear Christ our great High Priest interceding for us. There is something repellent about seeking to analyse Christ's words in prayer; read slowly and devotionally, and grasp the full-blooded drama of the situation. His own glory was but to glorify His Father (v. 1). Notice the distinction between the world and the Church in verse 2, "all flesh" and "as many." The Biblical definition of eternal life emphasises quality, not duration—knowledge of God, in and through the Lord Jesus Christ, imparting spiritual life. Can we say, in a measure, "I have glorified Thee," "I have finished the work . . ."? We ought to be able to say this until the close of life's day. Christ's pre-existence is so plainly revealed in His prayer (see v. 5). The prayer of verse 11 is that they may be kept in unity. The Father's name is stressed (vv. 11, 12). Verse 12 is strictly true of the disciples, but must have a wider application.

Today's topic: Does my life glorify Him?

Prayer theme: The weekend services need your prayers as well as your attendance!

Sunday, March 22nd. John 17:13-26.

"One in Us" (v. 21).

In verse 13 Christ prays that His promised joy shall be our possession. "I have given them Thy Word"—a pattern for every preacher. Worldliness is a heart-condition, and not a question of physical presence (v. 15). His prayer is that we should be spiritually insulated from sin. When the ship is in the sea she floats, but when the sea gets into the ship she sinks—an old illustration of these thoughts, but a true one. Sanctification is the positive aspect of separation, for we are "separated unto Him"—He fills our vision. Notice the sanctifying power of the Word, and Christ's pattern for us. Service for Him needs His prayer for us (v. 18). Every believer is included (v. 20). Spiritual unity is the prayer and desire of Christ, as a reflection of the unity of the Godhead.

Today's topic: "That they may behold My glory."

Prayer theme: Pray for the glory of His presence to be revealed to you today.

COMING EVENTS

BIRMINGHAM. Mar. 14, 15. Elim Church, Sparkbrook. Annual choir weekend at 7.30. Sun. 11 and 6.30. Special programme by the choir. Speaker: J. J. Morgan.

BIRMINGHAM. Winslow Green. Mar. 14. Handsworth New Road School (100 yards from Elim Church). Film: "Venture into Faith." 7.

BIRMINGHAM. Sparkbrook. Mar. 22-29. Elim Church, Golden Hillock Road. Meetings for the deepening of spiritual life. Suns. 11 and 6.30. Tues., Wed., and Thurs. at 7.30. Speaker: Arthur Longley.

BOURNEMOUTH, Springbourne. Mar. 17-22. Elim Church, Curzon Road. Mrs. Sunny Blundell-Connell campaign. Tues. and Thurs. children at 6, adults at 7.30. Sun. 11 and 6.30.

BURTON-ON-TRENT. Mar. 28, 29. Elim Church, Moor Street. Sat. 7.30. Sun. 11 and 6.30. Speaker: Alan Smithers.

CLACTON. Mar. 14, 15. Pier Avenue Baptist Church. Sat. at 7. Elim Church, Hayes Road. Sun. 11 and 6. Visit of London Crusader Choir.

LEICESTER. Mar. 14, 15. Elim Church, corner of Ruding and Narborough Roads. Missionary weekend. Coloured movie film and exhibits from British Guiana. Speaker: John H. McInnes.

LEYTON. Mar. 14. Elim Church, Vicarage Road. 2.15. North London Presbytery business meeting. 7. Presbytery Rally.

NEWHAVEN. Mar. 14. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Speaker: F. Shadlock.

PLYMOUTH. Mar. 14-22. In the Guildhall first three days, then in the Elim Church, Notte Street. Revival and divine healing campaign by John Woodhead. Week-nights 7.30. Suns. 6.30 and 8.

ROMFORD. Mar. 15. Elim Church, Wheatsheaf Road. Seventh anniversary services. Special speaker: L. Reeves (Norwich). Convener: W. Thornton. 11 and 6.30.

SALISBURY. Mar. 22. Elim Church, Milford Street. Baptismal service and dedication of new baptistry. Special speaker: H. W. Greenway (Secretary-General). Sun. 11 and 6.30.

WOOLWICH. Mar. 21-23. Elim Church, East London Revival Rally. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30. Speaker: Eddie Smith.

YORK. March 14, 15. Elim Church, Swinegate. Thirtieth anniversary of the founding of the church. Guest speaker: the President, W. J. Hilliard. Sat. and Sun. Special singing by the York Elim Male Voice Choir.

ITINERARIES

The President, W. J. Hilliard, will visit the following: Mar. 20, Camberwell; 21, Coulsdon; 22, Caterham; 23, Englefield Green; 24, Thornton Heath; 25, Kingston-on-Thames; 26, Wimbledon; 27, Clapham; 28, Aldershot; 29, Clapham; 30, Royal Albert Hall.

Miss Jarvis, on furlough from India, will visit the following churches: Mar. 14, Leyton (Presbytery meeting); 15, East Ham; 17, Watford; 18, Chesham; 19, Letchworth; 20, Rye Park.

John McInnes, on furlough from British Guiana, will visit the following churches: Mar. 17, Blackburn; 18, Bolton; 19, Wigan; 21, Salford; 22, Blackpool; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Warrington; 26, St. Helens; 27, Macclesfield; 28, Ellesmere Port; 29, Southport a.m., Liverpool p.m.; 30, Preston.

D. L. Norton, on furlough from South Africa, will visit the following churches: Mar. 15, Chichester 11 a.m., Worthing 6.30 p.m.; 17, Preston Park; 18, Brighton (The Lanes), 3 and 7.30 p.m.; 19, Eastbourne, 3 and 7.30 p.m.; 21, Hove, 3 and 7 p.m.; 22, Hastings.

S. A. Renshaw, on furlough from Tanganyika, will visit the following churches: Mar. 28, 29, Croydon; 30, Royal Albert Hall; 31, Caterham.

Joseph Smith will visit the following churches: Mar. 14-19, Rotherham; 21-26, Barnsley; 27-30, Falmouth.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

Mar. 14, 15, Clacton-on-Sea; Barking (Assembly Hall); 22, Maidstone; 27, Wandsworth prison; 28, 29, Leyhill prison and Bristol City Temple; 30, Royal Albert Hall.

"ELIM'S YEAR OF PRAYER"

Churches participating from March 16th midnight

to 23rd midnight:

Bolton, Chesham, Hereford (Briley), Plymouth, Glossop, Hull City Temple, West Smethwick (Birmingham), Thornton Heath, Wells, Liverpool, Salford, Swindon, Bishop Auckland, Grimsby, Driffield, Malton, Rathfriland, Portadown, Kingston-upon-Thames, Kirkintilloch, Monaghan, Millisle, Megaberry, Coleraine, Edinburgh.

EASTER CONVENTIONS

Good Friday, Saturday, Easter Sunday and Monday and weeknights as shown.

BELFAST. Mar. 29—Apr. 1. Ulster Temple, Ravenhill Road. Sun. 11.30 and 7. Mon. at 3 (baptismal service) and 6.30. Tues. and Wed. at 8. Speakers: A. D. Hathaway, B.A., and W. Mullan. Refreshments provided on Monday.

BIRMINGHAM. Mar. 27-31. Elim Church, Graham Street (off Newhall Street). Fri. 11 and 7.30. Sat. at 7. Sun. 11 and 6.30. Monday 3 and 6.30 (cups of tea provided). Tues. at 7.30. Speakers: J. C. Kennedy and Donald Evans. Special singing by Coventry Trio, Graham Street Choir, and Male Voice Quartet. Special soloists.

BOURNEMOUTH, Winton. Mar. 27-29. Elim Church, Hawthorn Road. Fri. at 11 communion. Sat. at 7 showing of Easter film. Sun. 11 and 6.30. Supporting musical items. Special speaker: J. Hywel Davies. Convener: S. Penney.

CARLISLE. Mar. 27—Apr. 2. Elim Church, West Walls. Speakers include John Woodhead (former minister) and F. A. Hodge. Fri. at 7.30. Sat. at 7.30. Sun. 11 and 6.30. Mon. 3 and 6.30 (tea between the meetings). Tues., Wed. and Thurs. special services by John Woodhead.

CHELMSFORD. Mar. 27-29. Elim Church, Mildmay Road. Speakers: J. Osman (Elim) and G. Oldershaw (A.O.G.). Fri. 11, 3 and 6.30. Sat. at 7. Sun. 11 and 6.30. Soloist: Mrs. Osman. Choir singing. Full tea on Friday afternoon.

CLAPHAM. Mar. 27-31. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Speakers: The President (W. J. Hilliard), Kenneth J. Hathaway and W. J. Maybin. Fri. 11 and 6.30. Sat. at 7. Sun. 11, 3 and 6.30. Tues. at 7.30. Royal Albert Hall speaker C. M. Ward and Mr. Hanson (soloist).

EALING. Mar. 27-29. Elim Church, Northfields Avenue, W.5. Speaker: L. E. Lambert. Fri. 11 and 6.30. Sat. at 7 (supported by friends from Holland Park). Sun. 11 and 6.30.

MACCLESFIELD. Mar. 27, 28. Elim Church, Mill Lane. Fri. 11 and 7. J. H. MacInnes (British Guiana). Sat. at 7. Alice Ann Parham (U.S.A.) and Eddie Lewis. Convener: P. J. Brewer.

PORTSMOUTH. Mar. 25-29. Elim Church, Arundel Street. Weeknights at 7.30. Fri. 11 and 7.30. Sun. 11 and 6.30. Speakers: J. J. Way and J. B. Hounscome. Convener: A. A. Biddle.

ROMFORD. Mar. 27-29. Elim Church, Wheatsheaf Road (off Brentwood Road). Fri. at 7.30. Sat. at 7.30. Sun. 11 and 6.30. Speaker: Allan Caple. Convener: W. R. Thornton.

(Continued on page 172)

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR, N. Ireland. Armachia Guest House. Beautifully situated on sea-front; central; superior accommodation; modern amenities; excellent catering. Brochure on application to Mrs. Briggs, 32 Seaclyffe Road. Phone 5925/3925. C.672

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BOSCOMBE, Bournemouth. Undercliff Christian Guest House. overlooking sea. Open all year; happy fellowship: h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

BOURNEMOUTH, Christian hotel. Happy fellowship, good food, liberal table, spring interiors, hot/cold all rooms, sea few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.682

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EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare: full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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OLD COLWYN, North Wales. Mrs. Beaumont, "Marver," 6 Clifton Road. Tel. 55151. Open all year round. C.665

OLD COLWYN, North Wales. Christian guest house. Three minutes sea. Happy fellowship. Write brochure (s.a.e.): Pastor Gough, "Fairlawn," 25 Station Road, Tel. Colwyn Bay 55129.

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- * OLD-AGE PENSIONERS' WEEKS—SPECIAL RATES
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- * YOUTH RENDEZVOUS

For brochures and further information please write to C. E. Bowler (s.a.e.). Telephone: Colwyn Bay 3524.

THE HOLIDAY OF A LIFETIME

- on Spain's sun-drenched Costa Blanca!
- * **PLANNED**—a mass literature campaign this summer in Alicante in conjunction with a Pentecostal group there.
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EASTER CHOIR MUSIC hitherto unpublished! Incorporating Passion and Resurrection themes. This sheet music captures the seasonal "atmosphere." Supplementary conductor's notes available. Send 1/3 for sample copies. Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.670

POST AND TELEPHONE CLERK required at Elim Church Headquarters. No experience necessary, as training will be given. Suitable for active pensioner or school-leaver. Write, stating age and salary required, to J. C. Smyth, 20 Clarence Avenue, London, S.W.4.

PRINTING. Send for free samples. Handbills, invitation cards, letter headings, etc. All profits to evangelism. Don't delay, send today. Sharon Printing, 69 Upper Chorlton Road, Manchester 16.

MARRIAGE

JOSLIN—WRIGHT. On February 15th, at Elim Church, Sea View Road, Southend-on-Sea, Peter Edward to Norah Margherita, daughter of J. A. and Mrs. Wright. Service conducted by J. A. Wright.

WITH CHRIST

HASLAM. On February 12th, Ernest E. Haslam, aged 71 years, of Rye Park, passed into the Lord's presence. Officiating minister at funeral: R. Mackenzie.

IVY. On February 8th, James Ivy, of Elim Church, Plymouth, aged 83 years. "For ever with the Lord he loved and served." Funeral conducted by L. P. Cowdery.

PORRITT. On February 18th, Frederick (Freddie), beloved member of the Elim Church, Worcester. "Gone to be with Christ." Officiating minister at funeral: William J. Maybin.

RUNDLE. On February 14th, very suddenly, Frank Rundle, aged 67 years, loyal and faithful member of Plymouth Church since its earliest years. Funeral conducted by J. C. Kennedy and L. P. Cowdery.

ELIM CENTRAL CHURCH

CLAPHAM CRESCENT, CLAPHAM PARK ROAD, LONDON, S.W.4.

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THE ELIM EVANGEL

Vol. XLV No. 12

MARCH 21st, 1964

6d.



"Walk about Zion, and go round about her: tell the towers thereof" (Psalm 48:12).

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard
(President), J. T. Bradley, P. S. Brew-
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COVER PICTURE

*The city of York, with its
minster and ancient walls.*

Photo by Chas. Bean.



There is a way which seem-
eth right unto a man, but the end
thereof are the ways of death.

PRO. 14:12

EDITORIAL

Persuasion!

WHAT a tremendous amount of persuasion there is today. Modern advertising is slanted to try to persuade people that one commodity is better than another. All kinds of techniques are used in this task of persuading people to buy. Whether it be washing powders or soaps, foodstuffs, or merely household goods or personal items: music and mannerisms, melody and melodrama, and every kind of influence are brought to bear upon the unwary public.

Salesmanship today has become a fine art. A knock at your door; you open it and are immediately subjected to a flood of sales talk to inveigle you into buying something you know very well you cannot afford and possibly do not want either. Maybe it is the propagandists of a new shade of "religion," introducing you to a persuasion which you may not be able effectively to counter by argument or discussion, but which you know cuts across your own knowledge of the Word of God and the precious experience of salvation which you have by faith in the Lord Jesus Christ. Oftentimes the most effective way to deal with such folk is to give them a curt negative answer and shut your door, especially if they are "Jehovah's Witnesses" so called. Tell them if you like before you shut the door that you are a "Jesus Witness," a witness to His deity—something they do not accept.

Then again the Devil is a great persuader! He will suggest to you: "Yea, but hath God said?" He will try to persuade you not to be over-zealous for the things of God, and to slacken off and enjoy yourself a bit more. He can be very, very persuasive. His agents, and his dupes, are all good at the game. They try to persuade you to have a good time; to go and enjoy yourself. Sometimes they persuade the unwary to drink of forbidden waters and indulge in a little "harmless pleasure" which, if indulged in, will lead you into sin and away from the King's highway—the "paths of righteousness."

But there is a form of persuasion which the Bible commends, and that is to be persuaded by the Word of God. Constant reading of the Bible will make us acquainted with the truth of God and the will and way of God. The Word of God will influence our lives. The promises of God will direct our feet in the way of God. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word"—so it is recorded in Psalm 119:9.

We are all fond of reading the record of the heroes of faith in Hebrews 11, but I like verse 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth."

That's it! Knowing God's Word, and being persuaded that God cannot lie, and letting His holy Word persuade us in holy and righteous living and a good confession of faith, may this persuasion always be ours.

W. G. HATHAWAY.



MELBOURNE STREET FELLOWSHIP AND FAREWELL



A MARKED occasion in the affairs of any church is its annual fellowship meeting. Thus it was in Elim Church, Melbourne Street, Belfast, on Saturday evening, February 15th, 1964. Approximately eighty-four adults attended.

We are particularly delighted to have as part of our fellowship a number of young married couples, whose children added colour to the proceedings by the occasional cry and squeal.

While no spectacular developments could be reported, it was good to note that all who gave reports indicated maintained progress in all departments. Sanctified enthusiasm in those who spoke made listening a pleasure. Native wit, too, encouraged real interest—in what can be dull material.

The business part of our fellowship meeting is always preceded by a short programme of spiritual items and followed by the inevitable but delightful practice of eating.

It was near the end of the social part of our evening that events reached their climax, for this was a special occasion in another sense.

Mr. T. W. Thomson, our well-loved and greatly respected pastor, and family were coming to the end of a ten-year sojourn with us. It naturally brought a touch of sadness to our hearts to realise that we were losing those who had played such a part in our lives over a decade. The solid character of even the most immature of our members shows the influence of the Thomson family upon us.

To mark the termination of the ten-year stay, presentations were made. Mr. Thomson was given a

preacher's loose-leaf Bible and a wallet, while Mrs. Thomson received a watch. Graeme and Thelma each received a pen.

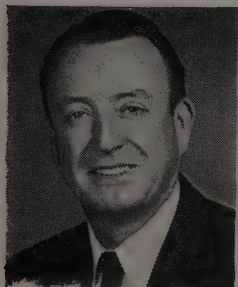
The presents were handed over to Mr. and Mrs. Thomson by W. Hance senior, who, as usual, did the job delightfully. Our secretary, C. S. Coulter, was masterly in his pre-presentation speeches. All this was garnished by the humour of the master of ceremonies and treasurer, A. Adair. A. C. Griffith presented the pens to the children.

Melbourne Street has as a special branch of its work a disabled Christians' fellowship, of which Mr. Thomson has been chairman. After Miss May Kirk had made some picturesque remarks in appreciation of Mr. Thomson's efforts, Miss Peggy Keenan presented a suitably engraved silver tray to Mr. Thomson. Mrs. Thomson was presented with a beautiful bouquet of flowers from the same source.

In his reply to Mr. Coulter's remarks, Mr. Thomson recalled that when coming to Melbourne Street he had been informed that the elders were a hard, tough lot. His experience, he said, had been to the contrary. He paid tribute to his treatment by stating that the past ten years had been some of the most happy and pleasant of the lives of himself and his family. This remark was revealing in so far that it also unintentionally showed the calibre of the man in his dealings with his fellows.

God crowned the night with His blessing, and as we ended the evening with the singing of the doxology it was with the mingling emotions of sadness and pleasure.

A. C. GRIFFITH.



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ROYAL ALBERT HALL

on EASTER MONDAY

(Write Elim Headquarters for reserved seats)

Also in the Clapham Central Church on Tuesday, March 31st, at 7.30 p.m.

MR. HANSON IS A DEDICATED AND SUCCESSFUL BUSINESS CONSULTANT



The Kingaby family.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).

"Follow me, and I will make you fishers of men" (Matthew 8:15).

NOT ONLY the minister from his pulpit does the Lord promise to make a fisher of men, but all who truly follow Him. In Newhaven we have proved that personal witness and evangelism have taken a great part in building up the work of God. Sunday school workers, may you be encouraged to grasp every opportunity of personal evangelism that so often comes your way when following Him in your valuable service of children's work.

Early in May 1962 three children of this happy family group began to come to Sunday school. About that time we were talking to our children of the happy time we would be having at our outing the following month. They were getting excited and bringing their money along a little at a time; that is all except these new children, who seemed to love the happy singing and to be so interested in the stories of Jesus. We told these children they could come too, provided they attended Sunday school regularly.

The following Sunday back came the children with a thank you message, but mummy and daddy could not manage it. That day the sadness and longing of those little faces as the money for the outing was being registered touched our hearts, and my husband there and then decided to pay mother and father a visit.

The next evening my husband knocked at the door of the Kingaby family, introducing himself as the person in charge of the Elim Sunday school to a tall mother with a cigarette between her fingers.

"We are so happy to welcome your children to our school, and wondered, if my wife and I under-

take to be responsible for them, if you would allow them to come to the outing. We all have great fun together. Or better still, come yourself; many parents do, and there is sure to be someone you know."

"Those three youngsters are only part of my family," said she. "We have seven—the eldest has just begun to work."

Nothing daunted, the reply came: "Surely we can come to some happy arrangement. It's such a pity for them not to come with their friends."

"Well," said mother, "you had better come in and see what my husband has to say about it."

A very disinterested husband was introduced and the plea placed before him.

"Well," came the answer, "I'm an atheist myself, and don't believe in such rubbish. They only come because they are out of the way and safe for an hour on Sunday afternoon. I admit a good day out would do them good, but it can't be done, and that's that, and I'm accepting no charity from no church for my kids, so don't suggest it."

However, an amicable arrangement was made, and permission granted. Before leaving my husband asked if he might pray. The request was granted with indifference, then we left.

The great day arrived. We gathered in our hired hut for a roll call, instructions and prayer, then out we walked to the waiting coaches. There stood Mr. and Mrs. Kingaby, each with a child.

"Excuse me, padre, but may I have a word with you? Something has happened in my home since you prayed in it. I just can't explain it. My wife and I were on the verge of breaking up, but since you prayed there has been a strange sense of peace, and we are both afraid to break it. No one has ever prayed in our home before, and it's just done some-

(Concluded on page 182)



P. S. Brewster conducts Ordination Service at DOWLAIS

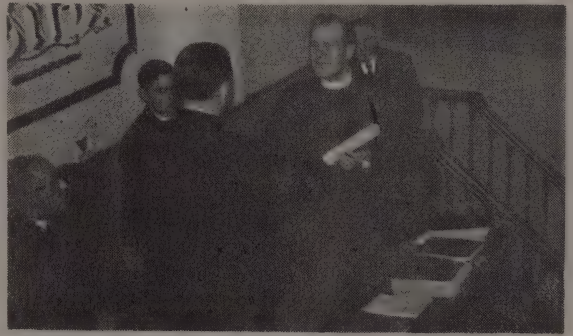
Report by L. W. GREEN

RECENTLY a special gathering here marked the first ordination service to be held in the Dowlais Elim Church. Hundreds gathered for this memorable occasion. The pastor, Ray Hunston, ably convened the first part of the service, during which very effective items were rendered by the Dowlais Male Voice Choir and the Junior Crusader Choir.

Then the visiting pastor, P. S. Brewster, preached a powerful and eloquent message on "Four baptisms." Now came the solemn and impressive ordination service of Leonard Mason, whose church is at Ryde, Isle of Wight. Leonard Mason is the son of faithful members of the Dowlais church. He is the grandson of Mr. and Mrs. Rhys Jones. Mr. Jones has for many years been church secretary and was the leader of the Spanish church that met regularly for many years. Mrs. Rhys Jones has the amazing record of founding and pastoring the Abertysswg church for more than thirty-five years. So Leonard Mason has been privileged to spend his life in an atmosphere of Christian example and Pentecostal activity.

Years ago it was my personal joy to dedicate Leonard Mason to the Lord, and on this Saturday that joy was intensified as I was privileged to join Mr. Brewster and Ray Hunston in ordaining this very fine young man to the Elim ministry. What amazing results would be revealed if we could follow up in a similar way many lives thus dedicated by Christian parents.

May God richly bless our brother and his talented young wife in their service for the Master.



COMING EVENTS (continued)

SCUNTHORPE, Mar. 27-31. Elim Church, Ferry Road. Fri. 11 and 7. Sat. 7. Sun. 10.45 and 6. Mon. 3 and 6.30. Tues. 7. Supporting items from various churches. Tea provided between services on Monday. Speakers: E. J. Jarvis and H. L. Dawson. Convener: G. Evans.

SHEFFIELD, Mar. 27-31. Elim Church, Lee Croft, Campo Lane. Fri. 7. Sat. 7. Sun. 10.45 and 6.30. Mon. 3 and 6.30. Tues. 7.15. Speakers: J. Craig Kennedy and John Lancaster. Convener: L. Knipe.

SOUTHEND-ON-SEA, Mar. 27-29. Elim Church, Sea View Road. Fri. 11, 3 and 6.30. Sat. 7. Sun. 11 and 6.30. Speakers: P. J. Brookes and M. Chuter. Singing by Salvation Army Male Songsters. Tea provided Friday.

SWANSEA, Mar. 27-31. Elim Tabernacle, Alexandra Road. Fri. 11 and 6. Sat. 7.15. Sun. 11 and 6.30. Mon. 6.30. Tues. 7.15. Speakers: George Backhouse, Edward Lamb and G. H. Jones. Singing by Swansea Male Voice Choir, Elim Crusaders and A.O.G. Choir. Soloist: Don Evans. Convener: A. J. K. Magee.

WESTCLIFF-ON-SEA, Mar. 29. Elim Church, Electric Avenue, near Fairfax Drive. Sun. 11 and 6.30. Mansel Chuter.

WHITEHAVEN, Elim Church, George Street. Fri. 10.45, 2.15 and 6.30. Sat. 7. Sun. 10.45, 2.30, 6.30., after-church rally at 8. Mon. 2.30 and 6.30. Speakers: S. Brown and G. Daniels. Convener: W. J. Allen. Refreshments provided on Friday and Monday. Singing items, testimonies.

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SPECIAL EASTER NUMBER

You must read the broadcast sermon

by C. M. WARD on centre pages

Women's column

By GLADYS GORTON

HE, AND HIS MOTHER

READING the second chapter of St. John's gospel about the marriage at Cana, I was arrested by the words "He, and his mother." Many a time I have read these words, but now they seemed to leap out before my eyes. I looked up some other translations—"Jesus, accompanied by his mother" (J. B. Phillips); "He went . . . in the company with his mother" (N.E.B.)—but I consider this the best of all. It is most impressive, indicating a very beautiful, close relationship between mother and son.

A mother can more readily imagine Jesus as a baby, as a boy—those intimate moments! Jesus the man never forgot His mother. Particularly is this evident when He hung on the cross. He thought of the welfare of His mother by committing her to John, who He knew would look after her (John 19:26, 27). I am inclined to think, too, though no scripture supports this, that after His resurrection and ascension He still looked after the interests of His mother (Philippians 4:19).

This enchanting phrase "He, and his mother" is associated with many noble Christian men. There was the doctor who regularly, every day, whether early or late, phoned his mother. "I cannot tell how much I owe to the solemn words and prayers of my good mother" said Charles Haddon Spurgeon.

You may have heard about the young Scot who graduated with honours. He had written to his mother: "Mither, come ye awa doon to Edinburgh and hear me make my speech." She wrote by return of post and told him that she could not come as she could not afford to buy any new clothes for such an important occasion. "Wash your old gingham frock, mither, and come ye awa doon," he wrote back. This she did, and came. There she sat in the front, a wee frail woman wearing her freshly washed gingham dress, but with her face all aglow with pride.

When the chancellor was about to pin on the medal, her son raised his hand and said: "Nay, nay, mon." Then, taking the medal, he turned to his mother and cried: "Mither! Stand ye up a wee, mither!" She stood up, wondering what he meant. "This belongs to ye, mither. Yer auld hands digged in the soil to get the siller to gie me my chance, mither, so this belongs to ye," and he pinned the medal on her worn dress while the audience cheered.

If space allowed me I would write of other godly men whose lives were greatly influenced by their

mother and they knew it! D. L. Moody at his mother's funeral said: "It is not the custom, perhaps, for a son to take part on such an occasion, but if I can control myself I should like to say a few words. It is a great honour to be the son of such a mother. I could not praise her enough. In one sense she was wiser than Solomon, for she knew how to bring up her children." And it was a man, R. W. Emerson, who wrote words which have proved true in every generation since Eve, the first mother: "Men are what their mothers make them."

Fruits of Personal Witness (cont. from page 180)

thing. One of my family has had a sickness, but has been quite well these last two nights. It's just never been before.

We would have loved to point that man to the Saviour, but being so short of workers, and our coaches already filled and waiting to be off, we invited them to come to church on Sunday evening and be introduced to the giver of that great peace. In any case my husband would call again, and with a handshake we were off with a prayer on our lips and in our hearts for Mr. and Mrs. Kingaby.

The following Sunday Annette and Susan told us their daddy was coming to our church that night, and at 6.30 in walked Mr. Kingaby with his eldest son. Before the end of the meeting Mr. Kingaby had made his decision to follow Christ.

A visit was paid to the home later that week and Mrs. Kingaby said: "Something has happened to my husband. I can't understand it; he hasn't sworn at us all the week; we haven't had a row; he is so changed it doesn't seem possible. I'm coming to your church to see what this is all about." Mrs. Kingaby surrendered her life to Christ that Sunday evening.

What joy it is to see mother, father and seven offspring, plus one niece, make their way into church at almost every meeting. The parents and one daughter have been baptised in the Holy Spirit. What God has done in the way of healings for that family is wonderful.

Just two weeks previous to writing this the youngest boy but one, little Billy, was before specialists in the Sussex hospital and reported almost completely deaf in his right ear. He was to return in two weeks for a deaf aid to be fitted. Mother and father brought him to be prayed for, and only yesterday he was taken again to hospital. His hearing was checked before his fitting, and the amazed specialist reported: "Nature has made a wonderful cure. I will see him again in three months' time." What a wonderful Saviour we serve.

Progress at Plymouth

WE ARE delighted to report the Lord's blessing on the work at Plymouth. Decisions have been made for Christ, many new people are attending, new members have been received into fellowship and a baptismal service was held recently. The splendid spiritual tone is seen in the increased giving by the congregations. The income, apart from missionary offerings, for the last quarter was £766.

The male voice choir has been restarted under the leadership of the pastor. One of the members, a recent convert, spent two years in a monastery trying to find peace; he was led in a wonderful way into our Plymouth church and found the Lord.

A telephone has been installed in the church to enable our ever-increasing number of midwives, nurses and other "on-call" people to attend the services when they otherwise would not be able to do so.

The diaconate was re-elected recently except for one member who has left us for Manchester, Mr.



Pastor and Mrs. Cowdery and the diaconate.

David Glinn. His place has been taken by Mr. George Hunter.

We are now planning and praying for the visit of John Woodhead, whose outstanding crusade here just after the war is remembered with pleasure. We trust the Lord will greatly bless the 1964 venture.

L. P. COWDERY.

The following is a report from a recent issue of the *Worcester Evening News*.

WORCESTER'S ELIM CHURCH RAISED OVER £400 FOR MISSIONS

A sum in excess of £400 raised for missionary work—this was the proud achievement of the Elim Church, Worcester, last year.

At the annual meeting of members the secretary, Mr. Ray Smith, said missionary offerings totalled £350, a sum which was sent to headquarters. In addition, gifts enclosed in parcels and other items sent to missions raised the sum to well over £400. "The mission field is still open to us—just about," he said, adding that it was hoped to increase their efforts during the coming year.

Reviewing the year's activities, Mr. Smith said the church buildings had been beautified by the addition of panelled and tinted glass screens in which the emblems of the Pentecostal Movement were embodied, and the church interior had been redecorated.

The Sunday school had made steady progress. Attendances had fluctuated throughout the year, particularly in the summer months, but an average of eighty-five children and fourteen teachers had attended each week. Junior youth branches at Warnod and Dines Green had continued to consolidate. It was also a great encouragement to see many of the children doing well in the Scripture examinations.

INCOME OF £3,578

The church contacts manager reported 176 souvenirs given to "first-timers" attending the Sunday

gospel services, and twelve decision cards were signed. Reports also included Sisterhood and Crusader branches.

Mr. Terry Radburn, church treasurer, read a detailed account of income and expenditure, which revealed an income of £3,578/13/8 from offerings and gifts, and a credit balance of £160/13/9 together with £188 earmarked for a future campaign. The average weekly offering was £50.

Speakers included W. J. Maybin (minister), who presided, and J. H. Williams (elder), who expressed the thanks of the diaconate and congregation to the pastor for faithfulness in his ministry.

Bryn Lewis was elected an elder.

READING FAREWELL

Pastor and Mrs. A. S. F. Horne recently concluded their ministry here after five years' service. During the time much has been undertaken and accomplished: work in connection with repairs and improvement to the church structure, the purchase of a new house in a newly developed area on the outskirts for the minister's residence, heating and lighting improvements.

The Word has been faithfully delivered, and souls have been saved and bodies healed through the ministry, and at the farewell services held recently appreciation and thanks were expressed as the pastor and his wife left Reading to take up their work in Hastings, with every good and prayerful wish for their future.

THE SUBJECT of housing holds a prominent place in today's political thinking. Everyone realises that this is of primary importance in every plan for the future. A place to live in is the desire of every living creature; it is a fundamental need of animal and human life. Our Lord said "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

We have various records preserved which give us an idea of the earlier methods of housing. Even in Great Britain it was not so long ago that man lived very primitively. In our modern day so many lack the essential conditions of decent accommodation. Caves were the dwellings of the Ancient Britons, and hutments, some of which remain and are in the care of the Ministry of Works as "ancient monuments." These can be seen at South Stack, Holyhead. They are formed of the nearby rocks, these being placed in circles and approached from an opening which faces south. Apparently they were unroofed, and resemble the shape of an igloo.

In this present day the architecture of houses has progressed to such an extent that even a small semi-detached is a little wonder of ingenuity and a palace of comfort with its central heating and modern conveniences.

The building of houses occupies a large part of the Scriptures. In the books of Kings and Chronicles we have detailed accounts of the manner of building. The description of Solomon's house is a wonderful example, and one can scarcely imagine it at completion with its pillars, numerous baths, and studded jewelled walls. It far exceeded anything that is left for us to view today. Hebrews 3:4 tells us that "every house is builded by some man," and we know that it is built for occupation. An empty house raises all sorts of questions and becomes a building of speculation. Are the foundations sure? Is it built well? Is it damp? Finally, is it haunted? "But He that built all things is God . . . whose house are we" (Hebrews 3:4, 6).

In ancient times God dwelt in tabernacles made with hands. He condescended to allow His presence, power and glory to fill these places, so much so that Isaiah cried "His train filled the temple"; "These places were built by divine order"; "See thou make it according to the pattern." The prophets and kings were given explicit directions, and after they had been fulfilled God deigned to manifest Himself, and everything pertaining to the place of His presence was deemed to be holy unto the Lord, and there continuous sacrifice and worship were given to Him.

God desired some better thing. He longed not

"HOU

By HILD
OF LAY
"Whose house

only to dwell with men but to dwell within him, so He declared: "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them" (Hebrews 10:16). Our creation is of God: "We are not our own, we are bought with a price"; "Know ye not, that your bodies are the temples of the Holy Ghost?"; "Present your bodies living sacrifices unto God"; "We have this treasure in earthen vessels." So, as believers, we rejoice to know we are the dwelling places of the most high God, "Whose house are we." This is a definite statement.

There are many and various types of houses, so are we different one from the other—our outlook, our environment, our dispositions, etc.—yet we each are a house unto God. This should have a sanctifying effect on our daily living, causing us to realise that He who dwells within knows us altogether. There is nothing hidden from Him; He has access to every part and knows the thoughts and intents of the heart. Dwelling within us, His life is lived through us, so that "it is no longer I, but Christ that liveth within me." We acknowledge Him as "Lord of all glory throned afar," but also as someone who resides with us and who participates in, guides and controls every part of our life. Surely if we were conscious of this "we would more holy be, more like our risen glorious Lord, whose face we soon shall see." It is only as we yield our members to righteousness that He can have complete control over us. We must own His Lordship. As has been said, "If Jesus is not Lord of all, then Jesus is not Lord at all."

"How can I, Lord, withhold life's brightest hour
From Thee, or gathered gold, or any power?
Why should I keep one precious thing from Thee
When Thou hast given Thine own dear self to me?"

Have you ever visited a "show house"? These are generally seen on new building sites. The invitation is to go and view the house and discover the type of house being built. As you pass from room to room you are faced with a sense of perfection and completion—all the latest devices for easy living; the decor is beautiful. Maybe you are moved to covetousness almost, but as you come away you realise something is missing—the house is not in-

SING”

HAWES

-HAYE

(Hebrews 3:6)

habited! This reminds us of the rich young man whom Jesus looked upon and loved. His life was an exemplary one. He kept the law and the sabbath, he tithed, he was good; but Jesus said “One thing is lacking.” That one thing was divine ownership! How often we excuse ourselves, our friends, our relations, by admitting that they are good, but fail to declare that unless they are Christ’s they are as surely lost as the most wicked among us.

Years ago, more so than today, there used to be such places as “common lodging houses,” places where the individual could stay for short periods and then pass on to other parts. It seems that the house of our heart is often like that. We give God pre-eminence at certain periods of our lives; at other times we rely on ourselves, especially if His demands become too exacting and encroach upon our personal living. We push Him into a corner and finally over the door-step, and we who once said “Come into my heart, Lord Jesus” find that we are desolate indeed, and that our house is falling about our heads, because He is not in control.

In the days of the stage-coach there were “half-way houses,” places where the horses were changed and the drivers and passengers received refreshment. These houses were not the permanent abodes of the people, but the makeshift homes of the people. How many lives have become half-way houses. They have not been opened to God until middle age. “Years have been spent in vanity and pride,” sin and frivolity. How much better to give Him a welcome in early life. Far better that He should take over occupation in childhood than give Him wasted years at middle life. That is no excuse to refuse Him entry then, for we have the promise that “He will restore the years that the locusts have eaten” and that “our latter end shall be better than our first.” There was a man who made himself a “half-way house,” at one time possessed of demon power, then swept and cleaned out by the Master. Later he allowed the opposing powers to return, and it is said of Him that his last state was worse than his first! Surely a tremendous warning!

As individual believers we should be “houses of prayer.” This makes us spiritually independent of outside influences and forces. We have a sanctuary within. As the old chorus says, “My heart is a little

hallelujah heaven.” We do not have to seek to find Him; “He is closer than hands and feet, nearer than breathing.” When we are unable to go to the Lord’s house we have resources within upon which we can draw, and the Lord Himself to minister to us; whether free or in captivity, at home or abroad, we have the blessing of His abiding presence. As a result of this we can also have

“A heart resigned, submissive, meek,
My great Redeemer’s throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.”

In the emptiest and most dreary place we can have a *full house*. We have seen the notice outside crowded buildings. “House full.” The presence of God fills our being with joy and delight. “Christ as a son over His own house, whose house are we”? In closing I make this a question: Whose house are we? We cannot be channels of blessing if our lives are not cleansed from all sin; we will be barriers and a hindrance to those we are trying to win.

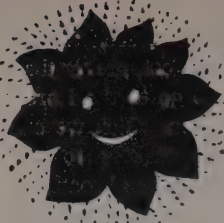
AMERICAN PENTECOSTAL CHOIR TO VISIT BRITAIN

We are pleased to announce the visit to this country of the concert band and men’s chorale from the Evangel College, Springfield, Missouri, U.S.A. Evangel College is a liberal arts college of the Assemblies of God. It is expected that the party will consist of about forty-five students with members of the faculty. The president of the college is Rev. J. Robert Ashcroft.

The choir is due to arrive on June 4th and Douglas B. Gray, our own Director of Music, has been asked to organise its tour covering its stay in this country. It will be visiting Elim churches as well as centres of the Assemblies of God in Scotland, England, and finally in London, before proceeding to the Continent and through to the World Conference in Helsinki, via Scandinavia.

London will welcome this versatile team of musical evangelists with a great festival of praise to be held in the Metropolitan Tabernacle, Elephant and Castle, on Friday, June 12th, at 7.30 p.m. There will also be present at this service the London Crusader Choir and a massed chorus of students from Kenley Bible College, the International Bible Training Institute (Burgess Hill) and the Elim Bible College. In order to secure reservations of seats, tickets will be issued at 2/6 each. Fuller details from the music department at Headquarters, Clapham, London, S.W.4.

ELIM BIBLE COLLEGE, LONDON
OPEN DAY, SATURDAY, JUNE 6th, 1964
Details later



SUNSHINE CORNER

HELLO SUNBEAMS.

The sound of a military band made me quicken my pace, and there they were, the Guards, resplendent in their uniforms, marching through the streets of London. The traffic was halted at the crossing, but no one seemed to mind. The sight was worth the delay. The procession was headed by mounted policemen, then followed the band in all its glory.

The long walk to the coach station didn't seem to take half as long as it usually did. My luggage didn't seem to be as heavy either. The most remarkable thing was that everyone was walking at the same pace and they were all in step. Usually there were those in a hurry and those who had all day and who just strolled along the pavement and blocked the way for others. Today it was quite different. Apart from those who waited at the crossing, everyone walked at a brisk pace in time with the music.

The guardsmen were very smart, but I just tried to imagine what it would be like if they all decided to go their own way instead of keeping in step. If all the instruments decided they didn't like the tune and made up their own, how awful it would sound. Of course, this could never happen because the men are so well trained, and it takes a long while to reach that degree of smartness. They set such a good example that everyone just had to try to copy them, and what a difference it made.

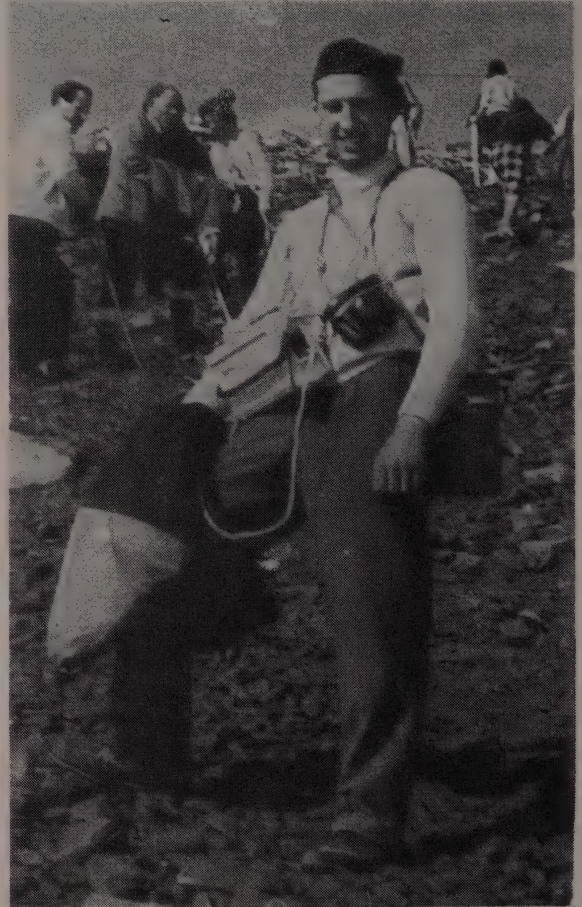
Do you know, sunbeams, it is just as important for Christians to be "in step" as it is for the guardsmen. There are those who are like the verse in Isaiah 53:6, turning every one to his own way. If we would really follow the Lord Jesus we should keep in step with Him. That means listening to His voice and going His way. If we choose to go our own way we shall lead others astray too, especially if they are looking to us for an example.

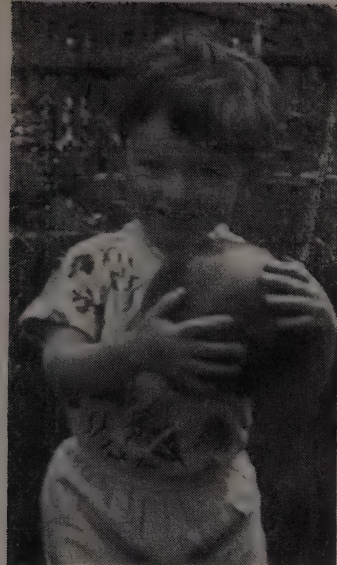
In John 14 Jesus said to His disciples in verse 15: "If ye love Me, keep My commandments." If we would keep in step with Jesus this is the first thing that we should do. If we are in step with Jesus others will want to follow our example and be in step too. See if you can find a chorus about keeping in step.

'Bye now, sunbeams. The Lord bless you all and keep you in step with Him.

Lots of love, AUNTY DOROTHY.

Evangelist Gordon Hills, Elim missionary in Eire, at the foot of Croagh Patrick—Ireland's "holy mountain"—equipped with cine camera and tape recorder for interviews with pilgrims. He prepares to participate in the climb which is undertaken by 70,000 pilgrims in the hope of obtaining indulgence. Below: part of the crowd of pilgrims waiting to participate in mass and confession.





A MOTHER'S FAITH REWARDED

BY
MRS. JOYCE HUNSTON

*On the left :
Paul Hunston in
the garden.*

A YEAR last October Paul was taken to hospital. He would not eat or sleep and had no energy. For two weeks the hospital took tests, at the end of which we were told that Paul had got coeliac disease and would need to go on a gluten-free diet and have a course of injections for acute anæmia.

It was explained that if Paul took anything into his stomach that contained flour all the good in

other foods he had eaten would be destroyed, which if continued would lead to malnutrition.

The Sunday after Paul left hospital a divine healing service was held at our Elim Church, Sheffield, and I took Paul to this service and asked for hands to be laid on him and for prayer that God would heal. I believed God had healed Paul from that moment on, but failed to realise that I must, as Paul's mother, take the next step of faith and take him off the diet. Not until last July did it come to me that unless I took this step of faith people would not know that God had brought about a miracle, even though I was testifying that Paul was healed and he himself was telling everyone "Jesus has made me better." I took hold of God's promises and last week, after taking more tests, the hospital said there is nothing now wrong with Paul; even his blood is now perfect.

Since last July the doctor has reasoned and argued that he could not get better just like that, and though I explained that it was the work of God he could not grasp this. But the tests the doctor eventually took proved that God is the same yesterday, today and for ever. The doctor himself, although he did not understand, said "Paul is better." My prayer now is that through this miracle of grace the doctor and many, many more may come to know the Saviour and Christians be healed and blessed. I do give glory and thanks to God for all His goodness.



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YOUTH PAGE

Conducted by the National
Youth Director

YOUTH EVANGELISM

By JOHN M. CUTHBERT

(ELIM CHURCH, BANGOR)

DO YOU remember the London blitz, or clothing coupons? If so, it is safe to say that you are a poor, down-to-earth "square." We are termed thus by the "get-with-it" teenagers of today. These patrons of "pop" singers and ardent followers of all that is new present us with a field of evangelism that is both challenging and specialised. One great problem we face is communication. How can we get "through" to them? In these days of Beatlemania, how can we penetrate this dream world of unreality and present the Gospel of Christ in an effective way? The teenagers' world is fast, furious and contemporary. Most of their "crazes" fizzle out in a matter of months, and last year's trends are now regarded as "archaic." Bearing all this in mind, can a 2,000-year-old Gospel become wonderfully real and vital to a teenage heart in 1964? The answer, thank God, is yes!

Our message is unchangeable, but, with youth in mind, it needs to be wrapped differently. This sort of "fish" demands prayerful patience and understanding if it is to be successfully "landed."

When contacting young people in the locality, avoidance of all high-sounding theological terminology is important. The average youth just does not speak the language! So let us be clear—and be understood.

Television, dance halls, cinemas and a host of other forms of entertainment are available to Mr. and Miss Modern. And one can imagine the first reaction when an obvious citizen of Squaresville intercepts a young "twister" on his way to a dance and asks "Would you like to come to our youth meeting?" Of course, to say the least, the new contact is not very keen to throw overboard his plans for the evening and be escorted to church on his weekly "live-it-up" night. Enthusiasm at this crucial stage will make all the difference. "We have a great time" sounds better to him than "We sing hymns and read the Bible." And "I am sure that you will enjoy it" will impress him more than "You really should come to church." By prayerful, gentle persuasion, Mr. Modern g-r-a-d-u-a-l-l-y relents and decides to "give it a try." How important it is for this

stranger to be met with kindness and friendship as he hesitantly steps into the church. A firm handshake and a friendly smile can work wonders. Remember, he may have that "dentist's surgery" feeling; he does not quite know what to expect next!

Youth meetings, I believe, should not be just miniature versions of the regular church services. The content should be bright, imaginative, lively and up-to-date, presenting a Saviour who can cleanse from sin, fully satisfy and empower for service the modern youth of today.

The young stranger has enjoyed his first youth meeting, and has promised to come to the next gospel service. Please be patient with him. You know, his greatest need is to get right with God, not to be rid of his Beatle hair style. And his girl friend needs the Lord Jesus more than she does a hat. May God help us to reach the younger generation, who are ever searching and never finding, with the Gospel of Christ.

MY TESTIMONY

I was weary and sad, from the Father I'd strayed,
At last, in despair, to the Saviour I prayed;
He heard my faint cry and He lifted my load,
He then set my feet on the heavenward road.

And now when I think how that Jesus loved me,
With a love so unmeasured and wondrously free,
My heart is o'erwhelmed and tears fill my eye
When I realise my sins made Him suffer and die.

And now my desire is to serve Him always,
"Unto Him" I must live every hour of each day,
"Through and through" for the Master in all that
I do,
Thus my life may bring others to know Jesus too.

TEENAGER SYLVIA LADLOW.

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THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Smith
(Minister of the Elim Church, Burton-on-Trent)

Monday, March 23rd. John 18:1-14.

"Of-times" (v. 2).

The drama of Easter week continues, and it was from the multitude to the solitude of the garden that Christ often resorted. It must have been a regular practice in the life of the Lord Jesus Christ—and the traitor knew His place of spiritual retreat. "With His disciples" (v. 2)—fellowship in prayer. Notice the power and the majesty of His inherent glory (v. 6). The "I am" is affirmation, not authority (v. 5). Christ's concern for His disciples is so much in keeping with His character. Peter's futile passion merited Christ's rebuke, and though John does not mention the fact other gospels record that the man's ear was restored, healed. What compassion is this!

Today's topic: Busy lives need a place of retreat for spiritual renewal.

Prayer theme: The teaching profession has many Christians in its ranks who need prayer.

Tuesday, March 24th. John 18:15-27.

Throughout his record of the Easter incidents John remains anonymous, but obviously it is the writer himself, typical of his reticent character. The taunts of a maid proved to be Peter's downfall. Take care that you do not "follow afar off," or warm yourself at the world's fire. Three years' constant companionship counted for nothing in a moment of cowardice. Peter's pride and self-confidence needed this experience, however humiliating. John must have had influence (vv. 15, 16). Contrast Christ's open witness with their secrecy (v. 20). Christ's followers and His faith were the subject of inquiry. The fellow had an old score to settle with Peter, for he remembered Malchus and the garden incident (v. 26). Other gospels record Peter's reaction on hearing the predicted warning.

Today's topic: There is a bit of Peter's spirit in everyone (see 1 Corinthians 10:12, 13).

Prayer theme: Many Christians face persecution in their family circles. Pray for them.

Wednesday, March 25th. John 18:28-40.

"What is truth?" (v. 38).

Notice their hypocrisy in religious observance (v. 28). Theirs was the defilement of sin, not ceremony. Guilt was presumed, with no particular charge brought in verse 30. Death alone was sufficient to satisfy their lust for His blood. They had judged and condemned Him; it was the sentence of death for which they craved. Christ knew the path He would tread (v. 32). A local religious squabble would soon become Pilate's fatal dilemma. Notice the majesty and bearing of the King of kings (v. 36). There was a crown, but the cross must be faced (v. 37). Pilate's immortal words in verse 38 found their answer in the person of the Lord Jesus Christ—the living embodiment of truth.

Today's topic: "King of my life, I crown Thee now."

Prayer theme: Many will celebrate Easter ignorant of its true message. Really make them a matter of prayer.

Thursday, March 26th. John 19:1-16.

"Behold the man! . . . your King!" (vv. 5, 14).

Only the Son of God could go through the mockery and sarcasm of it all. Pilate's repeated pronouncement of Christ's

innocence only serves to increase the depth of his cowardice. Pilate's words in verse 5 should be the mission of every preacher. The majestic bearing of the Son of God contrasts with the cowardice and corruption around. The real charge of blasphemy is given in verse 7, for they understood fully His claims to divinity. Had Pilate a lurking fear that it might be true (see v. 8)? Christ conceded degrees of guilt concerning Calvary (v. 11). Pilate's relationship with the emperor was the final straw, for his loyalty must never be suspect. The expression of subservience to Caesar in verse 15 shows the extent to which they were prepared to go in order to achieve their ends.

Today's topic: "I find no fault in Him"—the verdict of history.

Prayer theme: Many conventions will need your prayers at this time.

Good Friday, March 27th. John 19:17-30.

"It is finished" (v. 30).

Blessed day—the cross is the focal point of the whole plan of God's redeeming grace in Jesus Christ. The gibbet is gilded with eternal glory, no longer the emblem of shame. "In the midst" (v. 18)—so often the Master's place. The religious, cultural and political worlds are represented by His inscription. Pilate found resolve and courage too late to be effective (v. 22). Loot and booty—just like soldiers of every age, callously oblivious to the drama which surrounds the cross. The prophetic precision of Scripture is a mark of inspiration and fully seen in verse 24. Most disciples had fled, and it is the women who receive most prominence around the cross. Christ's composure and care for His mother—a lovely touch of His compassion. "It is finished," "I am finished"! The date is immaterial, but the event is eternally remembered.

Today's topic and prayer theme:

"Oh make me understand it,

Help me to take it in,

What it meant to Thee, the Holy One,

To bear away my sin."

Saturday, March 28th. John 19:31-42.

"Secretly" (v. 38).

Their emphasis on religious observance is so hypocritical, and more heinous their crime. How strange that the soldiers did not take the bodies in order (v. 32). The death of Christ is established in verse 33, and confirmed in the next verse by the action of the soldier. John, as an eye-witness of the sacred scene, is anxious to convince and impart living faith (v. 35), and to link the Christ of the cross with the Old Testament predictions. Just like Pilate, Joseph and Nicodemus found courage too late to be of any real help, and the circumstances of life will eventually force any secret disciple to make his stand for Christ or reject His claims. They ought to have been anxious about the Saviour's life, then the need to beg for His body would have been avoided. Isaiah's prophecy refers to the rich man's tomb (see Isaiah 53:9 for prophetic precision!).

Prayer theme: Remember Easter Monday in the Royal Albert Hall, and open-air witness in Trafalgar Square.

Easter Sunday, March 29th. John 20:1-18.

"Mary" (v. 16).

What a wonderful day on which to bid your leave—Jesus is alive! The gloom of the cross is dispersed by the glory of the resurrection morning. Hallelujah! The detail in John's account is typical of his character. The four eye-witnesses are complementary, not contradictory. Peter and John were so devoted, yet so different. Notice John's reverence, and Peter's restlessness, after their race to the resurrection scene. Notice the detail of verse 7. The truth is dawning in John's mind in verse 8, for "they knew not," although Christ had told them of His resurrection before He went to the cross. Mary's loving devotion is an outstanding feature of the resurrection story. God, in the garb of a gardener; she blinded by tears, but not deaf to His voice.

Today's topic: Christ in the heart is the assurance of a living Saviour.

Prayer theme: Revel in the glory of His resurrection,

COMING EVENTS

BARRY. April 4-9. Elim Church, Upper Dyke Street. Sat. at 7. Anniversary tea. Singing by Swansea Male Voice Choir. Sun. 11 and 6.30. Mon. 7.15. Speakers: P. S. Brewster and J. J. Morgan. Tues.—Thurs. Speaker: Idris Davies. Convener: G. J. Jones.

BIRMINGHAM, Sparkbrook. Mar. 22-29. Elim Church, Golden Hillock Road. Meetings for the deepening of spiritual life. Suns. 11 and 6.30. Tues., Wed., and Thurs. at 7.30. Speaker: Arthur Longley.

BIRMINGHAM, Sparkbrook. April 4, 5. Elim Church, Golden Hillock Road. Annual Spring Convention. Sat. at 7. Presbytery Rally. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Speaker: J. T. Bradley.

BOURNEMOUTH, Springbourne. Mar. 17-22. Elim Church, Curzon Road. Mrs. Sunny Blundell-Connell campaign. Tues. and Thurs. children at 6, adults at 7.30. Sun. 11 and 6.30.

BURTON-ON-TRENT. Mar. 28, 29. Elim Church, Moor Street. Sat. 7.30. Sun. 11 and 6.30. Speaker: Alan Smithers.

PLYMOUTH. Mar. 14-22. In the Guildhall first three days, then in the Elim Church, Notte Street. Revival and divine healing campaign by John Woodhead. Week-nights 7.30. Suns. 6.30 and 8.

SALISBURY. Mar. 22. Elim Church, Milford Street. Baptismal service and dedication of new baptistry. Special speaker: H. W. Greenway (Secretary-General). Sun. 11 and 6.30.

SOUTHEND-ON-SEA. April 4, 5. Elim Pentecostal Church, Seaview Road. European Evangelistic Society's annual meetings. Speaker: A. A. Dictyopolous, of Greece.

WOOLWICH. Mar. 21-23. Elim Church. East London Revival Rally. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30. Speaker: Eddie Smith.

ITINERARIES

The President, W. J. Hilliard, will visit the following: Mar. 20, Camberwell; 21, Coulsdon; 22, Caterham; 23, Englefield Green; 24, Thornton Heath; 25, Kingston-on-Thames; 26, Wimbledon; 27, Clapham; 28, Aldershot; 29, Clapham; 30, Royal Albert Hall; April 1, Guildford; 2, Croydon; 3, Brixton.

John McInnes, on furlough from British Guiana, will visit the following churches: Mar. 21, Salford; 22, Blackpool; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Warrington; 26, St. Helens; 27, Macclesfield; 28, Ellesmere Port; 29, Southport a.m., Liverpool p.m.; 30, Preston.

D. L. Norton, on furlough from South Africa, will visit the following churches: Mar. 21, Hove, 3 and 7 p.m.; 22, Hastings.

S. A. Renshaw, on furlough from Tanganyika, will visit the following churches: Mar. 28, 29, Croydon; 30, Royal Albert Hall; 31, Caterham; April 1, Brixton; 3, Camberwell; 5, Kingston, 11 and 6.30; 6, Englefield Green; 7, Thornton Heath; 8, Coulsdon; 9, Aldershot; 12, Clapham, 11 and 6.30.

Joseph Smith will visit the following churches: Mar. 21-26, Barnsley; 27-30, Falmouth.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

Mar. 22, Maidstone; 27, Wandsworth prison; 28, 29, Leyhill prison and Bristol City Temple; 30, Royal Albert Hall.

"ELIM'S YEAR OF PRAYER"

Churches participating from March 23rd midnight to March 30th midnight:

Edinburgh, Culleybackey, Gilford, Alexandra Park Avenue (Belfast), Dublin, Wembury (Plymouth), Petersfield, St. Helier, Beersbridge Road (Belfast), Crewe, Larne, Guildford, Banbridge, Canvey Island, Camborne, Braintree, Brixton, Aberdeen, Greenock, Stoneyburn (West Lothian), Paisley, Dundee, Motherwell, Glasgow, Leigh-on-Sea, Chelmsford, Colchester, Westcliff-on-Sea.

EASTER CONVENTIONS

Good Friday, Saturday, Easter Sunday and Monday and weeknights as shown.

BELFAST. Mar. 29—Apr. 1. Ulster Temple, Ravenhill Road. Sun. 11.30 and 7. Mon. at 3 (baptismal service) and 6.30. Tues. and Wed. at 8. Speakers: A. D. Hathaway, B.A., and W. Mullan. Refreshments provided on Monday.

BIRMINGHAM. Mar. 27-31. Elim Church, Graham Street (off Newhall Street). Fri. 11 and 7.30. Sat. at 7. Sun. 11 and 6.30. Monday 3 and 6.30 (cups of tea provided). Tues. at 7.30. Speakers: J. C. Kennedy and Donald Evans. Special singing by Coventry Trio, Graham Street Choir, and Male Voice Quartet. Special soloists.

BLACKPOOL. Mar. 28-30. Jubilee Temple Elim Church. Sat. 7.30. Sun. 10.45 and 6.30. Mon. 7.30. Guest speaker: James Gibson, Kilsyth. Convener: Douglas O. Ward.

BOURNEMOUTH, Winton. Mar. 27-29. Elim Church, Hawthorn Road. Fri. at 11 communion. Sat. at 7 showing of Easter film. Sun. 11 and 6.30. Supporting musical items. Special speaker: J. Hywel Davies. Convener: S. Penney.

CARLISLE. Mar. 27—Apr. 2. Elim Church, West Walls. Speakers include John Woodhead (former minister) and F. A. Hodge. Fri. at 7.30. Sat. at 7.30. Sun. 11 and 6.30. Mon. 3 and 6.30 (tea between the meetings). Tues., Wed. and Thurs. special services by John Woodhead.

CHELMSFORD. Mar. 27-29. Elim Church, Mildmay Road. Speakers: J. Osman (Elim) and G. Oldershaw (A.O.G.). Fri. 11, 3 and 6.30. Sat. at 7. Sun. 11 and 6.30. Soloist: Mrs. Osman, Choir singing. Full tea on Friday afternoon.

CLAPHAM. Mar. 27-31. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Speakers: The President (W. J. Hilliard), Kenneth J. Hathaway and W. J. Maybin. Fri. 11 and 6.30. Sat. at 7. Sun. 11, 3 and 6.30. Tues. at 7.30, Royal Albert Hall speaker C. M. Ward and Mr. Hanson (soloist).

EALING. Mar. 27-29. Elim Church, Northfields Avenue, W.5. Speaker: L. E. Lambert. Fri. 11 and 6.30. Sat. at 7 (supported by friends from Holland Park). Sun. 11 and 6.30.

GOSPORT. Mar. 27—April 1. Elim Church, Prince Alfred Street, Stoke Road. Speakers: L. D. V. Tiller, Robert Smith and A. C. Jupp. Convener: Miss F. M. Munday. Tea provided on Monday.

MACCLESFIELD. Mar. 27, 28. Elim Church, Mill Lane. Fri. 11 and 7. J. H. MacInnes (British Guiana). Sat. at 7. Alice Ann Parham (U.S.A.) and Eddie Lewis. Convener: P. J. Brewer.

PORTSMOUTH. Mar. 25-29. Elim Church, Arundel Street. Weeknights at 7.30. Fri. 11 and 7.30. Sun. 11 and 6.30. Speakers: J. J. Way and J. B. Hounscome. Convener: A. A. Biddle.

ROMFORD. Mar. 27-29. Elim Church, Wheatsheaf Road (off Brentwood Road). Fri. at 7.30. Sat. at 7.30. Sun. 11 and 6.30. Speaker: Allan Caple. Convener: W. R. Thornton.

(Continued on page 181)

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WITH CHRIST

PEARMAN. On February 26th, Blanche Pearman, aged 69. Member of Elim Church, Gosport, for over twenty-three years. Funeral conducted by Miss F. Munday.

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THE ELIM EVANGEL

Vol. XLV No. 13

MARCH 28th, 1964

6d



Aerial view of Skegness, venue of the 1964 Elim Conference.

EASTER NUMBER

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COVER PICTURE

*Skegness sea front from the
air. Photograph taken in
1963.*

By courtesy of the Skegness U.D.C.

BIBLE VERSE



For with God nothing shall
be impossible. LUKE 1:37

Nevertheless afterward—

NO TRUE CHILD of God who has learned to lean upon the everlasting arms, and who has come to know the blessedness of sincere trust in Him, can ever hope to escape the tempestuous trials that sweep across the path and to go "sailing under sunny skies and over smooth seas" to the heavenly harbour, or to walk a "rose-strewn pathway through a sunlit garden."

The path that leads to God and to the Celestial City is often strewn with thorns, and it is always true that "all who will live godly in Christ Jesus shall suffer persecution." So we may all expect to meet the turbulence of contrary winds impeding our progress. We may find that the emissaries of Satan make us their targets and seek to destroy us; and if not us, to destroy our faith and trust in God. The greatest consolation we can find in the midst of the storms that beset us is the consciousness that the end is not in the storm but in the calm that follows it. The night of our sorrow may be very dark, but there is always the dawning of the morning.

On that black Friday, when the awfulness of the loss of their Master swept like a tempest over the hearts of the disciples, everything seemed lost, even the thought that if it came to the worst He, their Master, could *do something to save the situation*. But now, the Cross and its precious load uplifted to the gaze of the pitiless passers-by, seemed the end of it all. But afterwards, when the truth of His resurrection had at last gripped them, it was all so different. "Then were the disciples glad when they saw the Lord." Thank God! In His divine planning there is always the "afterward."

There was a period of bondage and oppression in the history of Italy when Garibaldi stood forth with the promise of deliverance to his beloved people. Prisoners, as they were beaten along the streets on their way to loathsome dungeons, were cheered by friends who whispered to them: "Courage! Garibaldi is coming!"

With chalk in hand the enslaved inhabitants would steal forth at night and write on walls and pavements: "Garibaldi is coming!" When he approached a city the populace would shout rapturously: "Garibaldi is coming!" Finally Garibaldi came, and with him came deliverance.

A greater than Garibaldi is coming to bring deliverance to God's people. Soon we shall hear the rapturous shout: "Behold, the Bridegroom cometh!" Let us look for and love His appearing. The toils of the way and the length of the waiting will seem nothing when that glad day arrives. Just as surely as He came 2,000 years ago He will come again! This time He will come *with 10,000 angels in attendance*.

God's "afterwards" are worth waiting for!

W. G. HATHAWAY.

THE WORD OF THE CROSS

By ARTHUR V. GORTON

MINISTER OF ELIM CHURCH, SPRINGBOURNE, BOURNEMOUTH

I HAVE a New Testament with large print. It was given to me at some time and inside the cover are the words "William Buzzell, his book." Turning over the pages I found that a few passages had been ringed with red ink, all to do with the Cross, among them 1 Corinthians 1:17-19, 23; 1 Corinthians 2:2; and Galatians 6:14.

Let us turn to 1 Corinthians 1:1-18: "The preaching [literally the WORD] of the Cross . . . is the power of God." Twenty years ago we went to Coventry to see the extent of the destruction and compare it with the destruction we had suffered in Plymouth. In the ruins of the cathedral two burnt pieces of wood found in the shape of a cross stood above the altar. How we rejoiced in the words

"In the cross of Christ I glory;
Towering o'er the wrecks of time."

The centre of Christianity is not ritual, christening, confirmation, candles or even attending communion; it is A CROSS. You may have heard that when the Colosseum of Rome began to fall into decay the people began taking the stones to build their own houses. Antiquarians taxed their ingenuity to stop the vandalism, all in vain. Finally, Pope Benedict XIV had a huge cross made and planted in the centre. He declared the building hallowed. It thus became sacrilege to remove anything. The soul of mankind was falling in ruins and many means were tried to save and preserve. They were all in vain. There is but one remedy: THE CROSS PLANTED IN THE HEART.

You will notice **the mystery of the cross**. It is not "wisdom of words" or "the world by wisdom" by which it can be understood. I do not mean mysterious as a cross, two pieces of wood nailed at right angles to each other. It is the WORD (Greek *Logos*) or DOCTRINE OF THE CROSS that is the power of God to save.

There are many man-made mysteries. Tradition records the finding of the cross by Helena, the mother of Constantine. Digging around the site of the crucifixion, three crosses were found. One, it was declared, wrought miracles when touched by the sick and so it was claimed to be the cross of Christ. Another tradition says that the cross was made of cedar, cut down in the days of Solomon, buried at the spot and afterwards built into the pool of Bethesda. Just at the time of Christ's death it floated

and was used to make the cross. Again, we read that the cross was made of aspen and since then the leaves have never ceased to shake.

We turn from these fables to the mystery as spoken by the Saviour: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life" (John 3:14,15); and "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32, cf. 8:28). **HE DIED ON THE CROSS**. "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). In the Old Testament it was a lamb for a person; then a lamb for a house; after that a lamb for one nation; now it is a Lamb for the world.

Let us consider **the majesty of the cross** in its meaning. It is foolishness to many because they cannot reason it out. Thank God it is not a speculation but a REVELATION. Some deal with the cross so delicately that they cease to be definite and in effect become deceitful. Some have tried to popularise it by watering the truth down and others say that it is of little consequence and must be aided by rhetoric.

The cross manifests the justice of God. "For He hath *made Him to be sin for us*, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21). "Christ died for our sins" and we hear that cry from the cross; "My God, why hast Thou forsaken Me."

The cross magnifies the love of God. "For God SO loved the world" (John 3:16). "God commendeth His love toward us" (Romans 5:8). It is the noontide of everlasting love, the meridian splendour of eternal mercy.

The cross demonstrates the completeness of salvation. It is an empty cross, not a crucifix. The Saviour cries triumphantly, "It is finished [accomplished]" (John 19:30).

The cross determines that all can be saved. "I will draw *all men unto Me*" (John 12:32). "He died for *all*" (2 Corinthians 5:15).

We will conclude with **the mastery and might of the cross**. "To us who are saved it is the power of God" (1 Corinthians 1:18). "To them which are called, the power and the wisdom of God" (v. 24). The first man to feel the power of the cross was the dying thief. He was an impenitent criminal when

first crucified. "They reviled Him" (Mark 15:32) and then, even through the torments of that terrible agony, he saw Jesus as Lord. Did he hear the "Forgive them, Father" or the words of concern for His mother? He knew that Jesus was not there for any crime of His own. One divine has said that the cross was the only lever that turned the world upside down hitherto and made men forsake their sins. It melts the coldest heart, it breaks the stoniest heart, it penetrates the darkest soul.

A godly artist named Stenburg, converted through the Reformers in Germany, painted a picture of the crucifixion. It hung in a gallery in Dusseldorf until unfortunately destroyed by fire. A young and wealthy nobleman drove his splendid carriage into Dusseldorf and, while his horses were fed and rested, wandered into the gallery and stood arrested by the picture. He could not tear himself away; hours

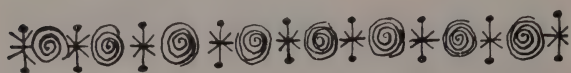
passed until the curator came and touched him on the arm and told the weeping man it was time to close. He could not continue his journey, but returned to his home a changed man, the words at the foot of the picture burning in his heart:

"All this I did for thee,
What hast thou done for me?"

The young nobleman was Count Zinzendorf and he brought his life, his fortune, everything, to the Christ of the Cross and became the founder of the Moravian Mission.

There is nothing more glorious than that rough-hewn cross on a hill. Let me finish with the words of Studdert Kennedy:

He took His life,
And threw it for a world, redeemed,
And ere the westering sun went down . . .
He knew that He had won.



Women's column

By GLADYS GORTON

JESUS UNDERSTOOD

DULCIE WAS a little perturbed as she stood in the study of the vice-president of the — Bible College, because a few of the students stood in awe of her; they thought she was hard and aloof and too much of a disciplinarian. The text above the mantelpiece arrested her: "Jesus understood." Never had she seen such a beautifully hand-painted scroll. A text so pregnant with meaning surely betrayed a deep spiritual experience, she thought.

The interview was brief and soon forgotten, until one day Dulcie learned with consternation that on that day's prayer list she and the vice-president were named together for an hour of prayer. How she hoped that something would transpire to change the situation, but it didn't, and at the appointed time they met to pray. She will never forget that precious hour; the praying of a godly woman and the rich fellowship which followed. Knowing her better, Dulcie realised why she had such a text over the mantelpiece in her study.

These two words are taken from the incident regarding the woman who came into the house of Simon the leper at Bethany, "having an alabaster box of very precious ointment, and poured it on His

head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste? . . . *When Jesus understood it, He said . . . she did it for My burial*" (Matthew 26:6-13). The Cross loomed before Him—the man of sorrows, the man of Calvary. In every phase of human emotion and experience the Saviour understands because He Himself became "one of us." He was tempted, He was weary, He hungered and thirsted, He endured, He suffered, He died, He rose again, and now He lives in the power of an endless life (Hebrews 7:24).

An old medieval hymn says "God ruled from a tree." God is love. Such love woos to the Cross, speaks from the Cross, and sustains at the Cross.

The famous artist Turner longed to paint a storm, and to accomplish it he was strapped to the mast of a ship during a terrific storm. He said he had to endure it to understand it; thus he was inspired to paint his illustrious picture "The Storm," which was hung in an academy. He watched the many viewers and was disappointed that nobody appeared to understand. An old woman approached and gazed at it in wonder and was heard to exclaim: "I understand. I've been in it." And we have a Saviour, precious, wonderful, who fully understands the storms of life. Edward Shillito's poem "Jesus of the Scars" poignantly expresses this:

"If when the doors are shut Thou drawest near,
Only reveal those hands, that side of Thine!
We know indeed what wounds are; have no fear;
Show us Thy scars; we know the countersign.
The other gods were strong, but Thou wast weak;
They rode, and Thou didst stumble to Thy throne.
But to our wounds only God's wounds can speak,
And not a God has wounds save Thou alone."

THE LIFE BEYOND

By ARTHUR HEDLEY

For the believer, death means an immediate translation to a life that is "far better."

MAN'S survival after death has been universally accepted from the beginning of human history.

To the ancient Egyptians life was a long preparation for death and hereafter. Their art and architecture were alike dedicated to it. Sir Leonard Woolley, renowned archæologist, in an article on "Digging up History," takes us back to the days of Abraham (3000 B.C.) and shows how strong was the belief in a life hereafter in those early days.

The spade revealed that when one of the kings of Ur was buried a great square pit was dug, with a sloping path that led down to it. In one corner of the pit was the vault of the dead ruler. With him were buried all his personal treasures—spears of gold, vases of gold and silver and bronze, an inlaid gaming board to amuse him during his leisure in the life beyond. The entrance to the vault was then walled up. Then down the slope came some sixty to seventy men and women—court officials, musicians, singing women—dressed in robes of state.

After some music, each of them dipped a little cup into a bowl. They drank the contents and lay down drugged. Then the pit was filled in with earth until all were buried. To those buried it was a privilege to continue in the service of their king in another world.

To us this seems to have been a dreadful and futile practice, but it shows how firmly people believed in a future life thousands of years ago.

The Greeks believed that after death the soul lived on as a thin and airy replica of the body. When death visited his family the average Greek drew little or no consolation from his vague and scanty knowledge of life beyond the grave. Inscriptions on the tombs of loved ones bore no word of hope, no mention of a blessed reunion.

The attitude of the bereaved was one of hopeless acquiescence. They yielded their loved one to an inexorable fate, with which it was vain to plead and useless to struggle. No promise of "sunrise tomorrow" cheered that hour of heavy affliction; those whom they buried fell into the dark abyss of nothingness. They accepted bereavement, suffering, loss, in a stoical spirit without comment, blame or hope of redress.

On the tombstone of a boy aged twelve his father had this inscription written: "Philip his father laid here his twelve-year-old child, his high hope—

Nicotel." Death meant the closing of life's day and the passing into eternal night. The Greek did not question immortality, but he drew no consolation from it.

Among the ancient Hebrews the view prevailed that at death a man's shade or ghost went to "Sheol," situated beneath the earth, a land of forgetfulness, shadows, darkness and despair (compare Job 10: 21, 22; Psalm 88: 10-12). It was a land of no return, a place not to be desired. "There the dead know not anything, neither have they any more reward; for the memory of them is forgotten" (Ecclesiastes 9: 5). What survived death was a shadowy resemblance to the once living man; it was bereft of everything personal which characterized him on earth.

But among the pious and enlightened Hebrews there was a growing conviction that the fellowship enjoyed with God in this life could not end with death. Job believed that though his body be destroyed yet in his flesh he would see God, his Redeemer, who would vindicate him to the confusion and shame of his false friends (Job 19: 25-27). The psalmist was convinced that ultimately he would be with God, in whose presence he would experience "fulness of joy" and "pleasures for evermore" (Psalm 16: 11). In the life beyond he would "be satisfied" when he beheld God's face "in righteousness" and reflected his "likeness."

The Hebrew prophets believed in a resurrection. The righteous dead would be raised by the power of God to share fellowship with Him and to participate in His kingdom (Isaiah 26: 19). In Daniel 12: 2, 3 we have a development of this belief which includes the wicked who will be raised to receive the just punishment for their sins. Thus the way was being prepared for the incarnation of the Son of God who "came into the world to save sinners" (1 Timothy 1: 15), to give us the sure hope of resurrection and of a life of eternal fellowship with Him in the realms above.

The New Testament is the complement and fulfilment of the Old Testament through its revelation of the life, death, resurrection, ascension and return of our Lord and Saviour Jesus Christ.

What of today? What is the view of our western world in respect to immortality?

It would be true to say that most people still be-

lieve in some form of life beyond death. A Christian burial is given to the vast majority who pass from time into eternity. At the graveside or the crematorium we bid farewell to the departed "in the sure and certain hope of the resurrection to eternal life, through Jesus Christ our Lord," irrespective of a man's past conduct or belief. We leave their eternal destiny in God's hands, who is just in all His ways. A retired commander of the British Navy, who was an outspoken evangelical and often warned his hearers of the terrible destiny of those who rejected the Gospel, said to me one day: "Hedley! We shall meet a lot of people in heaven we never expected to see there." That is true,

*"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."*

But it must be sadly confessed that millions, while

feebly believing in another life to come, give little thought to it, and it has no influence upon their conduct and character. They live as though it were a matter unrelated to the present. They are so immersed in this world, so attached to their earthly possessions, that they have no time, thought or desire for eternal things.

Many have the vague hope that on the other side they will continue as they lived here but will be far happier. The Bible leaves us in no doubt as to the destiny of those who die unrepentant (see Luke 13: 1-5; 16: 19-31; 2 Thessalonians 1:8-10).

Christians believe in a future life vastly different from this present life because they trust implicitly the word of Christ, the incarnate Son of God. They believe His witness is true (see John 5:36; 7:17; 8:18); they know it cannot be otherwise, since He

(Concluded on page 202)

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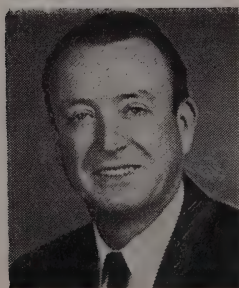
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WHY CHRIST DIED

By LEWIS J. WILLIS

"While we were yet sinners, Christ died for us" (Romans 5:8)

CHRIST'S DEATH on the cross was, and for all time will be, the world's greatest demonstration of love. Again and again in the New Testament the sufferings and death of Christ are set forth as God's supreme expression of love to man. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

To know the historical facts concerning Christ's death, however, is not nearly as important as to realise the real meaning of His cross. Unless His death was necessary to accomplish something man could not achieve for himself, the manifestation of love would not be nearly as great. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). The real essence and mission of His love is seen in 1 John 4:10: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

We may think of Christ's whole life of humiliation as a part of His redemptive plan for us, but we must never forget that it reaches its climax at Calvary. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). His death, however, was not an ordinary death of one friend for another. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah 53:5).

Without a doubt the crucifixion of the Son of God was the cardinal sin of the ages. The hope of the world, however, was fulfilled in the hour of His crucifixion. The ancient hope of Eden looked for the heel of Him who would bruise the head of the serpent. Abraham, across the altar which bore Isaac, dimly saw the hour. Moses lifted up the brazen serpent and somehow visioned this day afar off. Isaiah 53 paints a vivid picture of this occasion. The faithful, down through centuries past, caught a glimpse of the glory of this moment and were glad.

Christ was not the first man to be crucified, but He was the first God-man. He died like God. There was no murmur, no complaining, but only a prayer for His murderers. The Just died for the unjust.

While He died the elements convulsed and the

skies darkened. His cry "My God, My God, why hast Thou forsaken Me?" was the cry for every damned and doomed sinner who will believe and live. Between two men, one a repentant sinner and the other a wretched unbeliever, He became the Mediator between the righteousness of God and the sinfulness of men.

Why they killed Him can be understood only when one reviews the powers of sin in the lives of those dedicated to wickedness. He who had only done them good they maliciously crucified. Forgetting His compassion, His love and His blessings, they brutally killed Him. The "why" of their action is no more difficult to understand, however, than the behaviour of many persons today, "seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Hebrews 6:6).

And thus He died—a King crowned with thorns. Those thorns which bruised our Lord's head, however, were surely symbolic. Hiller observes that "the curse began with thorns (Genesis 3:18) and ended with thorns." Briars and thorns were the curse of the earth sent because of man's disobedience. He who had come to undo the work of Adam and take away its consequence took a symbolism of sin and bore it upon His head.

This crown was certainly not emblematic of any triumph of sin, but rather that Christ would spoil sin of its power over man. "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22). "And you, being dead in your sins . . . hath He quickened together with Him, having forgiven you all trespasses; blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Colossians 2:13, 14).

EASTER LILY

*Emblem of purity, stately and tall,
Regal, majestic, beloved by all,
Bell-like and lovely in sheath for the bride,
Bringing a message at this Eastertide,
Reminding the world of a sacrifice made
And how in a tomb on the hillside He laid;
His was the sacrifice, His was the pain,
But Christ has arisen and ours is the gain!*

J. W. BEDDING.

THERE IS NO question about the *command*. You cannot be a Christian and scorn the Lord's supper. This is a testimony that Christ demands to be given before the world. It is *His table*, and He does not approve of empty seats. The shed blood and the broken body are God's victory, and the Lord's supper is a *victory celebration*.

1. At the table THINK BACKWARD. Someone died for us. Recently in Los Angeles I met and had fellowship with a friend whom I have known for many years, "First Mate Bob." I never weary of hearing his testimony.

In 1934, at three o'clock in the morning on a San Diego, California, dock, this man was a lonely alcoholic, a *fugitive from God*. He was wandering aimlessly. The faces of his Christian wife and four children kept appearing again and again upon the screen of his consciousness. His soul sickened under wave after wave of self-condemnation.

A nearby piling seemed to say "Sit here. Rest your aching feet." The cardboard he had put in the bottom of his shoes to reinforce the soles where they had worn thin had long ceased to serve the purpose. The clanging of a ship's bell aroused him, and he realised it was four o'clock. The cold had penetrated, and memories would not be stilled. He thought of an *old-fashioned altar* where he had knelt and prayed as a boy at home. Snatches of *gospel songs* his mother had taught him returned. He felt again the *prayers* his wife had offered for him.

"First Mate Bob" had been a businessman, and a successful one, in the radio industry. He had been the executive manager of two southern California radio stations. Liquor had taken its toll. His home and marriage were wrecked, and he was near the end of a dead-end street.

Sunrise seemed only the beginning of another dreary day. "Suddenly," he testifies, "I realised this was Sunday morning. People would be going to Sunday school and church. Church! How long had it been since I sat in church?"

At that moment a glimmer of *hope* entered his mind. He decided to find help. A convenient petrol station wash-room afforded the means of making himself as presentable as possible. He decided to go to church.

This is how "First Mate Bob" recalls that morning. These are his own words: "I entered the church, listened to the organ, the choir, the sermon, and finally the benediction. No mention was made of a Saviour who could rescue a lost soul. The whole meeting was cold, formal and ritualistic. No one even offered a smile or a handshake. I was stunned! "Heartbroken, I returned to the cheap room where

' BACKWARD- FORWARD

A REVIVALTIME BR

"This do ye"

I had been staying. My eyes focused on a book. It was a Gideon Bible. In desperation I opened its pages, placed it upon a chair and knelt before it. I poured out my heart to God, acknowledging my guilt and declaring my faith in Jesus Christ to save my soul. *Then and there I passed from death unto life.*"

Before the day was over he had hitch-hiked back to Los Angeles to tell his wife that he was a new man and to ask for her forgiveness and faith. He remembers that he greeted her with the words, "Thelma, I have found Christ, and He's real to me at last."

Tears of joy moistened her cheeks, and she replied, "Thank God, my prayers are answered after twelve long years."

The rest is a story from that moment to this day of service for Jesus Christ. Yes sir, we look back to Calvary!" He was wounded for our transgressions." He fought our battles with alcohol, lust, greed, embezzlement, hatred, narcotics, revenge and profanity. He was *wounded*. The marks are there. He "bare our sins in His own body on the tree" (1 Peter 2:24).

When you lift the cup and partake of the bread you are saying "Thank You, Lord, for taking my place upon the cross and bearing my sin in Your body."

2. At the table THINK INWARD. Do you come "unworthily" or carelessly? "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Corinthians 11:27). *That is a serious charge*. The apostle says "But let a man examine himself." What questions should you put to yourself? I believe there are two. *One*, ask yourself, "Am I truly trusting only in Christ for salvation?" Any other attitude is *unworthy* of the Lord's supper. *Two*, ask yourself, "Am I seeking to live obediently, with a conscience to please Jesus Christ in all things?" Only a hypocrite will profess one thing and live another. "So let him eat of that bread, and drink of that cup." The *cup* and *bread* are no ordinary cup and bread. Paul adds: "For he that eateth and drinketh unworthily, eateth and drinketh

WARD-UPWARD OUTWARD

Sermon by C. M. WARD

(1 Corinthians 11:25).

damnation to himself" (1 Corinthians 11:29). It is a bad thing to *pretend* at the Lord's supper.

Let me say this at once. *The purpose of the inward thought is to bring us to the table, and not to keep us away from the table.* The supper is for needy people. I am glad the Word says "Let a man examine himself, and so let him eat." It does not say "and so let him stay away." *Bring your failure and your defeat to the table.* Christ will share His victory with you.

3. At the table THINK UPWARD. There is an interesting fact expressed in these well-known verses. Paul says, "For I have received of the Lord that which also I delivered unto you" (1 Corinthians 11:23). *How could Paul receive any message directly from Jesus Christ if Jesus Christ were dead and buried?* Only a risen, living Christ could correspond with the apostle.

Calvary is not a shrine. It is not a national park. It is not a monument. It is like the fountain that flows from the rock in the midst of the Confederate prison at Andersonville in the state of Georgia. One hundred years ago, in that prison stockade, parched union prisoners called to God for water to slake their tormenting thirst on a hot, fetid summer night. God smote a great granite boulder within the prison grounds with lightning and thunder, and immediately there gushed forth cool, pure water. It has never ceased to flow from that day to this. It is there for every visitor to see. Calvary is like that.

Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace enough for me.

A living Lord greets us at His table.

4. At the table THINK FORWARD. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Corinthians 11:26). Frances Havergal wrote:

Thou art coming! At thy table
We are witnesses for this,
While remembering hearts Thou meetest,
In communion clearest, sweetest,
Earnest of our coming bliss;
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming and Thy throne,
All for which we long and wait!

The ungodly have no future. The sinner must live for the moment only. *It affects his character.* It makes him reckless. The Christian can say "Even so, come, Lord Jesus!" Calvary is a pledge of Olivet.

The same Bible that has foretold the whole history of Israel before it ever happened—their enslavement in Egypt for 400 years, their captivity in Babylon for seventy years, their restoration under Cyrus the Persian, the birth of the Messiah at Bethlehem, His rejection, crucifixion and resurrection, the destruction of Jerusalem, the world-wide dispersion, and the miracle of regathering in our generation—is the same Bible that says over and over again that *Jesus Christ will return.*

If all these prophecies have been literally fulfilled, is it not logical to conclude that the rest of the divine plan will be fulfilled?

Brigadier-General F. D. Frost has brought this to our attention. He says: "A generation is approximately forty years. It is forty years since the Balfour declaration [making Palestine a national home for the Jewish people] was confirmed by the League of Nations. It is seven times seven generations since Christ's birth, and seven times seven generations of prophetic years (360 days) from the birth of the Church at Pentecost. We are warned against fixing dates, but we are definitely told to watch for signs."

I raise the cup to His coming! I eat the bread in faith that I will see Him face to face.

5. Finally, at the table THINK OUTWARD. "Wherefore, my brethren, when ye come together to eat, tarry one for another" (1 Corinthians 11:33). The Lord's supper is a meal of communion, *of fellowship.*

There are a lot of saved people. I constantly meet them in the most unexpected places and working at unusual tasks. The other morning I met a Pentecostal banker on board the jet flying from Boston to New York. A university football coach stood up recently to declare his faith in the Lord Jesus Christ. Royal Brougham, veteran sports editor of Seattle's *Post-Intelligence*, will testify of what Jesus means to him at any time.

You meet them everywhere. You and I are surrounded by "so great a cloud of witnesses." I ask you, if such a crowd of folk are serving God and trusting in His Son, Jesus Christ, *why aren't you?*

No, I haven't any claim on Jesus Christ that anyone else does not have! I have no priority. I have no special position or place at His table. There is no rank at the table. *We are all one.* There is no room for me to feel superior. And there is no room

(Concluded on page 203)

THE LIFE BEYOND (concluded from page 198)
is "the way, the truth and the life" (John 14:6). He came from heaven, where He enjoyed blessed fellowship with His heavenly Father (John 17:5). With perfect confidence He could speak of that heavenly world to which the redeemed go at death because He came from it. He speaks from first-hand experience. And because He is incapable of deceit He could confirm His statement regarding things eternal with the assertion: "If it were not so I would have told you" (John 14:1-2).

It is true that the veil between earth and heaven is only partially drawn aside, but we know sufficient to be assured that heaven is a reality; that Christ after His resurrection ascended into heaven; that at death we go to be with Him, to join the company of the redeemed, the "spirits of just men made perfect" (Hebrews 12:23; Revelation 7:9). We have the sure word of Him who said "I go to prepare a place for you, that where I am, there ye may be also" (John 14:3).

The Bible tells us that the life beyond is eternal, and that we are in possession of it even now (John 3:36; 1 John 5:11,12). At death this life of the soul is uninterrupted, and this gives point to the words of Christ, "Whosoever believeth in me shall never die" (John 11:25,26).

It is the blessed hope of the believer that if the Lord tarries, if His second coming is deferred, he will go to be with Him. For Paul, who was expecting an early martyrdom, death meant an immediate translation to be with Christ, which would be "far better" (Philippians 1:23) than continuing in the flesh. Christ meant everything to him. To be with Him, to serve Him in the heavenly realm, Paul regarded as his highest privilege. We have experienced the blessedness of close fellowship with the omnipresent Christ who said "Lo, I am with you alway" (Matthew 28:20). How much sweeter it will be when we see our Redeemer face to face and praise Him for His wondrous love and grace.

*"Saved by His grace, I shall meet Him in glory;
What joy will be mine when His face I shall see.
To sing with the ransomed redemption's glad story:
And there with my Saviour my home will be."*

There is so much more we would like to know about the life beyond; there are so many mysteries to be made clear; but for the present we "walk by faith and not by sight" (2 Corinthians 5:7). Through faith we have the assurance of the reality. We are certain of the future life God has promised to those who love Him, and from this certain hope we draw comfort, strength and inspiration. Faith makes eternal things as real to us as our earthly existence. We have "a well-grounded assurance of

that for which we hope, and a conviction of the reality of things which we do not see" (Hebrews 11:1, Weymouth's version). We therefore can wait with patience, for soon in heaven our Lord will make all things clear.

*"My knowledge of that life is small,
The eye of faith is dim;
But it's enough that Christ knows all,
And I shall be with Him."*

**IPSWICH REVIVAL CRUSADE
WITH PRAYER FOR
DIVINE HEALING**

in the
CO-OPERATIVE HALL, CARR STREET

SATURDAY, APRIL 4th, at 7.30 p.m.
SUNDAY at 8 p.m.
NIGHTLY at 7.30 (except Fridays)
WEDNESDAY at 3 p.m. for divine healing
conducted by
PASTORS A. TEE, E. CORSIE and F. LAVENDER

PRAY FOR A GREAT MOVE OF GOD

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Wanted—a man

Perhaps the most vacant positions are found in the work of the Church of Jesus Christ. Occasionally one sees lists of vacancies outside business houses, but I am sure that if such a board was to be placed outside every church the list would be long and varied. There might even be a list of missing members—missing from the communion service, the Sunday school, the Bible study and the prayer meeting. If Sunday evening is fine, and not too cold or too hot, provided no one has turned up for tea, one can expect members to be in God's house. For some church members the prayer meeting is a place they rarely go to, and many never attend year in and year out. To such is my appeal in this column.

The prayer meeting is usually composed of those church members who take upon their shoulders the great burden of praying for the pastor and the work which is carried on in their church week by week. They pray for the various meetings, take the requests for sick ones, unsaved ones and careless and indifferent ones to the throne of grace. The burden is usually carried by the few. They are urgently needing reinforcements. There are many vacant chairs for others to fill—yes, for you, dear friend, if you do not attend the weekly prayer meeting in your church. Why not make an effort and give your pastor a glad surprise when he sees you coming in to the meeting? Other members will rejoice, too, to see you. Give yourself to prayer for others and you will be mightily blessed in your own soul, for the Bible says it is more blessed to give than to receive. See you in the prayer meeting next week, and I hope every week.

Prayer is requested for

Revival throughout Britain.
Work among the youth in Elim churches.
One who has recently lost his wife by death.

Thought for the week

Wanted—a man to fill the gap.



SUNSHINE CORNER

Hello Sunbeams,

Peter loved Grandpa's watch; it was large and round and gold, with a lovely gold chain. Grandpa would let Peter listen to it ticking away the minutes and Peter longed for a watch just like that. "Can I have one for my birthday, Mummy?" he asked.

Mummy didn't seem very sure, but on his birthday there it was, just like Grandpa's, and Peter was very proud indeed. He showed it to Grandpa and together they set the hands to the right time. Peter was so excited that he forgot to listen for the tick; he had a watch and that was all that mattered.

It wasn't until later in the day that Peter noticed that the hands of his watch hadn't moved at all. "Perhaps I didn't wind it properly," he thought, so he turned the little knob several times and hoped that it would be all right. When he went to bed he put the watch by his bedside and made sure that the hands were on the right numbers. He wasn't very sure of telling the right time, but he was learning fast. He put the little hand at seven and the big hand on the twelve, for he knew that it was bedtime.

Next morning when he woke up he saw that the hands of his watch were still at bedtime. He went running into Grandpa to show him. Grandpa took Peter on his knee and then he took out his watch to show Peter. He did something to the back of the watch and it opened. There inside the back of the watch were lots of little wheels turning round and round. "You see, Peter, a watch should be like a Christian. It should have a round open face, be solid gold all through and full of good works."

"Yes, Grandpa, but why don't the hands of my watch go round and round?" Peter asked.

"Ah," said Grandpa, "your watch is specially made so that little boys can learn to tell the time, so it has a face and hands but it hasn't any works to make it go."

"You mean it's only a pretend watch, Grandpa, not a real one?" said Peter.

"That's right, son, you aren't really old enough to have a real watch yet. One day this gold watch of mine will belong to you, so you must learn to tell the time really well before it can be yours."

Peter didn't mind a bit when he knew that one day he would have Grandpa's watch for his very own. He meant to try hard to learn to tell the time.

Grandpa told Peter about those who were like his pretend watch: they looked all right outside but there were no good works inside. Grandpa said that we could all be one or the other, and Peter was sure that he wanted to be real all through. The Lord Jesus was like the good watchmaker who put the good works inside so that we could keep going. Sometimes Grandpa had to take his watch to the watchmaker to have it regulated so that it would always keep right. That is what Jesus does for us when we go to Him in prayer: He regulates our lives and keeps us right all the time.

'Bye now, sunbeams, and God bless you all.

Lots of love, AUNTY DOROTHY.

GRAND MISSIONARY FAREWELL SERVICE

ON SUNDAY evening, January 26th, a large congregation gathered at the Elim Central Church, Clapham, to bid farewell to Ken McGillivray. The service was ably convened by the minister of the church, T. W. Walker, and fitting tributes were paid to Mr. McGillivray and his work by the Secretary-General, H. W. Greenway; the Principal of the Elim Bible College, G. W. Gilpin; and the Missionary Secretary, Samuel Gorman. Ken McGillivray gave an interesting and illuminating address, which was greatly appreciated by the congregation. Following this the above-mentioned brethren laid hands upon Mr. McGillivray, committing him and his work to God in prayer. This was followed by a closing hymn and the benediction, which brought to a conclusion a very blessed and memorable service.

A few days later Mr. McGillivray sailed in the *Queen Elizabeth* to join his dear wife and two children in Canada. After a few months there (where he will minister in a number of Pentecostal churches) they will return to Formosa to engage once more in the grand work so dear to their hearts. We feel sure our readers will remember them and their work very specially in prayer.

"BACKWARD - INWARD - UPWARD - FORWARD - OUTWARD" (concluded from page 201)
for me to feel inferior. It took the same death and resurrection to save me as it took to save Martin Luther and John Wesley.

The table is for sinners saved by grace only! I thank God for every other Christian. I thank God for every Christian home. I thank God for every evangelical message that is preached. I thank God for every gospel radio preacher. I am glad for this big family of the redeemed.

There is still room at the table! There is a place for you. Let faith lead you to that place.

OBITUARY

FRANK RUNDLE

IT IS SAID of Mr. Valiant-for-Truth that as he passed through death into the Celestial City "all the trumpets sounded for him on the other side." We feel that with no less harmony did they sound a welcome to our dear brother Frank Rundle, who was suddenly called into the presence of the Lord whom he loved and served so well.

A member of the Plymouth Elim Church from its earliest years, our brother was indeed valiant in witnessing to the truths he held so dearly, and under trial and difficulty kept a steady, glowing faith which we shall long remember. His sudden home-call has reminded us once again of the uncertainty of life, and of the Master's injunction to His disciples, "Be ye also ready." Now we shall no more hear his request for a favourite hymn, or his voice leading us in prayer, but we know that "in a nobler, sweeter song" he joins the redeemed who worship around the throne of God.

A. B. PEARSON.



Cadle branch of the Elim Sunday school, Swansea, and its keen youngsters who gained a place in the Top Ten for the Diploma of Merit.

COMING EVENTS (continued)

EASTER CONVENTIONS

ISLINGTON. Mar. 27-29, Elim Church, Lennox Road, Finsbury Park. Fri. 11. Sat. 7. Sun. 11 and 6.30. Speaker: D. L. Norton (Transvaal).

LEEDS. Mar. 27—Apr. 2. Foursquare Gospel Church, Bridge Street, Eastgate. Fri. and Sat. 7. Sun. 10.30, 2.30 and 6.30. Mon. 3 and 6.30. Tues. (missionary) 6.30. Wed. and Thurs. 7.30. Speakers: Idris and Mrs Davies, and H. Toft, Missionaries: Eva Davidson and Ann Symonds. Singing by the I.B.T.I. International Quartet.

MACCLESFIELD. Mar. 27, 28. Elim Church, Mill Lane. Fri. 11 and 7. J. H. MacInnes (British Guiana). Sat. at 7. Alice Ann Parham (U.S.A.) and Eddie Lewis. Convener: P. J. Brewer.

PORTSMOUTH. Mar. 25-29. Elim Church, Arundel Street. Weeknights at 7.30. Fri. 11 and 7.30. Sun. 11 and 6.30. Speakers: J. J. Way and J. B. Hounscome. Convener: A. A. Biddle.

ROMFORD. Mar. 27-29. Elim Church, Wheatsheaf Road (off Brentwood Road). Fri. at 7.30. Sat. at 7.30. Sun. 11 and 6.30. Speaker: Allan Caple. Convener: W. R. Thornton.

SCUNTHORPE. Mar. 27-31. Elim Church, Ferry Road. Fri. 11 and 7. Sat. 7. Sun. 10.45 and 6. Mon. 3 and 6.30. Tues. 7. Supporting items from various churches. Tea provided between services on Monday. Speakers: E. J. Jarvis and H. L. Dawson. Convener: G. Evans.

THE MIRACLE

*Within the tomb so dark they laid Him,
Tenderly and with such care,
Fragrant linen swathed and bound Him
And their hearts were cold and bare.
How they mourned that He had left them—
Till that morning bright and fair
They found the stone was rolled away,
Christ had risen, He was there!*

J. W. BEDDING.

SHEFFIELD. Mar. 27-31. Elim Church, Lee Croft, Campo Lane. Fri. 7. Sat. 7. Sun. 10.45 and 6.30. Mon. 3 and 6.30. Tues. 7.15. Speakers: J. Craig Kennedy and John Lancaster. Convener: L. Knipe.

SOUTHEND-ON-SEA. Mar. 27-29. Elim Church, Sea View Road. Fri. 11, 3 and 6.30. Sat. 7. Sun. 11 and 6.30. Speakers: P. J. Brookes and M. Chuter. Singing by Salvation Army Male Songsters. Tea provided Friday.

SWANSEA. Mar. 27-31. Elim Tabernacle, Alexandra Road. Fri. 11 and 6. Sat. 7.15. Sun. 11 and 6.30. Mon. 6.30. Tues. 7.15. Speakers: George Backhouse, Edward Lamb and G. H. Jones. Singing by Swansea Male Voice Choir, Elim Crusaders and A.O.G. Choir. Soloist: Don Evans. Convener: A. J. K. Magee.

WATFORD. Mar. 27-31. Elim Church (corner of Hill-rise and Douglas Avenue). Fri. 11 and 7. Sat. combined service at Ealing at 7. Sun. 11.15 and 6.30. Tues. 7.45. Speaker: John B. Coleman. Convener: Brian Barnett.

WESTCLIFF-ON-SEA. Mar. 29. Elim Church, Electric Avenue, near Fairfax Drive. Sun. 11 and 6.30. Mansel Chuter.

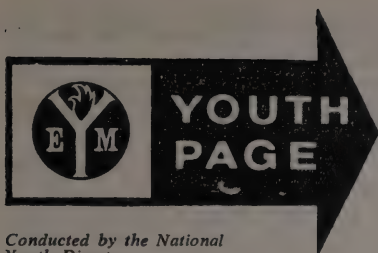
WHITEHAVEN. Elim Church, George Street. Fri. 10.45, 2.15 and 6.30. Sat. 7. Sun. 10.45, 2.30, 6.30., after-church rally at 8. Mon. 2.30 and 6.30. Speakers: S. Brown and G. Daniels. Convener: W. J. Allen. Refreshments provided on Friday and Monday. Singing items, testimonies.

WIGAN. Mar. 27—Apr. 1. Elim Central Hall, Station Road. Fri. and Sat. 7.30. Sun. 11 and 6.30. Mon. 3.15 and 6.30. Tues. and Wed. 7.30. Speakers include W. R. McKibben and J. Whitfield Foster. Convener: F. R. Lomas.

EASTER GREETING

*All nature speaks the glory of the newly risen
Lord,
The things that He created spring to life and
speak His Word,
The lilies of the field call forth, they must not
speak in vain,
Remember, Eastertide is here, when Christ was
risen again!*

J. W. BEDDING.



*Conducted by the National
Youth Director*

Youth Committee visit Portsmouth

Your reporter : T. W. WALKER

IF THERE was any doubt at all as to the value of such conferences, the recent youth conference at Portsmouth conducted by the Elim Youth Committee must surely have dispelled it! We look back in great gratitude to God for a stimulating and encouraging experience. On behalf of all the Youth Committee your reporter would express the deepest appreciation to Pastor and Mrs. A. A. Biddle and their team of workers and to all who gave them support. Apart from the immediate area of the great naval port, much of southern England was shrouded in fog, yet people took the trouble to travel from places as widely separated as Eastbourne, Weymouth, Yeovil and Aldershot and many points between! Thank you for this really wonderful backing. We are very grateful.

Ministers and deacons and their wives gathered for a mid-day meal tastefully provided by the Portsmouth friends. After really enjoyable fellowship at the meal table we adjourned to the church, but not before Pastor Biddle had expressed words of warm welcome to the members of the Youth Committee. All members of the committee had the opportunity to express their thoughts on youth and children's work and helpful discussion took place under the leadership of the National Youth Director, Alexander Tee.

After a brief pause, the afternoon session commenced. Just under fifty of our church leaders had gathered earlier and we were thrilled to see people joining them in ever-increasing numbers, and the writer had the privilege of chairing an afternoon session strongly and enthusiastically supported by a grand audience. The National Youth Director was the first speaker and he took the topic "Christ the Teenager." The Youth Committee chairman, H. W. Greenway, spoke next and dealt with the all-important subject "The qualifications of a youth leader." Points of view, ideas, suggestions and sincere criticisms were expressed by young and older, by ministers and teachers, and for once tea-time came all too swiftly! We must refer again to the Portsmouth friends. Their courteous, cheerful and willing service was a source of real thankfulness as they served

tea to not far short of 200 people.

The commencement of the evening service saw the stewards busily trying to get everybody in, and as more and more arrived extra chairs had to be brought in until you could truly say the church was full. The incomparable chairmanship of J. Hywel Davies soon had everybody at ease and intent on singing better than they had ever done before. The two youthful accompanists (on piano and electronic organ) are to be warmly congratulated on their fine playing, which contributed much to the musical ministry, to which the singing of the Southampton choir added greatly. Colleagues from other churches joined Pastor Biddle and the Youth Committee on the platform and played their part in the meeting. A Portsmouth Crusader sang a lilting solo (thank you for this, Dawn!) and your reporter had the great pleasure of conducting some spontaneous interviews. You can imagine the amusement when three ministers chose three young folk out of the audience, only to discover that two were named Foot (interviewed by a Walker!) and that all three had been saved for twelve years! After Pastor Biddle's bright and breezy announcements and more music we settled down happily to listen to our revered senior evangelist, P. S. Brewster. What can one say to thank a man who had only the day before returned home to Cardiff after a week's intensive executive council meetings, had then journeyed by road to Portsmouth that very morning, returned home after the evening service, ministered at the great Cardiff City Temple all the next day—and your reporter met him on the Monday in London for evangelistic committee meetings? Such devotion is surely an example to us all. Drawing on his experiences in South Africa and in Great Britain, our speaker dealt with "The four baptisms" and strongly pressed for out-and-out discipleship. There was a deeply spiritual note about the singing of the last hymn, and all too soon we were listening to the benediction and heading for home. Marvellously the fog had lifted and we all had a clear journey. This was a great day and the sharing of such wonderful fellowship was an enormous blessing.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. J. B. Hounscome
(Minister of the Elim Church in Knottingley)

Monday, March 30th. John 20:19-31.

"My Lord and my God."

In the wording of this confession, Thomas assumes that the acceptance of the Lordship of Christ takes pre-eminence over the acknowledgment of the Deity of Christ. While so many with much conviction readily acknowledge the Divinity of Christ, there has not been that personal and practical acceptance of His Lordship over their lives. He is still only "the Lord" (v. 25) and not "my Lord" (v. 28). He is but a "Partner" of their lives and not the complete "Owner." How significant that this confession is associated with the resurrected Christ. The acceptance of Christ and the confession thereof are absolutely essential to salvation and the enjoyment of His resurrection power and glory.

Romans 10:9: "That if thou shalt confess with the mouth Jesus as Lord . . ." "They who own His Lordship know true liberty."

Prayer topic: For those converted at the Royal Albert Hall meetings.

Tuesday, March 31st. John 21:1-14.

"It is the Lord" (v. 7).

Feel for the disciples. So much had happened in the past days, leaving them so confused, "Let's not be idle; I go a fishing," says Peter. Defeat? Failure? How could it be when it brought such a revelation of the Lord? John was first to perceive the Lord. The reason: the quality and nature of the love that was between them—"the disciple whom Jesus loved." For the Christ to become a reality to us and to be able to recognise Him and His purposes in the apparent defeats, failures and confusing circumstances there must be a vital and real love relationship with Him.

"Whom having not seen [physically], yet believing, we rejoice with joy unspeakable."

Prayer topic: That wisdom and understanding be given to Headquarters staff.

Wednesday, April 1st. John 21:15-25.

"Thou knowest that I love Thee" (v. 17).

This was no idle confession. Under the scrutiny and interrogation of Christ Peter's heart was laid open. The pain of this "operation" "grieved" Peter; he could not contain "Thou knowest all things; Thou knowest that I love Thee." Does God question our love? Can it withstand the scrutiny of the "all-knowing Christ"? Would we grieve if our love for Christ was challenged? Many are the tests to which our love could be subjected from the Word of God. Genuine love is demonstrative. "Feed My sheep," said Jesus. Our love for God is measured by our love and service for others. "Thou shalt love the Lord thy God . . . and thy neighbour." "If ye love Me, keep My commandments."

Prayer topic: Remember the students and faculty of our Elim Bible College.

Thursday, April 2nd. 2 Chronicles 10:1-19.

"But he forsook the counsel which the old men gave him" (v. 8).

It is a natural instinct to be self-dependent in thought and action. The advice of others—in spite of experience—is disagreed with. But counsel is imperative. In all spheres of life the experience of others is the foundation whereupon we have the advantage to build our own success. Someone has

said "Only a fool learns from experience when he can learn by observation and reflection." The counsel of Rehoboam's contemporaries resulted in disaster because it sprang from arrogance and contempt of the older men's experience. The way to spiritual success and blessing need not be painstaking and fraught with failure if we heed the lessons of Scripture and of the saints.

"For whatsoever things were written aforetime were written for our learning."

Prayer topic: Pray for the witness of the ELIM EVANGEL. **Friday, April 3rd.** 2 Chronicles 11:1-23.

"Nor fight against your brethren" (v. 4).

This situation is the extent of the disaster resulting from the unwise counsel of the young men to Rehoboam—the tragic breaking up, the "split" in Israel, the going of their separate ways by Judah and Israel—a situation to be healed and unified only when Christ returns. How very, very careful we must be in pursuing our own ways. Unfortunately church history is a sorry record of similar situations. The resentment of Rehoboam at the rejection by Israel led to oppression, contrary to the mind of God. And surely this state of things must never exist in the true "Israel of God," the Church.

John 13:35: "By this shall all men know that ye are My disciples, if ye have love one to another."

Prayer topic: Every phase of Sunday school work, with emphasis on the primary.

Saturday, April 4th. 2 Chronicles 12:1-16.

"And it came to pass . . . he forsook the law of the Lord" (v. 1.)

Reflecting upon the past record of Rehoboam, it is difficult to resist the desire to say "I knew it!" It was bound to happen! Rehoboam had become self-sufficient, "A law unto himself," but note that his disregard for the law was but a revelation of his disregard for the Lord (v. 6). "Thou hast forsaken Me," said God. The two cannot be divorced. This truth is shared also by Jesus (John 12:48: "He that rejecteth Me and receiveth not My word, hath one that judgeth"). Are we also guilty of forsaking God because His Word no longer holds the place it once did? Are we actually neglecting the Christ by our neglect of His Word? Can we have the "living Word" without the "written Word"?

Prayer topic: For those who are leaders of our youth branches.

Sunday, April 5th. 2 Chronicles 13:1-22.

"God Himself is with us for our Captain" (v. 12).

Abijah the king of Judah faced the armies of Israel, twice the number of his own army and better equipped, with complete confidence as to the result in his favour. Firstly, the faithfulness of God to His covenant (v. 5). Secondly, the faithfulness of Judah to God's covenant (vv. 10, 11). The realisation that, mistakenly, Israel were fighting against God (v. 12) and against His kingdom (v. 8). How his confidence was fully justified is seen from verses 13 to 15. Likewise Jesus is "the Captain of our salvation" (Hebrews 2:10). He is in command! "The battle is the Lord's" and victory is certain. This same confidence can be ours, for in the words of Paul (Romans 8:31 and 37), "If God be for us, who can be against us?" "We are more than conquerors." Hallelujah!

Prayer topic: A special prayer for youngsters from ungodly homes.

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TEACHERS' HANDBOOK

(April—June edition)

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COMING EVENTS

BARRY. April 4-9. Elim Church, Upper Dyke Street. Sat. at 7. Anniversary tea. Singing by Swansea Male Voice Choir. Sun. 11 and 6.30. Mon. 7.15. Speakers: P. S. Brewster and J. J. Morgan. Tues.—Thurs. Speaker: Idris Davies. Convener: G. J. Jones.

BIRMINGHAM, Sparkbrook. Mar. 22-29. Elim Church, Golden Hillock Road. Meetings for the deepening of spiritual life. Suns. 11 and 6.30. Tues., Wed., and Thurs. at 7.30. Speaker: Arthur Longley.

BIRMINGHAM, Sparkbrook. April 4, 5. Elim Church, Golden Hillock Road. Annual Spring Convention. Sat. at 7. Presbytery Rally. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Speaker: J. T. Bradley.

BURTON-ON-TRENT. Mar. 28, 29. Elim Church, Moor Street. Sat. 7.30. Sun. 11 and 6.30. Speaker: Alan Smithers.

COULSDON. Apr. 8. Elim Church, Chipstead Valley Road. Women's annual rally. Speaker: Mrs. J. T. Bradley. Soloist: Mrs. M. B. Smyth. 3.

LONGTON. Apr. 8. Elim Church, Carlisle Street, Dresden. Special visit of D. L. Norton (missionary to Transvaal). 7.30.

NEWHAVEN. Apr. 11, 12. Elim Church, Bridge Street. Fourth anniversary services. Speaker: T. H. Stevenson (Ilford). Convener: H. W. Holdstock. Sat. 7. Sun. 11 and 6.30. Supporting items, including the male voice group.

NEWQUAY. Apr. 11-26. Elim Church, Marcus Hill. Revival and divine healing campaign conducted by John Woodhead. Suns. at 6 and 8. Weeknights (except Friday) 7.30.

PLYMOUTH. Apr. 11. Apostolic Church. B.P.F. Rally at 6. Speakers: L. Cunningham (A.O.G.), L. P. Cowdery (Elim). Musical items by Apostolic Faith Church Quartet (Plympton) and Plymouth Elim Male Voice Choir.

SOUTHEAST-ON-SEA. April 4, 5. Elim Pentecostal Church, Seaview Road. European Evangelistic Society's annual meetings. Speaker: A. A. Dictyopolous, of Greece.

YEOVIL. Apr. 11-19. Elim Church, Southville. Evangelistic crusade conducted by Elim Bible College Instrumental Group. Suns. 6.30 and 8. Weeknights 7.30.

ITINERARIES

The President, W. J. Hilliard, will visit the following: Mar. 28, Aldershot; 29, Clapham; 30, Royal Albert Hall; April 1, Guildford; 2, Croydon; 3, Brixton; 4, 5, Neath; 6, Pontardullais; 7, Swansea; 8, Llanelly; 9, Bridgend.

Miss Jarvis, on furlough from India, will visit the following churches: April 5, 6, Ballymoney and Coleraine; 7, Cullybackey; 8, Randalstown; 9, Bethesda, Belfast; 11, Bangor; 12, 13, Newtownards and Millisle; 14, Ulster Temple.

John McInnes, on furlough from British Guiana, will visit the following churches: Mar. 28, Ellesmere Port; 29, Southport a.m., Liverpool p.m.; 30, Preston;

Miss Picken, on furlough from Southern Rhodesia, will visit the following churches: April 4, 5, Swindon; 6, 7, Gloucester; 8, Cheltenham; 9, Bath; 11, Wells; 12, Bridgwater; 14, Keynsham; 15, 16, Bristol.

S. A. Renshaw, on furlough from Tanganyika, will visit the following churches: Mar. 28, 29, Croydon; 30, Royal Albert Hall; 31, Caterham; April 1, Brixton; 3, Camberwell; 5, Kingston, 11 and 6.30; 6, Englefield Green; 7, Thornton Heath; 8, Coulsdon; 9, Aldershot; 12, Clapham, 11 and 6.30.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

Mar. 28, 29, Leyhill prison and Bristol City Temple; 30, Royal Albert Hall; April 4, Croydon (Salvation Army); 11, Royal Albert Hall (M.V.); 12, Holloway (St. Mary's Church); 18, Barking (Assembly Hall); 19, Ilford (Town Hall); 26, Leyton.

ELIM'S YEAR OF PRAYER

Churches participating from March 30th midnight to April 6th midnight:

Lowestoft, Hadleigh, Dunmow, Bristol, Mountain Ash, Neath, Pontypridd, Tonypandy, Porth, Hereford, Blackburn, Aberdare, Springbourne (Bournemouth), Falmouth, Hove.

EASTER CONVENTIONS

Good Friday, Saturday, Easter Sunday and Monday and weeknights as shown.

BELFAST. Mar. 29—Apr. 1. Ulster Temple, Ravenhill Road. Sun. 11.30 and 7. Mon. at 3 (baptismal service) and 6.30. Tues. and Wed. at 8. Speakers: A. D. Hathaway, B.A., and W. Mullan. Refreshments provided on Monday.

BIRMINGHAM. Mar. 27-31. Elim Church, Graham Street (off Newhall Street). Fri. 11 and 7.30. Sat. at 7. Sun. 11 and 6.30. Monday 3 and 6.30 (cups of tea provided). Tues. at 7.30. Speakers: J. C. Kennedy and Donald Evans. Special singing by Coventry Trio, Graham Street Choir, and Male Voice Quartet. Special soloists.

BLACKPOOL. Mar. 28-30. Jubilee Temple Elim Church. Sat. 7.30. Sun. 10.45 and 6.30. Mon. 7.30. Guest speaker: James Gibson, Kilsyth. Convener: Douglas O. Ward.

BOURNEMOUTH, Winton. Mar. 27-29. Elim Church, Hawthorn Road. Fri. at 11 communion. Sat. at 7 showing of Easter film. Sun. 11 and 6.30. Supporting musical items. Special speaker: J. Hywel Davies. Convener: S. Penney.

BRIGHTON. Preston Park. Mar. 27-29. Elim Tabernacle, Balfour Road. Fri. 3.30 and 6.30. Sat. 7. Sun. 11 and 6.30. (Cups of tea between meetings on Fri.) Speaker: Kenneth Smith.

CARLISLE. Mar. 27—Apr. 2. Elim Church, West Walls. Speakers include John Woodhead (former minister) and F. A. Hodge. Fri. at 7.30. Sat. at 7.30. Sun. 11 and 6.30. Mon. 3 and 6.30 (tea between the meetings). Tues., Wed. and Thurs. special services by John Woodhead.

CHELMSFORD. Mar. 27-29. Elim Church, Mildmay Road. Speakers: J. Osman (Elim) and G. Oldershaw (A.O.G.). Fri. 11, 3 and 6.30. Sat. at 7. Sun. 11 and 6.30. Soloist: Mrs. Osman. Choir singing. Full tea on Friday afternoon.

CLAPHAM. Mar. 27-31. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Speakers: The President (W. J. Hilliard), Kenneth J. Hathaway and W. J. Maybin. Fri. 11 and 6.30. Sat. at 7. Sun. 11, 3 and 6.30. Tues. at 7.30. Royal Albert Hall speaker C. M. Ward and Mr. Hanson (soloist).

CROYDON. Mar. 26-29. Elim Church, Stanley Road. Thurs. 7.30. Fri. 11 and 7.30. Sat. 7.30. Sun. 11, 6.30 and 8. Preachers: W. J. Maybin and S. A. Renshaw (Tanganyika).

EALING. Mar. 27-29. Elim Church, Northfields Avenue, W.5. Speaker: L. E. Lambert. Fri. 11 and 6.30. Sat. at 7 (supported by friends from Holland Park). Sun. 11 and 6.30.

GOSPORT. Mar. 27—April 1. Elim Church, Prince Alfred Street, Stoke Road. Speakers: L. D. V. Tiller, Robert Smith and A. C. Jupp. Convener: Miss F. M. Munday. Tea provided on Monday.

(Continued on page 204)

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BIRTH

MARRIOTT, On March 4th, to Pastor and Mrs. John Marriott, God's precious gift of a daughter, Elisabeth Joy.

DEDICATIONS

THORN, On March 1st, Christine Mary, daughter of Mr. and Mrs. Thorn, members of the City Temple, Oxford. Dedicated by W. G. Hathaway.

BOWLER, On March 1st, Michael George, son of Mr. and Mrs. O. Bowler, members of the City Temple, Oxford. Dedicated by W. G. Hathaway.

THORNE, On March 1st, Timothy Peter, son of Peter and Pat Thorne, members of the City Temple, Oxford. Dedicated by W. G. Hathaway.

MARRIAGE

OLIVER—McGOWAN, On February 22nd, Jeffery Statton Oliver to Agnes Veronica McGowan, at the Union Baptist Church, Eastleigh, by the Elim minister, R. W. Smith.

WITH CHRIST

HARRIS, On February 25th, Mrs. E. Harris, member of the City Temple, Oxford. Funeral conducted by F. J. Stimming.

CRAWFORD, On February 28th, Mrs. Isabella Crawford, faithful and beloved member of Elim Church, Cathcart Road, Glasgow. Officiating minister at funeral: W. W. Kelly.

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THE ELIM EVANGEL

Vol. XLV No. 14

APRIL 4th, 1964

6d.



George Canty with the Clapham Gospel Rhythm Group at Stevenage.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard
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ster, H. Burton-Haynes, S. Gorman,
D. B. Gray, H. W. Greenway, J. C.
Kennedy, J. J. Morgan, E. J. Phillips.

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COVER PICTURE

*The Clapham Gospel Rhythm
Group campaigned at Steve-
nage with George Cauty. See
report on page 219.*

BIBLE VERSE



The fear of the Lord, that is
wisdom; and to depart from evil
is understanding.

JOB 28:28

“Come and Dine!”

NOT EVEN the miraculous draught of the 153 great fishes could have been as convincing to those forlorn disciples on that early morning as those familiar words “Come and dine!”

The deep and terrifying experiences of the past days, when their Lord and Master was torn from their side and impaled on that Roman gibbet, had left their mark upon them. Their nervous tensions were at breaking point. Now this appearance of Jesus on the shore, and the miraculous draught of fishes, left them full of conflicting emotions. Yes, it was Jesus all right! A spirit no doubt; come to comfort them and to take the edge off their irreparable loss.

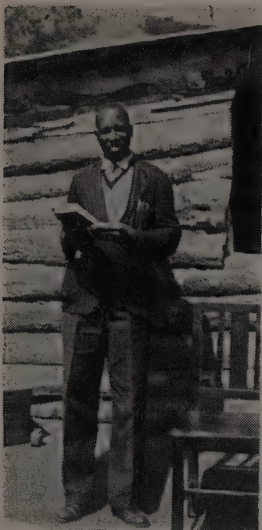
But the fire of coals and the bread and fish prepared for them—frustrated, bewildered and hungry as they were—was the greatest surprise of that morning. True, angels had fed Elijah in his lonely vigil on the mount, and possibly this was another such happening. Then the quiet voice, familiar and natural, carried them back to the days before—before this terrible calamity had overtaken them. Yes, it was the same: “Come and dine,” as they had so often heard before. This was no spirit appearance, no angel representation of their Master. It was Jesus Himself, as ever concerned for their welfare and physical comfort, as He had been when He said “Come ye apart, and rest awhile.”

Their fears and tensions disappeared. They knew what it meant as they gathered around Him for that repast. No questions sprang from their lips. No quizzical glances shot sideways at Him to enable them to puzzle it out. *They knew!* And that knowledge humbled them. They realised how little they had understood; how quickly they had misjudged and had gone back to their old occupation.

What silent understanding spread through their whole beings. What deep realisation of the fact that here was their beloved Master back with them again; back from the Cross; back from the grave. The blackness of those few awful days was quickly dissipated and the glow of His love and friendship warmed them more than the bread and fish or the fire which He had kindled.

This was the third appearance of their Master, and no longer could they fail to realise its significance. He was really, humanly—though immortally—alive. He was theirs! They were His! Nothing else mattered now. The gladness of His resurrection gripped them. The deep river courses of joy flowed again. The sun came out from behind the clouds. Jesus was alive!

In this issue we bring you a report of the Elim Missionary Society's national workers. What splendid men they are and what a noble work they are doing for God. They are worthy of our support.—ED.



ELIM MISSIONARY SOCIETY'S NATIONAL WORKERS

By SAMUEL GORMAN
MISSIONARY SECRETARY

*Nelson Khosa,
"a lovely advertisement
of a happy Christian."*

IT HAS already been pointed out that the Society is not only responsible for the financial support of our missionaries, but also for the heavy and ever-increasing costs of running and maintaining the various mission churches and their numerous outstations. In addition the Society meets the salaries of close on seventy full-time and part-time national pastors, evangelists and workers. We feel it is necessary to remind our readers and re-emphasise that the cost to train and fully support a national worker averages from £60 to £100 per annum. The amount varies on our mission fields according to the cost of living, etc.

There are many converted nationals eagerly longing and waiting to be trained in order to be sent forth into full-time ministry as pastors, teachers, evangelists and workers. Nelson Khosa of Africa and

S. S. Sharma of India (see photographs and testimonies) are splendid examples of the calibre of our national workers and those hoping to be trained and sent forth in the near future. After reading about brothers Khosa and Sharma we feel sure our readers will endeavour to increase their giving to our work overseas so that many others can be sent forth to preach the gospel to and work among their own people. We feel sure that the national can do a great work among his fellow men. May we remind you, reader, that time and opportunity to prepare and equip these potential missionaries to serve among their own people is fast running out?

We trust there will be a ready response in your heart to pray for and give more to our work overseas.

NELSON KHOSA, KEEN NATIONALIST WORKER

By MRS. B. CHRISTIE

NELSON KHOSA was saved through the evangelist, not so very far from Nelspruit, who afterwards became his father-in-law. I think he was much the same as the youths we know today, beer-drinking, foolish creatures, before he repented. Then he became on fire for the Lord and began witnessing and preaching the gospel at once, as best he could.

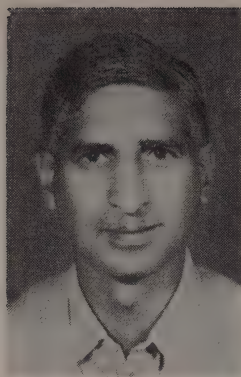
Later he attended Bible school at Nelspruit and then came fully into the work of the Lord, under his father-in-law, who was in Mr. H. C. Phillips's district.

He was there about ten years, then with Mr. Blythen at Witbank for another fourteen years, and then to Pilgrims Rest, where he is still untiring in his efforts to reach the lost—preaching, teaching,



Nelson Khosa with his wife and family.

visiting, praying for the sick and looking up absentees from church. His wife is also consecrated to the work of extending the kingdom of God. She is one of the most gracious women I know. It is delightful
(Concluded at foot of next page)



The remarkable conversion of a high caste Hindu

S. S. SHARMA.

[S. S. Sharma (Dehri-on-Sone) tells the circumstances under which he was converted and how the Lord spoke to him.—ED.]

I WAS born in a high caste Hindu family, and I have always been interested in religion. From childhood it was my desire to do those things that would please God, but I did not understand that to do this according to the Hindu religion was a mistake.

In the year 1942 I joined the National Party for Independence and I was put in prison. On being released I joined the Army. While there I received a New Testament from a colonel. I read it, tore it up and threw it away. This happened three times. Then, one night at 10.30, I heard a voice saying "How long will you reject Me?" On hearing this voice I was afraid and began to pray, and then I had a measure of peace. But as the days went by my restlessness increased. On being released from the Army I came home and bought a Bible. After reading a little I tore it up. In this way three Bibles were read and then torn up, but I did not get real peace.

In the year 1948 the Magh mela was held in Allahabad and I was able to attend. Daily I visited the tent set up by the Christians. Discussions were held. One night, during the closing days of the mela, I saw a holy man clothed in white walking on the water, and He said "He who believes on Me will also have power to walk on the water." That night I got some peace in my heart as I decided to accept Him as Lord, and on the day that I accepted Him as my Saviour perfect peace came into my heart.

On knowing about this my family made things very difficult for me. They made me eat out of an earthen vessel and drink water from high up. Three times they beat me with sticks. Once they made me drink poison, etc. But the thing of rejoicing was this, that the Lord was with me. For this reason I suffered no harm. Glory to His name for ever.

When I was about to take water baptism I heard a voice which said "What is the meaning of that which you are wanting to do?" and the Lord revealed to me through His Word that it symbolised dying with Christ and being raised with Him in

newness of life. On May 18th, 1948, at the junction of the Ganges and Jamuna rivers near Allahabad I was baptised by immersion by Rev. D. W. Tiwari. I thank God for His grace in revealing this step of obedience to me.

At that time I was conscious of a lack in my life, and came to know that this was the gift of the Holy Spirit which I had not yet received. I prayed continually. At last the time came when the Lord filled me with His Holy Spirit when I was in the Assemblies of God mission at Hardoi. This was in March 1954, and since that day a new joy and zeal has come into my life which I can never forget. The experience is as real today as it was then.

Some time later I had a vision in which I saw these words: "Go into the world and preach the gospel, because I have chosen you to do this work. As you have been redeemed, in that way cause the people to hear the word of salvation. The kingdom of heaven is at hand." Obeying this command I entered the Bareilly Seminary and studied the Word of God at the feet of my Saviour. Now the time has come that I go to preach the gospel where He leads, to those who have never heard. I am glad that He chose me by His Holy Spirit, and has led me day by day. Now I request you to pray for me that my will may blend with God's will, always for His glory. May the Lord grant you His special blessing.

NELSON KHOSA (concluded from page 211)
to be in her women's meeting.

Brother Khosa reaches out many miles around Pilgrims Rest on his motor-cycle. Perhaps you remember E.Y.M. helped to buy him a new bicycle with motor engine. He literally wore that out and is now paying off for a small motor-cycle, which is stronger for this mountainous country.

He is a lovely advertisement of a happy Christian, with his bright smile and gentle manners, "serving the Lord with gladness" day by day.

HE'S NOT THERE

By LILA SKINNER

THE NIGHT had been dark and long as the women, from sundown, had carefully prepared the linen clothes and the precious spices with which they wished to prepare the body of their dear friend, Jesus, for burial. It now lay on the cold slab in the silent tomb in the garden.

Each moment stood separately to be counted through the lonely vigil, as sentinels guarding some sacred task.

New day

But at last there were grey streaks across the sky, faintly shot with pink and gold, heralding the coming of a new day.

It was the signal for which the women watched, and throwing their long dark cloaks about them and tying their woollen shawls over their heads, against the chilliness of the early spring morning, they lifted their precious bundles, moved silently through the door, which was locked after them, and stepped into the forsaken street.

A cock, startled by their soft approach, suddenly ascended to the top of the wall, declaring that the night had passed and all should greet the morn.

Perplexities

They passed quickly along the little streets and lanes unnoticed except by the cock, but when they reached the city's centre their sandals seemed to make loud sounds and echoes, loud enough to awaken the sentries, who, tired after their long vigil of the night, had dozed off.

If they were discovered and their mission disclosed what then would happen to them? Would they be quickly pushed into some dark dungeon, as a discouragement to others who would try to resurrect a lost cause?

But what matter? Was not their blessed Master dead, hung on a tree as a shameful spectacle for all the world to see? So what mattered further what might happen to them?

But these were not the most difficult thoughts that passed through the minds of these faithful women. There were some 'tis true, who thought of nothing but the loss and shame, disappointment and grief

that had befallen, and which were personal sorrows scarcely to be endured.

But some were practical women, gathered from incidents we read through the gospels, and through their minds ran the question repeated and echoed out with each step: "Who will roll the stone away from the door—who? who? who? Perhaps we should have found some of the disciples, wakened them, and brought them along for the task. But no, they had proved their fear when they left the Master and followed afar off."

They remembered so well the bigness of the stone as they had watched it being put against the opening of the cave. Against such a weight they would have no effect.

Why then had they come? A faith they did not realise they had, and a great necessity to accomplish their task, had driven them on.

And then one of them voiced the question that raced through so many minds, "Who will roll away the stone?" Now it was said aloud and it seemed the obvious thing to ask, but while they searched their minds for the answer they came into the garden and made the great discovery.

Surprise

Not only had the stone been rolled away but a shining one sat upon it and announced, to their great wonder, that Jesus, whom he supposed they came to seek, was not there at all. He said, "He is risen from the dead. Come and see where the Lord lay."

They were startled! Imagination in its finest form could never have presented such a situation to them. Then hope began to dawn, and with feet that fairly danced they sped inside as bidden.

Sure enough, it was as the angel said. There, the tomb was empty. Only the grave clothes, left in the shape His body had been bound in, lay on the slab, and the napkin that had been about His head was folded carefully and placed down by itself.

It was amazing! They could hardly take it in. Certainly He was not there—there in the cold tomb—but risen!

They rushed away, as bidden, to tell the good news.

No, my friend—He's not there Rejoice! He's alive

—HE'S HERE!

I know—because He lives within my heart

NEWS FROM THE CHURCHES

INTERESTING NEWS FROM OXFORD

This picture, taken in the City Temple (Elim), Oxford, shows Pastor F. J. Slemming, minister of the City Temple ; Dr. and Mrs. Emmanuel Minos, Norway ; Dr. and Mrs. G. Tollefsen, missionary secretary of the Norwegian Pentecostal Churches ; Miss Joyce Wigglesworth, Bradford, a student at Oxford preparing for missionary work ; and Per'Ake Carlson, Sweden, also at Oxford preparing for missionary service.



Dr. and Mrs. Minos and Dr. and Mrs. Tollefsen were leaving for the Oral Roberts Convention, and were asked to take greetings from Oxford, the home of the oldest university, where he has been a student for some five years, to the Oral Roberts University, the newest university in the U.S.A. They conducted a splendid missionary-evangelistic service before leaving.

Mr. Tollefsen will lecture at the missionary conference in Helsinki and Mr. Minos will speak at the great closing meeting of the World Pentecostal Conference on Sunday, June 28th.

YORK SUNDAY SCHOOL PROGRESS

Some years ago the York Sunday school decided to hold their prizegiving on a Sunday evening. Since then every year our prizegiving has been the means of bringing many parents under the sound of the gospel. This year was no exception, and there was a good attendance of our own people, and parents of the girls and boys.

The speaker for the occasion was Mr. Eric Garner, who not so long ago spent a year or so at the York church as assistant pastor, and will be remembered for the hard work he put in, especially among the young people. His subject was the man who built his house upon the sand, and how necessary it is for us to have a sure foundation. Then came the event for which the children had patiently waited.



Mrs. Kennedy presenting the prizes.

Mrs. Kennedy presented the prizes and we noted with pleasure the high percentage of marks gained by the children for regular attendance. We praise God for faithful workers in the Sunday school, and pray that their work will be rewarded in seeing girls and boys giving their hearts to the Lord Jesus.

ALEX LAWRENCE.

SUNDAY SCHOOL DOUBLED! CADETS UP 300 PER CENT!

This campaign was certainly unique, for it was two campaigns in one. This is what happened in a short eight-day campaign in the Elim church at Islington. Night after night Alexander Tee conducted first a meeting for children, then, after a thirty-minute break, one for the adults. The evening children's services averaged 200 and on the Saturday morning seventy boys and girls came. The children listened with rapt attention to the gospel and many asked that Jesus might be their Saviour. Decision leaflets for children were given to them and no fewer than forty-nine returned them the next night filed in. By far the most of this number did not



The Saturday morning at Islington.

attend any Sunday school. Night after night hands were raised in the adult meetings, and the power of the Lord was present to heal. Only eight days, but the Sunday school numbers have literally doubled. Our cadet meeting has increased by 300 per cent. The Junior Crusader branch has also had many new recruits. Other departments of the work benefited as well.

F. H. COLEMAN.

RUGBY NEWS

It was a real joy to welcome Pastor Beresford from Blackburn for a series of weekend meetings. Our brother expounded the gospel in no uncertain manner at the first meeting. The communion meeting on Sunday morning was a real foretaste of heaven, with the Holy Spirit's presence felt. The children's service in the afternoon and the gospel service on Sunday night were blessed. At the final meeting on Monday night we were supported by members of the A.O.G. church at Rugby. Everyone in the large congregation felt that God was speaking through His servant. The minister at Rugby convened these weekend meetings, and everyone reiterated his comments as he thanked our brother for his ministry in both song and word.

J. GAMBLE.

GOSPORT TWENTY-FIFTH ANNIVERSARY

The twenty-fifth anniversary of the opening of the Elim church at Gosport was made the occasion for many reminiscencies of past days.

It was twenty-five years ago that Mrs. W. Burr and Miss F. Munday met and decided to commence a work in Gosport. Both these ladies have continued to this day, Miss Munday as the pastor and Mrs. Burr as secretary. There have never been any officers or church officials, but these two have managed and arranged everything. It is to be understood when it is mentioned that the building, newly built some two years ago, is entirely the property of Miss Munday, who never asked for any help to the work. The only financial results mentioned are some in connection with missionary offerings, which are very good, and payment to visiting preachers. Miss Munday was wonderfully healed in 1927 at the Southampton revival meeting conducted by Principal George Jeffreys.

It was stated that at the first meeting of the new church only one other turned up in addition to Mrs. Burr and Miss Munday, but this occasion produced the record number of 110 who sat down to supper after the meeting. It is worth mentioning that the church had the biggest Sunday school in Hampshire,

over 430 children. No fewer than eight motor-coaches had to be used for Sunday school treats, and some photographs show the great crowd of children who have to be accommodated in several places on Sundays.

At the meeting preceding the supper a presentation was made to Miss Munday. A cheque for £25 from the congregation was given as a token of appreciation for her twenty-five years of service. In presenting this, W. N. Brambleby mentioned that he had known Miss Munday's family before 1927, and was himself present when Miss Munday was healed. He said that the call into the ministry finally came to him when he saw the healing of Miss Munday.

Two soloists added to the enjoyment of the meeting, and A. C. Jupp, from Portsmouth, preached the anniversary sermon. His address was very greatly appreciated. During the supper several of the older members gave testimony to the blessing received over the years.

There is no doubt that Miss Munday, who is past the allotted score of years, continues to hold the anointing she received so many years ago and there is a regular stream of converts to this day. Miss Munday and Mrs. Burr look ready for many more years yet.

W. N. BRAMBLEBY.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

SPECIFIC PRAYER

So often our prayers are too general. Prayers are made for so many things and persons that only a slight verbal reference is made to God for such. I heard that in a certain prayer meeting of a sincere group of people one man prayed for at least twenty-five minutes. It seemed that he prayed for every country in the world. He may never have left the shores of Britain, but he certainly made a world tour each prayer meeting night.

During the revival under the Wesleys people were stirred to pray for individuals who were unsaved. Whenever a society of Methodists began to pray for a poor sinner, that one when he got to know of it would say he was the next to be saved, and saved he was. Concentrated prayer for an individual always seemed to be answered. George Muller prayed daily for many years for a friend to be saved, and it was after his death that his prayers were answered. Muller refused to give up and his friend became at last a trophy of grace.

We all have loved ones who as yet are not saved. Let us not weary in our prayers for them. Be specific, be earnest in your prayers for them. Mention them by name and the promise of God will stand sure. Next week I will tell you of a personal experience of specific prayer.

Prayer is requested

For revival throughout Britain.

That teenagers will be brought to know the Saviour.

Thought for the week

Ask, and it shall be given you.

*Tell of His wondrous faithfulness,
And sound His power abroad;
Sing the sweet promise of His grace,
And the performing God.*

THUS WROTE Isaac Watts the hymn-writer, who, incidentally, described himself as "a little man with a GREAT GOD."

1. The performing (a)

"God most high . . . that performeth for me." The two words "all things" are, by the way, a translator's interpolation and we would be making a vast mistake in accepting them as meaning that God was perpetually operative on David's account while David merely drifted along through life in spiritual, mental, emotional and physical indolence, doing nothing for himself. On the contrary, we are to understand from his history that the psalmist was a man who had been trained by God in the arts of warfare and who, when and where necessary, gave a good account of himself in battle (Psalm 144:1; Psalm 18:29; 1 Samuel 30:18,19; 2 Samuel 5:18-25; 8:1-14; and 10:1-19; 1 Chronicles 11:4-7).

Neither, in speaking of the Lord performing on his behalf, did David refer to those events which sooner or later would have come about as a natural development, but to the divinely supernatural happenings and those things which but for the overruling power of God would never have come about: that which in the natural order of things would never have come into being or have happened.

His own anointing for kingship by Samuel the prophet—this was something which, even had the idea entered their minds, neither David nor the prophet would have considered feasible, for there was already a king upon the throne of Israel. Moreover, the young shepherd lad would scarcely have appeared to Samuel to be a suitable candidate for this high position; for it is obvious that had not the Lord signified *His* choice and prompted the prophet—"Arise, anoint him: for this is he"—Samuel would have anointed any one of Jesse's sons in preference to David.

The supernatural power of David's *performing* God wrought for him many wonderful deliverances as, during his formative years as a shepherd boy (during which, though he knew it not, David was being prepared for his high destiny), again and again he was enabled not only to escape with his own life but also to slay the wild beast and to rescue from its very jaws the lamb taken from the flock. "The Lord delivered me *out of the paw of the lion*, and *out of the paw of the bear*; He will deliver me out of the hand of *this Philistine*" (1 Samuel 17:32-37). And He did!

THE PERF

By EVEL

*"I will cry unto God mo.
things for me," said David, p
"He performeth the thing*

"God most high . . . performeth for me." Hairsbreadth escapes from the murderous hatred of Saul (1 Samuel 19:10; 20:33); miracles of preservation (1 Samuel 22:5; and 29); wonders of grace—"who forgiveth all thine iniquities" (Psalm 103:3), "who restoreth thy soul" (Psalm 23:3); the restoration also of "the joy of Thy salvation" (Psalm 51:12).

Acts of sovereign kindness, exemplified in the gift of a living son to David and Bathsheba (Michal the daughter of Saul, David's first wife, was childless!), a son whom the Lord looked upon with love (2 Samuel 12:24,25), and that act of superb grace when the Lord reassured the repentant David by answering him from heaven by fire upon the sacrifices on the altar of burnt-offering (1 Chronicles 21:1-28).

1. The performing (b)

"He performeth the thing appointed for me," said the sorely afflicted Job, who in the permissive will of God had suffered the loss of his entire family, his wealth, his possessions and finally his health, and who at the time of speaking was destitute of all that men consider essential to daily life and well-being. On the face of it all that now remained for Job was a slow physical disintegration ending in death. But, knowing the stability of the divine purposes and holding on to "the words of His mouth," Job expects a triumphant issue from the present trial and cries "I shall come forth as gold" (22:10).

These were some of those divine purposes as outlined by Eliphaz (22:21-30), whose name, curiously enough, means "God is dispenser." "Good shall come unto thee" (v. 21). For some time now Job had known evil upon evil. Like a menacing tide it had, wave upon disastrous wave, broken upon him, hemming him in, holding him captive. Shall *good* indeed come to him?

"If thou return to the Almighty thou shalt be built up" (v. 23). The Hebrew word *banah* employed here and translated "built up" means "to have children." The splendour of this promise will be more fully appreciated when we take into account that Job was an Oriental and therefore one to whom the possession of offspring was infinitely preferable to material wealth and possessions. Yet how, he might well have asked himself, could this be? His physical condition was such as to suggest that he stood upon the brink of the grave!

MING GOD

. GREEN

unto God that performeth all

and king of Israel (Psalm 57:2).

appointed for me," said Job (Job 23:14).

"Then thou shalt lay up gold as dust, and gold of Ophir as the stones of the brook . . . and thou shalt have plenty of silver" (v. 24). Gold as dust! When Job's crowning affliction had overtaken him and his body was ravaged by loathsome and painful suppurating swellings, he had sat himself down on the ash-heap outside the village, the accumulated ashes from the domestic fires of his own and other households. Probably it seemed to Job that his setting was singularly appropriate: the ashes were the residue of what had been; and was not he a mere feeble, pitiable relic of the man he once had been?

"Thou shalt lay up gold as dust." This conveys the idea of wealth so abundant and so easily obtained that its accumulation would involve Job in labour no more strenuous than the local housewives' casual daily additions to the public ash-heap from the rakings of their own fireplaces.

And "gold of Ophir as the stones of the brook." From December until March rain and hail soften up sun-baked, iron-hard earth; snow falls on higher ground. Then comes the "latter rain," sometimes accompanied by a hot wind from the desert, causing the snow to melt and the already rain-swollen mountain water-courses to fill up and to overflow, spilling their fertilising contents upon the lower ground and washing loose innumerable small pebbles and larger rocks that tumble down into the little streamlets in the valleys below, where sometimes they form miniature dams or "diversions," so that the flood waters checked here and there by the stones and rocks overflow and disperse in a multitude of directions.

This conjures up to the mind the idea of wealth and treasure which, besides its intrinsic value, would serve as the medium by which the bounty of heaven would be dispensed far and wide.

And "plenty of silver"—or "money." And this, mark you, to a man as destitute as a new-born babe!

"And thou shalt lift up thy face unto God . . . shalt make thy prayer unto Him, and He shall hear thee" (vv. 26, 27). This was a gem of a promise and of the greatest worth, for Job's greatest grief, his overwhelming calamity, was not the loss of his precious children, his wealth and possessions, or even his health; but the complete breakdown of communications between him and his God.

Now, though seemingly impossible, all this came

to pass to him. The Lord turned the captivity of Job when he prayed for his friends (who had been his fiercest accusers), also the Lord gave Job *twice as much as he had before*. So the Lord blessed the latter end of Job more than his beginning (and even in *those days* he would have considered himself a most blessed, wealthy and prosperous man!).

2. The performer

"God most high . . . performeth for me. We come now to the consideration of God not as *performing* but as the *Performer*. And this is most important. It is the very kernel of truth. For what He *does* springs from what He *is*.

Again and again in the Scriptures we hear God pointing out the essential difference between Himself and the various objects of mankind's trust and veneration. He draws our attention to the fact that *He* is the source of man's true and lasting felicity, the Fountain of living waters; whereas the devices to which in their coldness of heart or their faithlessness or their disobedience they have turned are as pitifully useless as containers of that vital liquid as are vessels which are composed of porous stone, incapable of containing their liquid contents, which inevitably seep through and are lost (Jeremiah 2:13).

"God is *able*," the Holy Ghost declares, "to make *all* grace *abound* toward you, that ye, having *all* *sufficiency* in *all* things, may *abound* unto *every* good work" (2 Corinthians 9:8). How wonderfully true it is, for it is "your Father's good pleasure to give you the earth" (Luke 12:32), and the precious sacrifice upon Calvary of our beloved Lord and Saviour has made the Father *able* to make us His heirs to His unlimited wealth and goodness. But, and we should give this matter serious thought, the Scriptures also show that though in Christ Jesus dwelt the fulness of the Godhead bodily, and though in the days of His flesh, as He ministered in the cities and by the shores of Galilee, He was indeed the *dunamis* (the dynamite, if you like) of God, to be expended in the blasting of the works of Satan, and the blessing of the needy multitudes, nevertheless He could in certain places "there do no mighty work" (Mark 6:1-5). Why? Because, having heard His teachings, they were disposed to quibble about them. So cold were their hearts, so proud their spirits, so inflexible their souls, that though they marvelled that He taught "not as the scribes" but as "one *having authority*," they nevertheless were not prepared to submit to that authority. They preferred prestige, the praises of men, or the smile of those in secular authority.

The psalmist states that it is "God most high," the supreme and sovereign Lord, who is the *Per-*

former for him of great and glorious things. David's record shows that it was when he failed to own the divine sovereignty that David's life collapsed, fellowship with God was broken, the joy of the Lord vanished, and the precious anointing of the Holy Ghost became a thing of the past and God was no longer the mighty Performer in response to David's prayers. Nor, mark you, was it necessarily some *blatant* sin that produced this disastrous effect. Self-will, envy, pride and conceit were pitfalls into which even this great man of God found to his amazement he could all too easily slip.

When Israel no longer saw the divine display of wonders in her midst it was because she had turned away from the *Performer*, and had focused her attention upon other objects, to whom less observance was due maybe, but also from whom no response was forthcoming.

When "the Lord alone did lead him [Israel], there was no strange god with him" (Deuteronomy 31:18), and equally true when there was no strange god with him the Lord did lead him and bless him and prosper him.

In speaking of His intention to bless and restore His wayward people after bringing them back from the land of their captivity to which He in His anger had driven them, He says this significant thing: "I am the Lord: that is My name: and My glory will I not give to another" (Isaiah 42:8).

Is it possible, beloved, that through self-will or carelessness we have robbed God of the glory due to Him? The Scriptures show that it is dangerously easy for man to get in God's way, to usurp His place in the scheme of things. It may be, of course, that we, in our early joy over His wondrous grace to us, became so intoxicated with the "power," so taken up with the *performing*, that we lost sight of the glorious *Performer*. This is a regrettable affront to offer to the Holy One.

Oh that we, individually, might get anew the divine vision (Isaiah 6:1-8); might see the Lord "high and lifted up," and though we in consequence see ourselves and are shaken by the realisation that in effect we are "dumb" might nevertheless respond to the gracious *Performer* of cleansing, be made clean, and be commissioned anew. Amen!

BINGO (continued from next column)

and dear Mr. and Mrs. B—— unable to get their car out to come to a prayer meeting or Bible study, I want to know the power of travailing, prevailing prayer. "It is time for Thee, Lord, to work: for they have made void Thy law" (Psalm 119:126). Charles Finney knew this, and so did praying Hyde.

Women's column

By GLADYS GORTON

BINGO!

MANY A SMALL grocer's shop will find difficult days ahead if the price control is lifted permanently, but let me tell you a sad story of another threat, bingo, which brought tragedy to a little grocery shop that stood at the corner of a busy road.

Mrs. S—— owned this shop for many years. She is now in her fifties, has been married thirty years, has two married daughters, and is a grandmother. Her husband has a good position in the gas works. Mrs. S—— had quite a nice way with her customers; they all liked her and she gave good value for their money. She kept the business going while her husband was in the Navy during the war, and when he was demobbed and started work life was very happy for them. They were able to give their daughters a splendid education. Life was good! Then, in these recent years, the bingo bug bit into Mrs. S——. She became obsessed by it. She got into debt. She and her husband quarrelled. Things went from bad to worse. Now her husband has left her and the grocery shop has been sold and Mrs. S—— is living in one room, but she still is going every day to play bingo.

When all this was told me I felt very sad. Britain has survived after two world wars, but did those of Mrs. S——'s generation realise that another enemy, more subtle, alluring and captivating, would be so demoralising and soul-destroying? Was this bingo way of life that for which we, as a nation, fought? I have noticed that the people who are bingo fans are mostly middle-aged and older. Wouldn't it be marvellous if the nation, twenty years after the war, returned to the God of our fathers, if a great spiritual awakening was evident?

"Our life is completely changed through bingo," two of our elderly members told me. They live in a lovely little house in a quiet road, just off the main road. On this main road is a cinema which is now given over to bingo. Great crowds go there, parking their cars down the quiet road. Mr. B—— has a car which brings him to church, but if a car is parked outside his gates he can't get out! He has protested, written to the authorities and even to the chief constable, but all to no avail. Nothing has been done to help him.

Just after the war it was often said: "Isn't this what we fought for, liberty to do what we like?" usually used wrongly of course. And when I think of the family of Mrs. S—— parted through bingo,

(Continued in previous column)

"Yotherama"—evangelism with a difference

ABOUT 250 people were attracted to the "Yotherama" held on a recent Saturday in the ultra-modern hall of the Stevenage College of Further Education, not knowing quite what to expect. They could hardly have anticipated such an unusual programme, which lasted two and a half hours. As a result of the programme, however, a number of young people made decisions for Christ.

The Gospel Rhythm Group, of Clapham, need to be heard to be appreciated for their fine presentation of gospel music in the modern mood. Pianist Geoffrey Cooper has trained this group of Elim Crusaders to sing, play and even stand attractively. They began the "Yotherama" with a selection of lively gospel songs.

Then George Canty, the minister of the Elim church at Leyton, was introduced, and he took about twenty minutes to produce an oil painting which he spiritualised with the title "Living Water." He stepped forward again after the showing of the film "Oil Town, U.S.A." and gave an evangelistic epilogue and a gospel appeal.

No offering was taken, since the Elim Bible College student who personally organised and produced the whole evening looked to God in faith to supply the necessary finance. At the end of the programme those who made decisions were personally counselled and linked up with the Stevenage churches that supported the event.

ANONYMOUS GIFTS

The Elim Missionary Society gratefully acknowledges the following anonymous gifts which have been distributed to the mission fields of the society.

| Receipt No. | | £ | s. | d. |
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| 584 | " O.A.P., a very old Elim member | 10 | 0 | 0 |
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N.B. Please note that gifts for any department of the work should be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Secretary-General's Notes

EVENTIDE NEEDS

A recent visit to the Elim Eventide Homes at Eastbourne convinced us of the need to help the old folk in our care. One is impressed by the publicity now being given to the gifts made by God's people to certain causes, gifts which express the large-hearted generosity of Pentecostal people, and it is this willingness to help those in need that prompts us to present to our readers this work among the aged friends which we have undertaken.

The Eventide Home is in need of certain decorations and fittings which could add to the comfort of those who would appreciate a little extra care. Mrs. Barrett, the matron, is doing a wonderful job with a cheerful smile, but we would like to help her, for she is urgently in need of assistance, both physically and financially. She has not asked us to make this appeal, but we feel this is part of God's work we are called to do, and many of our members would be happy to share in this ministry. This is possible by informing us of any volunteers willing to work in an old people's home for a moderate salary, or by sending financial help.

This ministry is one in which our Sisterhoods might feel called to take a special interest; it is a service we could render to the old people and thus to the Lord we love.

We feel sure our readers will pray for those who are already engaged in this service and for all the friends in our home at Eastbourne who have reached the eventide of their lives.

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SPECIAL NOTICE

We have just heard that a Song Service at the City Temple, Cardiff, will be televised on Wednesday, April 8th, at 6.30 p.m. Later, on a date to be arranged, it will be on the B.B.C. national broadcast.



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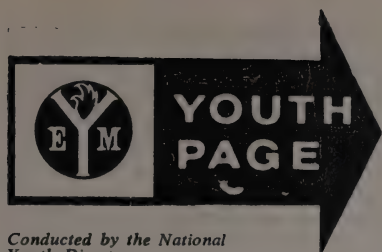
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SWANAGE and STUDLAND BAY, July 31st to August 14th. Under 16, £3/5/- per week; 16 and over, £4/5/- per week. Write Pastor L. Lambert, 20 Highfield Road, Yeovil.

ISLE OF WIGHT, July 24th to August 14th. Under 16, £2/17/6 per week; 16 and over, £3/15/- per week. Write Mrs. Rammell, 9 Allan Way, London, W.3.

FRAISTHORPE, BRIDLINGTON. For details, just recently fixed up, see panel advertisement. Write to Rev. Ian Moore, 123 Belgrave Drive, Hull, Yorks.

Scotland

EYEMOUTH, July 4th-18th. Under 16, £4/5/- per week; 16 and over, £4/15/- per week. Write Rev. R. Lighton, 12 Lefroy Street, Coatbridge.

(This camp is not under canvas but in special dormitories.)

Wales

TENBY, August 15th-20th. Boys only, £3/15/- per week. Write Mr. W. Price, c/o the City Temple, Cowbridge Road, Cardiff.

ELIM CAMP RULES

1. Camp authorities reserve the right to expel campers who flagrantly disobey rules or behave in a manner prejudicial to the moral standards of the Christian testimony.
2. Swimming must always be under supervision, arranged by the camp authorities.
3. No sports on Sundays.
4. Lights out and silence from 11 p.m.
5. No smoking.
6. Permission must be received when missing meals.
7. The wearing of bathing costumes without additional covering is not permitted on camp sites.
8. Vehicles must not exceed five miles per hour on and around the camp site.
9. Equipment must not be interfered with in any way.
10. Campers are expected to attend the services organised by the camp padre.

11. Permission for the use of radio receivers, record players and musical instruments must be obtained from the camp commandant.
12. Vehicles may be parked only in the camp car park.
13. The following are out of bounds:
 - (a) For boys—the girls' tents.
For girls—the boys' tents.
Anyone breaking this rule will be sent home forthwith.
 - (b) Kitchen or cookhouse.
 - (c) Neighbouring camps, without the permission of the camp commandant.
 - (d) Beach (for those under 14, except in authorised parties).

COINCIDENCE OR MIRACLE?

A Christian couple, complete strangers to our congregation, were singularly divinely guided on the first Sunday in February to attend morning service at Elim in Sheffield (their own chapel being closed). The preacher's text was 3 John 2: "I pray above all things that thou mayest prosper and be in health, even as thy soul prospereth." The man was taken suddenly very ill and, to use his own words, thought he was dying. However, there was no undue disturbance. The preacher stopped preaching and began praying, and to follow this, in obedience to the Scriptures, with two other brethren laid hands upon him in Jesus' name. The cold sweat lay on the man's brow, but the Lord undertook and the divine healing service continued. The man recovered.

On the advice of a friend the recovered man had a medical check—a very thorough one. Result: heart sound, blood pressure normal, breathing good, etc. The doctor gave him a clean bill of health. Coincidence or miracle?

Note. The burden of a prayer meeting not an hour before had been the desperate need of miracles in the Christian Church to quicken and confirm the faith of believers.

Mrs. Turner, an old Elim member, says, as do others, that if they had not been with us that Sunday morning he would have died.

L. N. KNIPE.



THE FAMILY ALTAR

Scripture Union Portions, Notes by J. A. Hounsom
(Minister of the Elim Church, Knottingley)

Monday, April 6th. 2 Chronicles 14:1-15.

"We have sought Him, and He hath given us rest" (v. 7). Asa the king interprets "seeking the Lord" simply: (1) doing that which was good and right in the eyes of the Lord, (2) strict adherence to the commands of God, (3) complete dependence on and confidence in God's ability (v. 11). Unlike Abijah his father, Asa had a well-equipped and well-trained army (v. 8), so it was not in panic and helplessness that he threw himself upon the resources of God, but gave recognition to God's rightful place as Supreme and "sought Him at all times." "He hath given us rest on every side" was the blessed outcome. Rest! How delightfully expressive is this word, used so constantly in Scripture, and what a wealth of comfort its meaning conveys. Have we this rest? Are we secure, at ease, at peace?

"He is the rewarder of them that diligently seek Him."

Prayer topic: For young people starting in business today.

Tuesday, April 7th. 2 Chronicles 15:1-19.

"Be ye strong therefore . . . for your work shall be rewarded" (v. 7).

How timely was this prophetic utterance. In the previous chapter Asa the king had continued the spiritual reformation commenced by his father, but now hesitated. How far should he go in completing these reforms? Was there a limit? Verse 16 reveals his difficulty, a personal one. It meant resisting his own flesh and blood for the cause of truth and right, his own mother, the Queen! The ties of human love and loyalty are naturally very strong and demanding and are often in conflict with what God requires of us personally. Hard though it be, love and loyalty to God must come first. Only the promises of God (v. 7) could have inspired such courage (v. 8). "He removed her from being queen." There is, thank God, always a timely promise for us as God's children in every situation. See Mark 10:29, 30. The great inspiration! "Love so amazing . . . demands . . . my all."

Prayer topic: The young people standing alone for Christ at school.

Wednesday, April 8th. 2 Chronicles 16:1-14.

"Herein thou hast done foolishly" (v. 9).

It is not only definite acts of sin that bring disaster and defeat, but unwise decisions also. You may be inclined especially to regard such decisions as sin if they relegate God to second place, if the decision gives preference to the help that man gives rather than God-given help, or if God is ignored completely. Foolishly, Asa sought help from Egypt. One can rightly appreciate why God was so displeased: unwanted, not needed, cast aside. How disappointed God must have been over the subsequent attitude of Asa: all that had been so admirable about him was now spoiled by his unwillingness to concede his fault. The spirit of vindictiveness marred his character and left him a bitter man (v. 12).

"In all thy ways acknowledge Him, and He shall direct thy paths."

Prayer topic: A special thought for the aged and infirm.

Thursday, April 9th. 2 Chronicles 17:1-19.

"And they taught in Judah . . . the book of the law" (v. 9).

Jehoshaphat is shown here as possessing a wise insight

into human nature. To him it was not everything just to pull down and give up the worship of Baalim. Judah had to be completely weaned from idolatry. To do this needed a positive approach, something in its place, or else there would be an emptiness, a vacuum, and that would be fatal. In the gospels Jesus gives a classic example of the unclean spirit (Luke 11:24-26). So the king introduced the teaching of the law. To have the power of sin broken in our lives, to forsake the old sinful life, is but the beginning of salvation; we have been translated from the kingdom of darkness into the kingdom of light—"saved to new life sublime." Can we say "Things I used to love have passed away, things I've learned to love have come to stay"?

Prayer topic: The blessing of God upon the work of the Gideon movement.

Friday, April 10th. 2 Chronicles 18:1-17.

"Even what my God saith, that will I speak" (v. 13).

Micaiah the prophet was concerned only with the presentation of the truth, not with the consequences. His was a lone voice in contrast with the 400 prophets of Baal. It would have been so easy to compromise and satisfy the ego of king Ahab, but in spite of hidden threats (v. 12) and the dire result to himself this Godfearing man was committed to declare the truth. Truth is not popular, it has "fallen in the streets" (Isaiah 59:14). Men want pleasing instead of provoking, but says Paul—and this we must heed—" . . . or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Galatians 1:10). A sign of the last days and the blessed return of our Lord is evidenced by the refusal of truth (2 Timothy 4:1-4).

Prayer topic: Remember Christian nurses and doctors.

Saturday, April 11th. 2 Chronicles 18:18-34.

"At a venture" (v. 33).

This suggests that the death of Ahab was an accident, a chance shot, a mere fluke. By man's reasoning yes, but the flight of the arrow was not at random but at the direction of God's purpose (v. 27). The ingenuity and cunning of man (v. 29) could not thwart the fulfilment of God's design, yet on the other hand how delightfully comforting to know that our chancy efforts, mistakes, accidents if you like, plus failures, can be made to fit in with the plans of God. However, it is far more gratifying at the outset to know that all our efforts have been committed to the direction of God's purpose; fewer mistakes would then be made.

It is still perfectly true that "all things work together for good to them that love God."

Prayer topic: Your minister needs your prayer in preparation for the Lord's day.

Sunday, April 12th. 2 Chronicles 19:1-11.

"Nevertheless there are good things found in thee" (v. 3).

How gracious the Lord is! Although angry with Jehoshaphat, and rightly so, for his association with the evil king of Israel, Ahab, divine anger, true righteous anger as opposed to human anger, is not blinded so that the faults of a person eliminate his virtues. It is true that we shall always merit the disfavour of God if our associates are ungodly and do not love the Lord (v. 2), but if that anger produces the best from us, and contrition, it is righteous anger indeed. This is the test! Not just an outburst to clear the air. Let us remember the ministry of our Lord. Much must have grieved His pure eyes, but He came to "make whole." Unfailing goodness on all He bestowed, undying faith in the vilest He showed.

Prayer topic: Pray for all who preach Christ and for personal acceptance of Him.

SCOTTISH EVANGELISTIC RALLIES

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SATURDAY, APRIL 4th, at 3.30 and 6.30 p.m.

Speaker: REV. O. G. MILES (Leeds)

A WARM WELCOME TO ALL

COMING EVENTS

BARRY. April 4-9. Elim Church, Upper Pyke Street. Sat. at 7. Anniversary tea. Singing by Swansea Male Voice Choir. Sun. 11 and 6.30. Mon. 7.15. Speakers: P. S. Brewster and J. J. Morgan. Tues.—Thurs. Speaker: Idris Davies. Convener: G. J. Jones.

BATH. April 18, 19. Elim Church, Charlotte Street. Church anniversary services. Sat. 7.30, Sun. 11 and 6.30. Speaker: A. J. K. Magee.

BERMONDSEY. April 19 and 23. Elim Church, Duntown Road, S.E.1. Visit of Sunny Blundell-Connell. 19th at 6.30, 23rd at 7.

BIRMINGHAM, Old Hill. April 11-14. Elim Church, Bearmore Road, Sat. 7.30. Sun. 11 and 6.30. Mon. and Tues. 7.30. Speaker: J. McAvoey.

BIRMINGHAM, Sparkbrook. April 4, 5. Elim Church, Golden Hillock Road. Annual Spring Convention. Sat. at 7, Presbytery Rally. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Speaker: J. T. Bradley.

CANNING TOWN. April 18-20. Elim Church, Bethell Avenue, East London revival rally. Sat at 3 and 6.30. Sun. 6.30. Mon. 7.30. Speaker: A. J. Chuter. Items by team of young people from Ealing.

CHELMSFORD. April 18. Baddow Road Congregational Church. Sat. 3.30 and 7. Annual area British Pentecostal rally. Speakers: C. L. Parker (A.O.G.) and L. Reeves (Elim).

CLAPHAM. April 5, 6. Elim Central Church, Clapham Crescent, Clapham Park Road, S.W.4. Minister's first anniversary. Guest speaker: Edward F. Cole. Sun. 11 and 6.30. Sisterhood rally. Speaker: Mrs. E. F. Cole. Mon. 3. Family service 7.30.

COULSDON. Apr. 8. Elim Church, Chipstead Valley Road. Women's annual rally. Speaker: Mrs. J. T. Bradley. Soloist: Mrs. M. B. Smyth. 3.

GUILDFORD. April 25. Elim Church, Martyr Road. Youth rally. 7.30. Speakers: A. P. Thomas and team from Kingston-on-Thames.

HASTINGS. April 16. Elim Central Hall, Station Road. Visit of T. H. Stevenson. 7.30.

LEICESTER. April 18, 19. Elim Church, Ruding Road. Minister's anniversary. Sat. 7.30 (followed by refreshments). Sun. 10.45 and 6.30. Speaker: J. J. Morgan. Convener: R. R. Taylor.

LONGTON. Apr. 8. Elim Church, Carlisle Street, Dresden. Special visit of D. L. Norton (missionary to Transvaal). 7.30.

NEWHAVEN. Apr. 11, 12. Elim Church, Bridge Street. Fourth anniversary services. Speaker: T. H. Stevenson (Ilford). Convener: H. W. Holdstock. Sat. 7. Sun. 11 and 6.30. Supporting items, including the male voice group.

NEWQUAY. Apr. 11-26. Elim Church, Marcus Hill. Revival and divine healing campaign conducted by John Woodhead. Suns. at 6 and 8. Weeknights (except Friday) 7.30.

PLYMOUTH. Apr. 11. Apostolic Church. B.P.F. Rally at 6. Speakers: L. Cunningham (A.O.G.), L. P. Cowdery (Elim). Musical items by Apostolic Faith Church Quartet (Plympton) and Plymouth Elim Male Voice Choir.

ROCHESTER. May 9-12. Elim Church, Star Hill. Sat. at 7. Group from Wimbledon. Sun. 11 and 6.30. Elim Bible Students Male Quartet. Mon. and Tues. 7.30. Speaker: A. S. F. Horne.

SALISBURY. April 25. Elim Church, Milford Street. South of England Pentecostal convention. United rallies at 3 and 6.30. Speaker: Donald Gee (Kenley Bible College). Singing by the Bournemouth Gospelaire. Opportunities for those seeking the baptism of the Holy Spirit. Sun. 11 and 6.30.

SOUTHDON-ON-SEA. April 4, 5. Elim Pentecostal Church, Seaview Road. European Evangelistic Society's annual meetings. Speaker: A. A. Dictyopolous, of Greece.

WESTCLIFF-ON-SEA. April 19. Elim Church, Electric Avenue. (near Fairfax Drive). Sun. 11 and 6.30. Special visit of L. Reeves (Norwich).

YEOVIL. Apr. 11-19. Elim Church, Southville. Evangelistic crusade conducted by Elim Bible College Instrumental Group. Suns. 6.30 and 8. Weeknights 7.30.

ITINERARIES

The President, W. J. Hilliard, will visit the following: April 4, 5, Neath; 6, Pontardulais; 7, Swansea; 8, Llanelly; 9, Bridgend; 11, 12, Barry; 18, 19, Cardiff; 21, Caerphilly; 22, Trealew; 23, Pontypridd; 24, Porth; 25, 26, Dowlais; 27, Brecon; 28, Aberystwyth.

Miss Jarvis, on furlough from India, will visit the following churches: April 5, 6, Ballymoney and Coleraine; 7, Cullybackey; 8, Randalstown; 9, Bethesda, Belfast; 11, Bangor; 12, 13, Newtownards and Millisle; 14, Ulster Temple.

John McInnes, on furlough from British Guiana, will visit the following churches: April 18, 19, Newquay; 21, Camborne; 22, Penzance; 23, Bodmin; 24, Falmouth; 25, 26, Plymouth; 28, Exeter; 29, Torquay; 30, Paignton.

D. L. Norton, on furlough from South Africa, will visit the following churches: April 18, Delancey; 19, Eldad; 21, Eldad, 3 p.m.; 21, Vazon; 22, Delancey, 2.45 p.m.; 22, Vazon; 23, Eldad; 25, Jersey.

Miss Picken, on furlough from Southern Rhodesia, will visit the following churches: April 4, 5, Swindon; 6, 7, Gloucester; 8, Cheltenham; 9, Bath; 11, Wells; 12, Bridgwater; 14, Keynsham; 15, 16, Bristol.

S. A. Renshaw, on furlough from Tanganyika, will visit the following churches: April 5, Kingston, 11 and 6.30; 6, Englefield Green; 7, Thornton Heath; 8, Coulsdon; 9, Aldershot; 12, Clapham, 11 and 6.30; 18, Andover; 19, Romsey; 20, Canada; 21, Southampton; 23, Sholing; 24, Gosport; 26, Eastleigh; 27, 28, Portsmouth; 29, Ryde; 30, Petersfield.

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TORQUAY. Mr. and Mrs. Sudworth invite old and new friends to "Salem," 57 Woodville Road. Please send for brochure. C.694

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BIRTH

SHERGOLD. On March 9th, to Mr. and Mrs. Vernon Shergold, of Elim Church, Camberwell, God's gift of a daughter, Hilary Megan, a sister for Clive Mostyn.

ENGAGEMENTS

BURNES—BOIT. We are happy to announce the engagement of John Burness, son of Mrs. and the late Mr. George Burness, to Olive, the daughter of Mr. and Mrs. Bott, March 30th. Both Crusaders of Broadstone Road Elim Church, Yardley, Birmingham. C.708

COX—QUINBY. The engagement is announced of Christopher, the son of Mrs. and the late Mr. Cox, to Janet, the youngest daughter of Mrs. and the late Mr. Quinby. Both of Yardley Elim Church, Birmingham. C.707

WITH CHRIST

BROWN. On March 8th, Frederick G. Brown, aged 63 years. For many years a deacon of the Clacton Elim Church. Officiating minister at funeral: H. Burton-Haynes.

PARRELL. On March 8th, William George Parrell, aged 63, of Clapham. Sadly missed by his loving sister. Officiating minister at funeral: T. W. Walker.

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THE ELIM EVANGEL

Vol. XLV No. 15

APRIL 11th, 1964

6d



*" For, lo, the
winter is past,
the rain is over
and gone ; the
flowers appear
on the earth ;
the time of the
singing of
birds is come "*

(Cant. 2: 11, 12).

*Snowdrops
rise again
from their
winter sleep.*

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard
(President), J. T. Bradley, P. S. Brew-
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D. B. Gray, H. W. Greenway, J. C.
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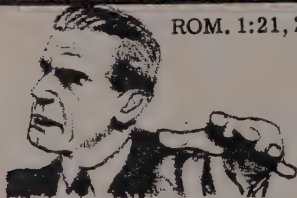
COVER PICTURE

*Snowdrops proudly raise
themselves from winter sleep.*

Photo by Chas. Bean.

BIBLE VERSE

ROM. 1:21, 22



Because that, when they knew
God, they glorified him not as
God, neither were thankful; but
became vain in their imagina-
tions, and their foolish heart was
darkened.

Professing themselves to be
wise, they became fools.

EDITORIAL

Watering the seed

A GUEST in the home of A. B. Simpson rose early one morning to take a walk. As he passed the open door of his host's study he saw him seated at his desk. He noticed Dr. Simpson had finished reading his Bible and had begun to pray. However, he did not drop to his knees beside the desk, nor did he bow his head and close his eyes. Instead, he reached out and pulled towards him a small globe. Turning it slowly, he prayed aloud for all the lost multitudes as the various countries passed beneath his fingers.

Suddenly, unmindful of the guest who was watching, Dr. Simpson put his arms around the globe and hugged it to him. He bent over the globe and wept so that his tears struck the top of the globe, divided, and ran down over each side—until the whole world was wet with his tears of compassion!

Missionaries whom he had trained and sent forth had planted the seed of the Word of God in hearts around the globe—now the elderly mission leader sought to "water" that seed with tears of compassion. God still seeks intercessors who will pray with that kind of spirit.

So many of the servants of the Lord think that when they have preached the Word they have done all they can do. It is recorded of C. H. Spurgeon that he always spent more time praying for a message from the Word of God *after* he had preached the message than he did before. On one occasion he spent considerably more time than usual praying for those who had heard his message. Tracing the results afterwards, he found that more people had been converted by that sermon than by others where he had spent less time *afterwards* in prayer.

Paul speaks in his first Corinthian epistle of Apollos "watering" the seed he had sown. Then he goes on to say that one can plant and another water, but they are both one in the ministry of the Word, for it is God who gives the increase. So there may be in our churches many who, though they cannot preach the Word, can water it by their prayers—and maybe by their tears. What a ministry this can be for those who give themselves to it.

A farmer who saw a bird building its nest in a heap of rubbish pruned from trees destroyed the work of the industrious bird. The next day the bird tried hard again, and for the second time the farmer broke it up. On the third day the bird built her nest on a limb near the kitchen door, and the farmer smiled and let it remain.

Long before the eggs were hatched the pile of branches from which the bird had twice been driven was burned.

Like the humbled bird, we often wonder why God so often breaks up our nest. Were we able to see as God does, we would know that our heavenly Father has *kept us from destruction* that will burn the nests of all who abide not in Christ.



I GO FISHING

a timely message

By J. E. MOORE, LEEDS

1. THE OBLIGATION

ONE MORNING I made up my mind to have a day's fishing. Gathering together my equipment, I made for a place where the fish were usually to be found in large numbers. Soon I got to work, and it was not long before I had a bite. It struggled and wriggled in its efforts to escape, but eventually it was landed. What do you think it was? An old boot? A tin can? A disused motor tyre? No! It was a sheep! All of which is a parable.

At the beginning of His ministry our Lord said, *"Follow Me, and I will make you fishers of men."* At the close of His ministry He issued another command, *"Feed My sheep."* In giving the latter command He by no means cancels the former. He does not forsake the fish for the sheep. He has a vital interest in both. Those same interests are to be ours. We are to be both fishermen and shepherds; to catch men by hook or by crook—the hook being the tool of the fisherman, and the crook that of the shepherd.

Generally speaking, we devote too much time to the sheep in the fold, and neglect the work of fishermen. But Christ is calling us all to be fisherman, fishers of men. When the fish are caught and landed a divine miracle takes place: the fish become sheep, and are transferred from the sea of the world to the fold of God. Unless therefore we catch fish we shall not have any sheep. Our churches and Crusader groups will sicken and die. In other words, we must increase numerically or cease to exist.

God has called us to evangelise the masses. The church has other duties to fulfil, but this is her major task, to catch men for Christ. Our marching orders are *"Go ye into all the world, and preach the gospel."* God has commissioned us to do this. If the work had been given to angels or archangels they would have vied the one with the other in hurrying to earth to proclaim the glad tidings. But the commission was not given to the inhabitants of heaven. It is our work, our privilege, our duty. Such is the obligation resting upon us.

2. THE PREPARATION

Perhaps someone reading these lines is thinking: "I don't know how to be one; in fact I don't think I could do it if I tried." Get hold of this fact—soul-winning is not by human skill but by Christ's enabling. He said *"Follow Me, and I will make you fishers of men."* That means that we must follow Him so closely that we can hear His voice speaking and prompting. We must wait in prayer for His instructions; then, with nothing more than His command to impel us, launch out daily for Him.

As we follow Him *He makes us fishers of men.* In doing so He reproduces in us something of His own love and compassion for the lost. Our spirits are touched into some likeness of His pity for the multitudes. He prepares us for the task as we set ourselves to follow Him.

3. APPLICATION

Proverbs 24:11,12 reads: *"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall not He render to every man according to His works?"*

Souls in danger—drawn unto death; ready to be slain. It is estimated that every fifteen minutes 1,000 souls pass into eternity, the majority of them eternally lost. Think of people you know. They may be among the next to pass into the beyond. Oh, the tragedy of those souls without Christ. *"If thou forbear"*—if you do nothing. I hope that will not be charged against any of us. *"We knew it not."* But God expects us to know, and to act upon our knowledge.

A case was dealt with in a coroner's court. A woman had been found dead from starvation. Among the witnesses called were her next-door neighbours. When the coroner asked them if they had not missed the old lady they replied: "We try to mind our own
(Concluded on page 228)

SUNDAY MEDITATION

**Edward J. Jarvis, minister of the
Elim Church, Bradford, cites a
reading of Bible history in
discussing the**

CRISES THAT FACE US ALL



"CRISIS" is one of the most hard-worked words of today. International affairs seem to produce one long succession of crises. We also use it in the sick-room and speak of the patient approaching the "crisis," meaning of course that the sick person is approaching the point where the issue of the sickness will be life or death.

There are a good many people, including politicians, scientists, economists and military experts, who believe that we are approaching a final decisive world crisis. Almost everywhere one turns there is the same note of warning, the same troubled cry, of an imminent world crisis.

ALL-IMPORTANT

A reading of Bible history reveals a number of crises of outstanding importance. All of these, from the fall of man to the crucifixion of Jesus Christ, were far-reaching in their effects and consequences. Paul the apostle, when referring to these two crises, wrote, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Human lips can never describe the awful, dreadful, eternal consequence of sin incurred by Adam's fall. Likewise, it will take the endless ages of eternity to tell of all the

blessing brought to mankind by the crisis of the Cross of Jesus Christ.

When the late H. G. Wells, one of the greatest thinkers of this century, heard of the use of the atom bombs which fell on Japan, he wrote: "This is the end. It is impossible to predict the course of human history any longer. The world is out of control." We must admit that thousands of people all over the world who face up to the potential horrors of a nuclear war feel just the same about it.

UNDER CONTROL

The Christian, however, realises that the world is not out of control, and that it never has been and never will be. No state of emergency or world crisis can ever shake the authority and power of God. He is in supreme control of world affairs. Nothing is left to chance, "The Lord reigneth, let the earth rejoice," says the Bible. The purposes of God are ripening fast, Bible prophecy is accurately and rapidly being fulfilled.

The stage of history seems already set for the dramatic return of the Lord Jesus Christ. What a wonderful crisis that will be for those who have put their full trust in Him. What a calamity for those who ignored and possibly despised Him.

I GO FISHING (concluded from page 227)

business and keep ourselves to ourselves." When the jury brought in their verdict it contained a strong rider of condemnation on the neighbours who could have done something but failed a soul in need.

We shall have to appear before a higher court than the coroner's. How awful to hear the great Judge condemn us for doing nothing to save the souls of some with whom we have rubbed shoulders daily. "Shall He not render to every man according to his works?"

In view of that reckoning day, I am going to be a fisherman. Can I persuade you to be one too? Start now, and do drop me a line from time to time, telling me how you are getting on.

TELL OUT HIS GREATNESS

*"Tell out, my soul, the greatness of the Lord,"
(Luke 1:46, New English Bible)*

*"Tell out, my soul, the greatness of the Lord,"
His mighty power and majesty declare;
Rejoice in all the riches of His grace,
The wonder of His love beyond compare!*

*Tell of the One who made the universe,
Yet in compassion died on Calvary
To save a world of sinners, then arose
And lives exalted high eternally.*

*Tell out, to all mankind, the joyful news
Of Jesus Christ, the very same today,
Whose name can bring deliverance to all
Who will believe His Word, and then obey.*

F. D. WALKER.

MINISTER AND OLD-AGE PENSIONER TACKLE INTRUDER

The following report is from a recent issue of the Dundee Courier and Advertiser.

A seventy-eight-year-old Dundee man, Mr. Frederick Orem, was recovering at his home last night after a fifteen-minute struggle which he and a minister had earlier in the day with an intruder in the house below.

Rev. F. F. Frost, of the Elim church in Dundee, was visiting Mr. Orem late yesterday afternoon at his top-floor home at 17 School Road, Downfield.

Mr. Frost was about to leave when they heard a crash coming from the landing beneath.

Mr. Frost said he would investigate on his way down the stairs.

A few moments later Mr. Orem heard a soft knock at the door, and when he answered it he found the minister there.

Mr. Frost told him that the door underneath had been burst open.

They both crept quietly downstairs and into the house, which is tenanted by the Misses Elizabeth and Williamina Hardie. Both women go out to work during the day.

The minister and Mr. Orem found drawers open in the living-room.

Back in the hall again, they saw an intruder poke his head round the toilet door.

The two men grappled with him for about ten minutes until Mr. Frost seemed to have him under control.

Mr. Orem went into another neighbour's house and dialled 999.

When he returned, Mr. Orem found that the intruder appeared to be getting his head free from the minister's grasp, so he lent a hand until the police arrived.

Mr. Orem has a heart condition. He was resting quietly in an armchair at his home last night. Mrs. Orem was out when the incident occurred.

This public-spirited action by Mr. Frost and Mr. Orem is to be commended. Mr. W. A. Morrison, a retired police lieutenant and a member and officer of the Elim church in Dundee, who sends us this news, comments that the work of the police would be much more successful if all citizens would act as Mr. Frost and Mr. Orem had done on this occasion.

The item of news is more interesting because one

of our Elim missionaries in India, Frank Newey, has been involved in a similar action. Thieves have been a continuous menace at Dehri-on-Sone, but their activities will now be curtailed, for Mr. Newey surprised two of them at their nefarious task and after a struggle overcame one and took him to the police station. Quite a new role for an Elim missionary!

INDUCTION SERVICE AT LANGLEY GREEN

For several weeks we anticipated the arrival of our new minister, Pastor J. Nicholson, and on February 29th he was inducted into our church.

A coach party from High Wycombe came to see their former pastor settled in his new surroundings. We appreciated very much the support of these friends and we think this was a loyal tribute to Pastor Nicholson's ministry. Also attending were other friends from churches in the Birmingham Presbytery.

The address was given by R. J. Morrison and he stressed how important it was that we should remember our pastor in prayer every day, and give him our loyal support.

Mr. B. Waterhouse, church secretary, welcomed the new pastor on behalf of the church. Mr. Ives, from High Wycombe, then told us of the blessings they had received in the five and a half years Pastor Nicholson had been with them.

The visiting pastors laid hands on Pastor and Mrs. Nicholson as they knelt in prayer, and R. Pearson led in prayer that God would richly bless his ministry in Langley.

A.M.H.

ANONYMOUS GIFTS

The Elim Missionary Society gratefully acknowledges the kind gifts of the following anonymous donors:

| Receipt No. | | £ | s. | d. |
|-------------|---------------------------------|----|----|----|
| 779 | A sister in Belfast | 5 | 0 | 0 |
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| 790 | Anon., Coventry | 10 | 0 | 0 |
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N.B. All gifts for whatever department to be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Women's column

By GLADYS GORTON

"WE HAVE A WONDERFUL OVEN"

"WE HAVE a wonderful oven, haven't we dear?" Dad says to Mum. It's quite a joke in this family. Mum is a superb cook, and this is Dad's humorous way of being appreciative. When they stay with us and enjoy the cooking, Dad and my husband invariably remark: "We have a wonderful oven!" Then a few wisecracks follow.

What would we do without our oven? Imagine having to cook without one. When first married, I had to manage on a gas-ring before we had an oven installed; that was bad enough. There's a kind of cook relationship between oneself and one's oven, don't you think? I know how to use mine, to regulate it, to gauge the time of cooking, etc., but I'm sure that if I stepped into your kitchen to use your oven I wouldn't be so confident, and probably would take a little time to get used to it. It would be the same with you if you were to use mine. No oven is any use until it is under personal supervision. It is not meant to be an ornament. It can give minimum or maximum heat, it can bake slowly or quickly, according to what is required. One's oven must be cleaned to keep it in proper working order—not a pleasant task, but nevertheless essential and important. My husband often helps me to clean mine; he has more elbow grease! But I sometimes help him to clean his car—fifty-fifty policy!

Said Elsie: "I have a testimony to give."

"Oh!" my husband and I chorused as we sat in her home.

"It was Sunday morning. I turned my oven up high, with the intention of turning low before we left to catch the bus for the service, but I forgot and it was during the meeting that I remembered. I prayed and felt at peace about it. Fortunately we had a lift home. I hastened into the kitchen and opened the oven door. There was a pop and the gas was out. I had forgotten to put a shilling in the meter beforehand and didn't recall this in this meeting. I was so thankful."

"I did that once. I wanted dinner a little earlier than usual," I told her. "I turned mine up high, intending to regulate it just before leaving the house. I forgot, and mine's electric! Remembered it during the singing of the last hymn and got home as soon as I could. The dinner was ruined. It was all cinders

and the kitchen was full of smoke. If I had been a little later there might have been a fire. I was relieved and thanked God for undertaking."

Thoughts for meditation. (1) Always have a thankful spirit and be appreciative for what others do for you. (2) The oven reminds us "we are not our own"; the Master uses us to "feed" our fellow Christians and the unconverted. (3) We must always allow Him to keep us clean and spotless for His service and glory. (4) Remember, however great the "heat" He will never forget to regulate at the crucial moment, and never fail to be with us.

EASTER

*The greatest love story that this world has known
Reached its climax that first Easter Day,
When the world spurned that love and rejected the One
Who lived love every step of His way.*

*This One whom God sent us was Jesus, His Son,
Who, through love which was wholly divine,
Gave His all on a cross, where we crucified Him
For a love which took your sins and mine.*

*'Tis Easter again, what does this mean to you?
Can it be that we think as we should
Of the love of a Saviour who takes us to God
Through the shedding of His precious blood?*

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

I recently read the following in a religious magazine: "If the Devil can stop the Christian from praying he can, to a certain extent, cripple and tie the hands of the Church. Are you allowing him to do this in your life?"

This paragraph is arresting. So often with the best intention in the world we intend to spend time in prayer. Just as we are about to do so a number of quite legitimate things crop up which seem to want immediate attention and the time we were going to use for prayer has been used up for another thing. Yes, we will do it tomorrow, but tomorrow never comes. There are so many things we are going to do tomorrow, but these are never done.

Peter faced this challenge from the Devil when the poor widows came to him in the early Church asking for a fair distribution of the necessities of life. The apostle refused to be drawn away from the vital things of prayer and the Word of God. He suggested a way out and this was gladly accepted. He continued in prayer. Outside the tent of a famous general was pinned a piece of paper bearing the words "Do not disturb." The general was at prayer and all knew this was the time to stay away from this sacred place.

If we are not to be robbed of important time alone with God we must face the challenge of the enemy and rout him. Prayer is vital. Prayer is essential. The Church needs prayer warriors. We cannot fail at this vital post of duty. The Church of Jesus Christ needs you at your post. Do not fail.

Prayer is requested for

Revival throughout Britain.

A man suffering from disseminated sclerosis.

A man suffering from a tumour.

Thought for the week

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

WALKING WITH GOD

By MRS. F. W. GOFF

"And Enoch walked with God : and he was not ; for God took him " (Genesis 5 : 24).

A MAN'S WORTH cannot be determined by his length of days. Enoch, the seventh from Adam, lived 365 years, an age equal to ten of our generations ; yet in his day this was not half the age of many of his contemporaries. He did not build a city as Cain, nor was he efficient in musical arts as Jubal. In fact, there is very little recorded of his life. Yet in an age of moral depravity, an age when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Enoch stands out as a luminous star amid the blackness of night. The Word declares "He walked with God." This, then, is the measure of man's greatness. We are great only as we have fellowship and communion with God.

Circumstances for Enoch were not favourable. He was surrounded by evil companions, and it seemed a time of utter ruin, but Enoch rose above all of this. A man of like passions as we, he gained fellowship with the Almighty.

We also are living in perilous times. During the twentieth century we have seen great progress, scientific discoveries, and inventions of every kind. Yet there are certain basic truths, old as man, that cannot be ignored. New paths may have an attraction, but it is the old paths of holiness, of purity of heart and life, that are safe. We need desperately to find the path Enoch walked.

Jeremiah 6 : 16 records : "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

It is an old path indeed, for it was ordained from eternity that men should walk holy and blameless before their Creator. We cannot attain to this perfection alone. He who ordained such a life has also made provision for it. John has stated : "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is through the shed blood of Christ, through His meditation, that we set our feet on the old path, the good way.

This is not only the day of new inventions, it is a day of a new theology—blind being leaders of the blind, Satan himself transformed into an angel of light. Thus it behoves the earnest seeker to search the Scriptures and to inquire diligently at God's

throne. There must be an active move, a personal effort, along this path. God's command is "Walk therein !"

It is first of all a walk of faith. "For we walk by faith, not by sight" (2 Corinthians 5 : 7). The foundation of this faith rests in God's Word, the word of Him who cannot lie. It is by grace, through faith, that we are saved. By faith we enter in at the strait gate and start our pilgrimage along the narrow way, the good way that leads to life. It is genuine faith that sustains in the face of peril or discouragement. By faith we can be overcomers. "Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one" (Ephesians 6 : 16).

It is also a walk of love. The apostle Paul exhorts thus : "And walk in love, as Christ hath loved us, and hath given Himself for an offering and a sacrifice to God for a sweet smelling savour" (Ephesians 5 : 2). As Christ manifested His love to us by giving His life, we must in turn give our all to Him. We must love Him with all our heart and with all our soul and with all our mind. This is manifested by keeping His words and commandments. Closely knit to this is our love for our fellow man, not merely in word, neither in tongue, but in deed and in truth ; not in saying, but in doing ; not in profession, but in practice.

"See then that ye walk circumspectly, not as fools, but as wise" (Ephesians 5 : 15). This is a day-by-day walk and those who are truly wise are those who labour to walk by God's rule. As the psalmist, they will daily cry "Teach me Thy ways, O Lord ; I will walk in Thy truth." To walk circumspectly is to be prudent or careful. The enemy of our soul would cause us to stumble, therefore we need to be on the alert lest we fall into temptation.

God has given us ample provision for the way. His Word is our road map. It is a light to our feet and a lamp to our pathway. He has given us the precious Holy Ghost to guide us. Isaiah tells us : "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."

Oh, there is rich reward in walking with God. "And Enoch walked with God, and was not ; for God took him." The fellowship became closer and
(Concluded on page 234)

“THE MINISTRY OF THE ANGELS”

By HUGH SAWYER

*“The angel of the Lord encampeth round about them that fear Him,
and delivereth them” (Psalm 34:7)*

THE ANGELIC hierarchy is an absorbing subject. Meditation upon these amazing celestial creatures conjures up soul-stirring visions and fires the imagination. Little is known concerning them individually, but one thing they have in common with the redeemed souls of men is that they are known to God by name. They shun publicity, for when challenged to reveal their identity, as in Biblical days, they take refuge behind such negative replies as that given to Jacob when he desired to know with whom he wrestled: “Wherefore is it that thou dost ask after my name?”

They are innumerable. We read that around the throne of God alone were gathered ten thousand times ten thousand, and thousands of thousands; all being highly intelligent supernatural beings, created by Almighty God for specific services to Himself, to do selective duties throughout the heavenly kingdom and to carry out divine missions to the earth.

Since our Lord's ascension and the indwelling of the Holy Spirit among men they come and go, without making their presence known or felt, without the aid of human agency, ministering to the redeemed souls of mankind. Hebrews 1:14 refers to them as “ministering spirits, sent forth to minister for them who shall be heirs of salvation.”

All angels are masculine; feminine angels and baby cherubs are figments of the imagination. Angelic femininity as such probably came to be accepted by the uninitiated through the artistic skill of the old-time painters, who delighted in portraying their angelic creations with soft feminine features, seeking no doubt to impress upon the beholder the sweet, gentle and loving nature of their subject. There is certainly no trace of femininity when we read about the devastating power wielded by the angels when engaged upon avenging missions against the wicked nations as in Biblical days!

Marriage is impossible between angels, as they are all masculine, created before the foundation of the earth for the sole purpose of service to God! Woman actually is of the earth earthy, as is man, her purpose being to be a helpmeet to man, to play her part in procreation and the populating of the earth.

Immortal beings beyond the power of death, angels

are nevertheless immeasurably inferior to the Lord Jesus, but vastly superior to mankind in power, wisdom, purity and service to God! A study of Ephesians 1:21, Colossians 1:16, Isaiah 6:2 and Ezekiel 1 gives us the information that there are nine orders of angels, which scholars place into three hierarchies, each having three groups, arranged thus; seraphim, cherubim and thrones; dominions, virtues and powers; principalities, archangels and angels. The duties of the last two groups are chiefly concerned with direct communication between God and man.

The highest order of angels is the seraphim (plural), seraph (singular). They are six-winged creatures—two to cover the face, two the feet, two to fly with—and are specially gifted with love and are associated with cleansing, light and purity. Next in rank are the cherubim (plural), cherub (singular). These are the most fearsome of all supernatural creatures. Each has four faces (not heads)—a face of a man, a lion, an ox and an eagle. Each has four wings, two stretching upwards, and two covering the body. They have feet as men, but the sole of the foot is fashioned like that of a calf. They have hands under their wings. Their whole beings are full of eyes, glowing like burning coals of fire. Never turning around, they advance straight forward in any direction desired, travelling with the speed of lightning, their mission is one of judgment! How fearful must Adam and Eve have been when, driven from the garden of Eden, they beheld their return menaced by these terrifying creatures, armed with flaming swords which darted in all directions as they guarded the way to the tree of life! It is recorded that so full of mystery was the first chapter of Ezekiel, which contains an account of the cherubim, that the ancient Hebrews were forbidden to read it till they had attained the age of thirty!

Concerning the angel ordinary, Jesus said at His trial that if He prayed the Father He would send twelve legions of angels to His aid (a legion consists of 3,000 men). Imagine the striking power of this angelic host waiting to do the Lord's bidding! Finally, what a blessing to know that when our earthly days are over we shall be privileged to have an angelic escort to bear us “unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.”

Materialistic professors smile with contempt upon belief in the supernatural, but this modern-day miracle speaks for itself.

GOD WAS MY PILOT

By CHARLES HINSON, LIBERIAN MISSIONARY

IT WAS the rainy season in Liberia and the weather was bad. In the course of my flying ministry I have often found myself caught in unpleasant conditions. On any given day in the rainy season I can count on seeing three or four rainstorms. These squalls are too violent to be safe for small aircraft, so during a flight I may have to change course several times.

Such changes in course make navigation very difficult, especially in Liberia's eastern province. There are no radio navigational aids, no highways, no railroads to serve as landmarks.

One June day I was headed for home after a 180-mile trip into the interior. I began to encounter rain squalls and changed course several times to bypass them. While in some of these low-visibility areas I must have encountered crosswinds that carried me much farther off course than I anticipated. I was lost.

After flying zig-zag courses in an attempt to locate my position, I began to realise the hopelessness of my situation. Beneath me was nothing but the green carpet of the jungle, looking deceptively gentle. Its high trees would make any landing a disaster, even if I were able to get down without being seriously injured. For anyone to find me would be next to impossible, and to walk out myself would be a dangerous and desperate ordeal.

Finally I set a course that I thought would lead me to the coast. A few minutes later I passed over a native village I recognised—Dublika. I had previously visited it by canoe and knew it was about twenty-five miles in a straight line from my home base.

At the very moment I recognised Dublika my engine spluttered and died. My heart sank as I glanced at the fuel gauges to confirm that I was completely out of fuel. Panic arose within me. Because of a low overcast I had been flying at an altitude of only 500 feet. My gliding range would be less than one mile, severely limiting my choice of where to crash. The nearest place I could safely land was my home field twenty-five miles away.

On my V.H.F. radio I gave a quick call to my wife, Elaine, who was monitoring the flight. I told her of my approximate position so that search parties would know where to look for me. Then I began to make what preparation I could for a crash landing.

But an omnipotent God had other plans, both

for me and for that "Speed-the-Light" aeroplane which had been supplied through the sacrificial giving of young people in America. Though the engine was silent and the propeller only windmilling slowly, I did not lose altitude! At the end of the first minute my altimeter still said 500 feet. A great peace replaced the fear that had gripped my heart. I realised that the great Co-pilot had taken control.

I know it seems incredible, but for twenty-five miles that plane glided into a head wind, and without power I made a perfect landing at my home base!

I know my measurements of time and distance were correct. What could the explanation be? Was there some unusual lift under the overcast that day?

Seven days later I received a letter from the States from a man I did not know and had never met. It read:

"Dear Brother Hinson: We don't know each other, but today as I prayed I heard your name, and God gave me a burden to pray for you. At 3 p.m. (your time) I felt the burden lift. I wonder if God did something for you at that time. . . ."

My wife's diary shows that at 3 p.m. the day that letter was written I had been calling by radio to report that I was going to crash. "Faithful is he that hath called us. . . ."—*The Pentecostal Evangel*.

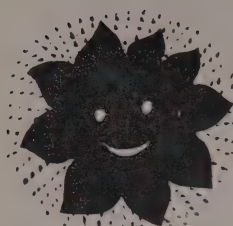
ANONYMOUS GIFTS

To those who have helped us in the past few weeks by their anonymous gifts, as follows, we are extremely grateful:

Work of Elim

| Receipt No. | | £ | s. | d. |
|--------------------------------|----------------------------|-----|----|----|
| 3897 | Sister, Battersea | 10 | 0 | 0 |
| Elim Missionary Society | | | | |
| 704 | "T," Birmingham | 1 | 0 | 0 |
| 708 | Postmark Hull | 100 | 0 | 0 |
| 712 | O.A.P., Blackpool | 10 | 0 | |
| 713 | Holyhead | 19 | 0 | |
| 714 | Caerphilly | 5 | 0 | |
| 720 | C.C.R., Sheffield | 2 | 6 | |
| 737 | A believer, Croydon | 10 | 0 | 0 |
| 730 | Bristol | 2 | 6 | |
| 740 | per Rev. Broomhall, Thorn- | | | |
| | ton Heath | 10 | 0 | |
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| | In His love (Cheddar) | 50 | 0 | 0 |

N.B. All gifts for whatever department to be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.



SUNSHINE CORNER

Hello Sunbeams.

Clarence Crab was a Sea Scout, and he was very proud of his smart blue uniform. He always remembered to do a good deed every day and he whistled and smiled under all circumstances (that was until he tried to earn his messenger badge). I expect you will have seen all the interesting little badges that Scouts wear on their uniforms. Every one must be earned before it can be worn proudly on the arm. Clarence had quite a wonderful display. He had badges for first aid, and swimming, and climbing, and lots more. It would take too long to tell about them all.

Sammy Sprat and Harry Herring were Clarence's very best friends, and of course they were Sea Scouts too. Harry was a patrol leader and Sammy was the youngest member of the patrol. Harry wanted to encourage them to work for more badges, so he suggested that they both try for a messenger badge. Clarence was very keen indeed; there was a little space on his arm just waiting for another badge. He tried very hard indeed and he was very good at remembering the message, but he just couldn't manage to deliver it; he just couldn't walk straight and it took him such a long time to deliver his message that it just wasn't good enough to win the coveted badge. Sammy could swim off and be there in a few seconds, but Clarence would be miles behind and would often be going in quite the wrong direction.

Clarence was so disappointed and was almost ready to give up when Harry had a really brilliant idea. He had a word with skipper Skate, who was quite in favour of the idea. Next week when Clarence was ready to take his message, there waiting for him was a spirited sea horse. Clarence had just to climb on his back and give the word and they were off post-haste with the vital message. In no time they were back again with the reply and Clarence had earned his badge after all. As skipper said, "Crabs never could walk straight, they were just born that way, so Clarence will have to be a mounted messenger."

Have you ever watched a crab, sunbeams? Instead of walking straight as we do, a crab will walk sideways and will wander all over the place. A crab trying to walk in a straight line is just as impossible

as a boy or girl or a man or a woman trying to be good. We just can't be good in our own strength, no matter how hard we try. Only when Jesus comes to our rescue and lifts us up and helps us can we be good. The apostle Paul reminds us of this in Romans chapter 7. In verse 19 he says: "The good that I would I do not; but the evil which I would not, that I do"; in verse 25 he tells us that Jesus is able to deliver us and help us to be good. We have just to ask Jesus to come into our lives and change us and help us, then we can be sure that He will walk with us and see us through all our difficulties.

Lots of love, sunbeams. God bless you all.

AUNTY DOROTHY.

THANK YOU, LORD JESUS

*"Thank you, Lord Jesus, thank you,
Thank you for healing me;
I was an outcast leper,
But you cleansed and set me free."*

*These words of sincere thanksgiving
Meant more than the speaker knew,
They brought such joy to the Master,
And yet disappointment, too.*

*For were there not ten lepers
All healed by Christ, the same?
Yet only one came to thank Him
And glorify His name.*

*We may not be unclean lepers,
But we all are diseased by sin,
And God offers pardon and healing,
Cleansing and new life within.*

*So let us be truly thankful,
And take God's gift today;
Then, with the grateful leper,
We can come to Jesus and say,*

*"Thank you, Lord Jesus, thank you
For giving your life for me,
I was a guilty sinner,
But you saved and set me free."*

F. D. WALKER.

WALKING WITH GOD (from page 231)

closer, and one day Enoch walked home, home with God. He journeyed from a land of sorrow and heart-ache into the land of perfect day. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). And so it will be with us, dear Christian. Our pilgrimage down here will end, but our walk will continue through the gates of pearl, down the streets of gold. It may be through the channel of death that we will enter the city, or—who knows?—it may be soon that the trumpet shall sound and as Enoch of old we shall be translated.

Missionary Offerings

(carried over from March 7th Missionary Number)

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending January 24th, 1964. We appreciate the generous giving of our young people.

| £ | s. | d. | £ | s. | d. |
|---------------------|----|----|----|---------------------|---------|
| Delancey ... | 55 | 0 | 0 | Ballysillan: Sunday | |
| Malvern: ship half- | | | | school £4/5/-, | |
| pennies £5/16/4, | | | | Sunshine Cor- | |
| School | | | | ner £2/10/- ... | 6 15 0 |
| £17/14/3 ... | 23 | 10 | 7 | York: Sunday | |
| Sheffield (Lee | | | | school £6, three | |
| Croft) ... | 22 | 8 | 4 | scholars 13/5 | 6 13 5 |
| Swansea ... | 20 | 0 | 0 | Croydon: ship | |
| Thornton Heath: | | | | halfpennies | |
| Bible class and | | | | £2/10/10, Sun- | |
| Sunday school 19 | 0 | 0 | | day school | |
| Huddersfield: Path- | | | | £5/11/6, Junior | |
| finders £4, Sun- | | | | church £1/10/2, | |
| day school £10 | 14 | 0 | 0 | Cadets £1/0/3 | 10 12 9 |
| Clydebank: Sun- | | | | Vazon: Sunday | |
| day school | | | | school £5/5/-, | |
| £10/10/8, ship | | | | Junior Cru- | |
| halfpennies | | | | saders £1/15/- | 7 0 0 |
| £2/7/6, £2/19/6 | 15 | 17 | 8 | Birmingham | |
| Larne: Path- | | | | (Erdington): | |
| finders ... | 12 | 0 | 0 | Tedbury Crescent | |
| Rochester ... | 10 | 14 | 9 | branch ... | 6 0 0 |
| Glossop ... | 9 | 8 | 0 | Birmingham | |
| Worcester: Path- | | | | (Stirchley) ... | 5 13 0 |
| finders £7/0/4, | | | | Portsmouth: Sun- | |
| Sunday | | | | day school £1/9/3, | |
| school £1/19/7 | 8 | 19 | 11 | Primary £1/2/6, | |
| Birmingham | | | | Bible class | |
| (Kingstanding): | | | | £2/18/8 ... | 5 10 5 |
| Pathfinders ... | 8 | 14 | 0 | Rotherham ... | 5 0 0 |
| Bradford ... | 8 | 3 | 4 | Leeds ... | 5 0 0 |
| Southampton: | | | | Rugby: ship half- | |
| three branches | 7 | 8 | 1 | pennies ... | 4 0 0 |
| | 7 | 11 | 3 | Belfast: Melbourne | |
| Smethwick ... | 7 | 6 | 0 | Street ... | 3 13 4 |
| Exeter: Junior | | | | Birmingham: Selly | |
| Crusaders | | | | Oak ... | 3 10 0 |
| £1/18/7, Sunday | | | | Newcastle, Co. | |
| school £5 ... | 6 | 18 | 7 | Down: Sunshine | |
| | | | | Corner ... | 3 8 6 |

| £ | s. | d. |
|----------------------|----|------|
| Ipswich ... | 3 | 6 0 |
| Carshalton ... | 3 | 4 0 |
| Beeston ... | 2 | 16 6 |
| Loughborough: | | |
| ship halfpennies | 2 | 7 6 |
| Honicknowle ... | 2 | 5 0 |
| St. Peter Port | | |
| (Eldad): ... | 2 | 0 0 |
| Ilford ... | 1 | 19 9 |
| Accrington ... | 1 | 16 0 |
| Hull (Mason Street): | | |
| junior church | 1 | 12 6 |
| Knottingley ... | 1 | 10 0 |
| Hastings ... | 1 | 10 0 |
| Watford ... | 3 | 0 |
| | 1 | 8 0 |
| Dundee ... | 1 | 4 6 |
| Llanelly: ship half- | | |
| pennies ... | 1 | 2 0 |

| £ | s. | d. |
|--------------------|----|------|
| Brecon: Sunshine | | |
| Corner 16/9, Sun- | | |
| day school 4/6 | 1 | 1 3 |
| Waltham Abbey | 2 | 12 6 |
| | 1 | 0 6 |
| Burton-on-Trent | 1 | 0 2 |
| Scarborough ... | 1 | 0 0 |
| Mountain Ash: ship | | |
| halfpennies ... | 1 | 0 0 |
| Hove ... | 1 | 0 0 |
| Birmingham | | |
| (Graham Street) | 17 | 5 |
| Newhaven ... | 15 | 0 |
| Camberwell: girls' | | |
| guild ... | 13 | 0 |
| Aberystwyth ... | 10 | 9 |
| Malton ... | 7 | 11 |
| Kingston-upon- | | |
| Thames ... | 3 | 6 |

STILLBORN OR ALIVE ?

Breathing is the first sign of life. Is the child still-born? If he breathes, he is alive. Prayer is the breathing of the spiritual life.

"Behold, he prayeth!"—it was the proof of Saul's new life in Christ. What more could Ananias desire?

And when breathing ceases, the life is ended. When there is no prayer, there is no spiritual life.

Most Precious Freedom



"LET US NOT HOLD ALOOF FROM OUR CHURCH MEETINGS, AS SOME DO. LET US DO ALL WE CAN TO HELP ONE ANOTHER'S FAITH"

—HEB. 10:25 (PHILLIPS TES.)

DON'T BE A BUCKET

If we can be His channel, He can pour His love, riches and power through us to bless others. If His blessings and power stop with us, others will suffer.

The only way the stream will flow is for us to become OPEN CHANNELS—not BUCKETS! A bucket can hold only a small amount, but a channel is unlimited! It can become a means through which God can pour, and pour, and POUR of His unlimited resources!

As we give out He pours in, so we will never be able to outgive God. This is His plan: "Give, and it shall be given unto you."

W. G. HINECKER.

It's really exciting

Says Allan Brewster

AT A TRIAL in the Old Bailey the judge said to a witness who had been intimidated: "Tell all you know and remember the whole power of England is behind to protect you." We might often be timid in witnessing, but behind us is the whole power of God to protect us.

Standing in a darkened corner of the crypt of St. Paul's Cathedral is a small monument to Sir Christopher Wren, on which are inscribed these words: "If you wish to see his memorial look around you." That is all. That mighty cathedral is his best memorial and needs no words to help proclaim his skill. It seems to me as though God looked down the corridor of time and saw that in every age there would be people disputing His reality, so Jesus sends out His disciples to be living proofs of God's grace and power.

To be a witness does not mean that we are to be legal or theological experts. If it did, our advocacy at its best would be weak and inadequate, but we are just witnesses—we tell something on the authority of experience, and this kind of witness is unanswerable. Before I can witness, then, it is necessary that I have an experience, and that not merely a past but a present and progressive one. The majority of people do not want to know what Jesus Christ was to me fifteen years ago, but they are ready to listen when I tell what Christ did for me this week.

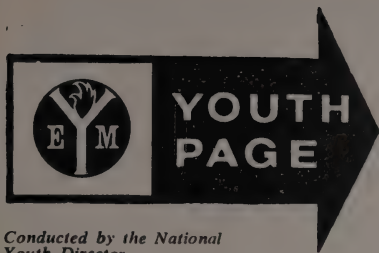
This obligation to witness rests upon a double foundation. There is first of all my duty to needy people and then there is my indebtedness to Christ. Jesus said "Ye shall bear witness because ye have been with Me." The lives of the early disciples bore a likeness to Him in their character and there was a similarity to the work of Jesus in their work which identified them with Him in the eyes of the people. The secret of their likeness was that they had been with Jesus. Likewise, if we are going to bear effective witness to the Lord which is positive, definite, we must be men and women who are living with and for the Lord.

A young man gave his testimony in our church some weeks ago. He was a converted Roman Catholic and his face was aglow with the glory of God.

His testimony was inspiring because it obviously came from a full heart. One of the ministries of the Holy Spirit is to witness to our hearts and to tell us of the fulness of Christ, and so it is that as we listen our hearts become full of Him and our witness is then fresh and real, being an echo of the fulness of Christ in our hearts. The hall-mark of vitality is variety. No two leaves, two voices or two witnesses are alike. My witness will be different from yours just as an electric current passed through different materials manifests itself in different ways. Paul recognised this truth. He recognised that God used Apollos for an entirely different work from that committed to him, but he rejoiced that in it all God was being revealed. God has need of your own witness and not the reproduction of somebody else in our lives.

When Christ called us witnesses He identified us very closely with Himself, for this too is one of His titles. Isaiah looks forward to the coming of the Messiah, who is to be given to the world as a "witness," and in this as in everything He is our perfect example. Think of the consecration of Jesus to the work of witness bearing. The one supreme purpose of His life was to manifest God to the people and everything in life was made subservient to this. He did not do His own will. He did not seek His own ease. He did not choose the easy pathway. He did not evade the hostility of the world. No! His one controlling passion was to fulfil His mission as a witness. Now if we are to be called with the same name as Jesus we must show the same zeal, but how can our witness be like Christ's? Surely it can be done as we unite our calling with the power of God, and was this not what Jesus meant when He said "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me"?

I know of no more sobering thought to bring to you than this, that upon the testimony of a witness can depend the life of a prisoner. "A true witness delivereth souls" (Proverbs 14: 25). Your witness can make a difference to the destiny of an eternal soul. I believe the answer to spiritual dearth is young people with a Holy Ghost empowered witness.



Conducted by the National
Youth Director

Crank, Cults and Christianity (2)

THIS MOVEMENT started life as the Thomasites, from the name of their founder, John Thomas. He was born in London in 1805 but emigrated to live in America. In the U.S.A. he discovered a sect called "Disciples of Christ" and joined them, but he soon disagreed with them and started his own group.

Thomas believed that all the churches had left the true teaching of Scripture and claimed that his teaching was a return to early Bible Christianity. Like many a cultist, Thomas was very interested in prophecy and especially in the future life. At a time when the orthodox and evangelical churches were not paying any attention, or at the most very little, to these subjects he attracted a very large following.

The basic trouble with Christadelphianism is that, like most false sects, it denies the Trinity. To them the Holy Spirit is a radiant power from the Father instead of a divine Person. Jesus said that the Holy Spirit would lead us into all truth (John 16:13). Without the illumination of the Holy Spirit error is inevitable; it is obvious that the first and worst step is, therefore, to deny the personality of the Holy Spirit. Error simply follows error. The denial of the Trinity, of course, means that the thinking concerning the Saviour is wrong. They cannot believe in the full deity of Jesus, and without believing in the deity of Jesus it is impossible to understand the meaning of the Cross. Calvary makes sense only when we know who it was that died there (see 2 Corinthians 5:19).

The Christadelphians teach that the Devil is not a supernatural person but an evil principle in man that bends them towards sin. The denial of the Devil, of course, leads to a denial of hell. This is dismissed simply as the grave of the unseen state between earthly life and the judgment day. At the day of judgment, according to Christadelphians, believers will become immortal and unbelievers will be annihilated. However, the Bible uses the same Greek word, *aionian*, to describe both the duration of heavenly bliss and of damnation.

Members of this cult are very tenacious in their

CHRISTADELPHIANS

By BRIAN BARNET

endeavour once a fresh contact is made. They regard themselves as right and all else as wrong and therefore salvation cannot be found in any of the "ordinary" churches. They profess to believe the Word of God but deny the very truths that the church has held precious all down the ages. They place great emphasis on baptism by immersion and stress that this is essential for salvation.

There are some 300 Christadelphian churches in the United Kingdom. Often these are in hired halls. Usually they have announcements advertising free Bible lectures. However, like one or two other sects, they are not always easily identified; there seems to be some desire to be anonymous. Sometimes they call themselves "Berean Bible Students" or "Enlightening Truths." Their literature is published by the "Gospel Proclamation Society" and the "Gospel Publicity League."

Much of the literature put out by these people is entitled in such a way that it seems to appeal to evangelicals and, as has been mentioned, especially is this true of prophetic studies. However, we must not be deceived about these things. They may profess the name of the Lord Jesus Christ, but they deny His full deity and this is the very foundation of the Christian Church, as our Lord Himself claimed.

Like most cultists, the people enraptured by this teaching spend most of their energy concentrating on their particularism. We must never lose sight of the fact that our particular duty is to preach the Gospel, and the finest way of doing this with the cultists is to testify to one's own personal experience of the Lord Jesus.



THE FAMILY ALTAR

Scripture Union Portions, Notes by J. J. B. Hounsom
(Minister of Elim Church, Knottingley)

Monday, April 13th. 2 Chronicles 20:1-18.

"... fell before the Lord, worshipping the Lord" (v. 18).

Surely in your reading of today's portion you must have captured something of the same awareness and awe of God's presence experienced by the congregation of Judah. This was true worship, not the formality of religious duty but the compelling Spirit of God. How did it come about? The realisation of a need (v. 2), then a calling to seek the Lord, accompanied by a specified fast, not of the few faithfuls, those interested, but the whole of Judah (v. 13). Household chores and responsibilities become secondary, the toys, games and means of pleasure were put aside by the children; they were all in this! Then upon... came the Spirit of the Lord in the midst of the congregation." Then God spoke. No wonder they fell on their faces and worshipped.

Could this be the pattern we are not following and therefore true worship is not induced? Is the art of worship in danger of being lost?

Prayer topic: Spare a thought for the missionaries and their children.

Tuesday, April 14th. 2 Chronicles 20:20-37.

"Beauty of holiness" (v. 21).

Sounds like the label of a perfumery product, does it not? The singers were to "praise the beauty of holiness" to extol and compliment such "beauty." Holiness is the divine product that can beautify the most ordinary person, the inner beauty of the soul that transfigures and transforms the natural man. The admiration, the adoration of our glorious Lord, which must be the very essence of our worship, springs from our recognition of His spotless life. "He is the lovely theme of my song" is our chorus to the song of Judah's singers, with numerous encores; such as "He's the fairest of ten thousand," "He's the altogether lovely," and more. Hallelujah! And what a fragrance, "All thy garments smell of myrrh... out of the ivory palaces." Christ's holiness is ours (1 Corinthians 1:30). May our constant experience and joy be "within the veil, His fragrance poured upon thee, without the veil that fragrance shed abroad."

Prayer topic: For native evangelists and Christians.

Wednesday, April 15th. 2 Chronicles 22:1-12.

"His mother was his counsellor to do wickedly" (v. 13).

How awful that the noble estate of motherhood could be so ill used! Motherhood is not the criterion for self-appointment as the sole counsellor of the child, unless that mother is dependent upon the wisdom and direction of God and His Word herself. What a striking difference there is between this mother and the mother of Timothy (2 Timothy 1:2-5; 3:14, 15). Can it be expected then that her son was a delinquent? Mother, your influence is not confined to the bounds of your home, but is far-reaching; the destiny of your child and the destiny of those unborn are in your power to determine, not only for time but eternity. There is a great need for "mothers in Israel" in the Church of God.

Prayer topic: Pray for the spiritual counsellors among the Crusaders.

Thursday, April 16th. 2 Chronicles 23:1-21.

"The king's son shall reign, as the Lord hath said" (v. 3).

God had so decreed and it must be. This in spite of the massacre of the seed royal by the same wicked mother we mentioned yesterday. Joash was literally brought up in the

house of the Lord; it was home to him for six very impressionable years, during which he was cared for by the priest and his wife. What a wonderful start he had in life! Whether or not he was old enough to appreciate it, the house of God was a place of refuge (see 22:12). The house of God must never be regarded as just our place of worship; it is our spiritual home, a place that should be as familiar to us as the homes we live in and a place that we should regard with the same interest. How often are we to be found in our spiritual home? As children, how many times we dashed for home, away from those who would hurt, to escape the storms, etc. Is the house of God our home of refuge?

Prayer topic: Pray for all those whose circumstances bring to them a trial of faith.

Friday, April 17th. 2 Chronicles 24:1-14.

"The tabernacle of witness" (v. 16).

It has been said that a house reflects the character and type of person or persons living therein. The fact that Joash the king "was minded to repair the house of the Lord" (v. 4) indicated the spiritual state of the house of Israel. This also needed to be restored to its former glory. There is no denying the wholeheartedness and liberality of the people in response to the appeal for funds to restore the temple. It shows the vital relationship between spiritual revival and the attitude to the house of God. I ask you, would the people give so abundantly (vv. 11 and 14) if not God-moved and spiritually inclined? I doubt it! The house of God, being our spiritual home, must also therefore become our responsibility to maintain as "the tabernacle of witness" to our own spirituality.

Prayer topic: For tract distributors and personal workers.

Saturday, April 18th. 2 Chronicles 24:15-27.

"Full of days when he died" (v. 15).

Jehoiada the priest, whose godly influence was behind the success of king Joash, lived long and lived to the full. His days were full, therefore satisfying and occupied and saturated with good; first toward God, then to the house of God (v. 16). The secret of living to the full—of enjoying life—is doing good, but I hasten to qualify, Godward first. We are reminded again of the link between our relationship to God and His house and temporal blessing, namely longevity. Long life, ample time, plenty of opportunity will be wasted if not used to full advantage in the service of the Lord, which is the only service that fully satisfies. "For he that will love life and see good days, let him refrain... from evil."

Prayer topic: For a claiming of God's power to heal.

Sunday, April 19th. 2 Chronicles 25:1-13.

"The Lord is able to give thee much more than this" (v. 9).

King Amaziah had suffered financial loss in hiring from Israel the support of its army, which was not now needed. In spite of the overwhelming abundance promised by God, he must have been annoyed that through his halfheartedness, his compromise (v. 2), he was unable to regain his money. It is foolish to waste time, talent or treasure in procuring the help of others when God out of His storehouse can meet our need with superabundance. Only the heart undivided knows the certainty of this, and therefore is not tempted to compromise. To limit God is to deny His omnipotence, to dethrone Him from His sovereignty. "Now unto Him that is able to do exceeding abundantly above all that we ask or think."

Prayer topic: For those who have "lost the love they had."

LATE NEWS

A programme of hymn singing from the City Temple, Cardiff, will be shown on B.B.C. television in "Hymns of praise" at 6.40 p.m. on Sunday, April 12th. P. S. Brewster will introduce the hymns. The service was pre-recorded.

COMING EVENTS

BATH, April 18, 19. Elim Church, Charlotte Street. Church anniversary services. Sat. 7.30, Sun. 11 and 6.30. Speaker: A. J. K. Magee.

BERMONDSEY, April 19 and 23. Elim Church, Dunton Road, S.E.1. Visit of Sunny Blundell-Connell. 19th at 6.30, 23rd at 7.

BIRMINGHAM, Old Hill, April 11-14. Elim Church, Bearmore Road, Sat. 7.30, Sun. 11 and 6.30. Mon. and Tues. 7.30. Speaker: J. McAvoey.

BIRMINGHAM, Apr. 26. Elim Church, Golden Hill, lock Road, Sparkbrook. Special visit of Gordon Hill, missionary to Eire. Sun. 11 and 6.30.

CANNING TOWN, April 18-20. Elim Church, Bethell Avenue, East London revival rally. Sat. at 3 and 6.30. Sun. 6.30. Mon. 7.30. Speaker: A. J. Chuter. Items by team of young people from Ealing.

CHELMSFORD, April 18. Baddow Road Congregational Church, Sat. 3.30 and 7. Annual area British Pentecostal rally. Speakers: C. L. Parker (A.O.G.) and L. Reeves (Elim).

ENGLEFIELD GREEN, Apr. 18-26. Elim Church, Bond Street. Campaign by Joseph Smith supported by visiting quartet. Suns. 11 and 6.30. Weekdays at 7.30. Apr. 25, monthly rally at 7.30. Speaker: T. W. Walker, and Clapham Rhythm Group.

GUILDFORD, April 25. Elim Church, Martyr Road. Youth rally. 7.30. Speakers: A. P. Thomas and team from Kingston-on-Thames.

HASTINGS, April 16. Elim Central Hall, Station Road. Visit of T. H. Stevenson. 7.30.

KINGSTANDING, Apr. 19-21. Elim Church, Warren Road. Annual spring convention. Sun. 11 and 6.30. Mon. and Tues. at 7.30. Speaker: S. Beresford. Convener: R. J. Morrison.

LEICESTER, April 18, 19. Elim Church, Ruding Road. Minister's anniversary. Sat. 7.30 (followed by refreshments). Sun. 10.45 and 6.30. Speaker: J. J. Morgan. Convener: R. R. Taylor.

NEWHAVEN, Apr. 11, 12. Elim Church, Bridge Street. Fourth anniversary services. Speaker: T. H. Stevenson (Ilford). Convener: H. W. Holdstock. Sat. 7. Sun. 11 and 6.30. Supporting items, including the male voice group.

NEWQUAY, Apr. 11-26. Elim Church, Marcus Hill. Revival and divine healing campaign conducted by John Woodhead. Suns. at 6 and 8. Weeknights (except Friday) 7.30.

PLYMOUTH, Apr. 11. Apostolic Church. B.P.F. Rally at 6. Speakers: L. Cunningham (A.O.G.), L. P. Cowdery (Elim). Musical items by Apostolic Faith Church Quartet (Plympton) and Plymouth Elim Male Voice Choir.

ROCHESTER, May 9-12. Elim Church, Star Hill. Sat. at 7. Group from Wimbledon. Sun. 11 and 6.30. Elim Bible Students Male Quartet. Mon. and Tues. 7.30. Speaker: A. S. F. Horne.

SALISBURY, April 25. Elim Church, Milford Street. South of England Pentecostal convention. United rallies at 3 and 6.30. Speaker: Donald Gee (Kenley Bible College). Singing by the Bournemouth Gospelaire. Opportunities for those seeking the baptism of the Holy Spirit. Sun. 11 and 6.30.

WESTCLIFF-ON-SEA, April 19. Elim Church, Electric Avenue (near Fairfax Drive). Sun. 11 and 6.30. Special visit of L. Reeves (Norwich).

YEovil, Apr. 11-19. Elim Church, Southville. Evangelistic crusade conducted by Elim Bible College Instrumental Group. Suns. 6.30 and 8. Weeknights 7.30.

ITINERARIES

The President, W. J. Hilliard, will visit the following churches: April 11, 12, Barry; 18, 19, Cardiff; 21, Caerphilly; 22, Treaw; 23, Pontypridd; 24, Porth; 25, 26, Dowlais; 27, Brecon; 28, Aberystwyth.

Miss Jarvis, on furlough from India, will visit the following churches: April 11, Bangor; 12, 13, Newtownards and Millisle; 14, Ulster Temple; 15, Apsley Street, Belfast; 16, Alexandra Park Avenue, Belfast; 18, 19, Armagh and Markethill; 20, Brookeborough; 21, Newcastle; 22, Lisburn; 23, Lurgan; 24, Megaberry; 26, Melbourne Street.

John McInnes, on furlough from British Guiana, will visit the following churches: April 18, 19, Newquay; 21, Camborne; 22, Penzance; 23, Bodmin; 24, Falmouth; 25, 26, Plymouth; 28, Exeter; 29, Torquay; 30, Paignton.

D. L. Norton, on furlough from South Africa, will visit the following churches: April 18, Delancey; 19, Eldad; 21, Eldad, 3 p.m.; 21, Vazon; 22, Delancey, 2.45 p.m.; 22, Vazon; 23, Eldad; 25, Jersey.

Miss Picken, on furlough from Southern Rhodesia, will visit the following churches: April 11, Wells; 12, Bridgwater; 14, Keynsham; 15, 16, Bristol.

S. A. Renshaw, on furlough from Tanganyika, will visit the following churches: April 5, Kingston, 11 and 6.30; 6, Englefield Green; 7, Thornton Heath; 8, Coulsdon; 9, Aldershot; 12, Clapham, 11 and 6.30; 18, Andover; 19, Romsey; 20, Canada; 21, Southampton; 23, Sholing; 24, Gosport; 26, Eastleigh; 27, 28, Portsmouth; 29, Ryde; 30, Petersfield.

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HURRY—KEDDIE. On March 21st, at Elim Central Church, Clapham, London, S.W.4. Alan Hurry to Jean Keddle (daughter of Clapham treasurer). Officiating ministers: J. Craig Kennedy and T. W. Walker.

NEWSON—HOPPER. On March 7th, at Elim Church, Ilford, John Alfred Newson to Christine Anne Hopper. Officiating minister: T. H. Stevenson.

BOWEN—THOMPSON. On March 7th, at Elim Church, Ilford, Michael De Costa Garfield Bowen to Uraline Emelda Thompson. Officiating minister: T. H. Stevenson.

WITH CHRIST

GEBBIE. On March 14. Mr. William Gebbie, member of Elim Church, Cathcart Road, Glasgow. Officiating minister at funeral: W. W. Kelly.

WORCESTER. April 18-23. Elim Church, Lowesmoor. Special visit of G. Wesley Gilpin, Principal of the Elim Bible College. Sat. 7.30. Sun. 11 and 6.30. Weeknights 7.30 (except Mon.). Meeting for the deepening of spiritual life.

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Vol. XLV No. 16

APRIL 18th, 1964

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COVER PICTURE

Cover picture by courtesy of
the "Eastbourne Gazette and
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BIBLE VERSE



EPH. 1:19, 20

And what is the exceeding
greatness of his power to us-ward
who believe, according to the
working of his mighty power,

Which he wrought in Christ,
when he raised him from the
dead, and set him at his own right
hand in the heavenly places.

Broken Bread

ONE OF THE striking instances of the story of the resurrection appear-
ances of Jesus is that of His walk with the two to Emmaus. Then at
their invitation He came to abide with them, and "was made known to
them in the breaking of the bread" of their evening meal.

Strange, but it is in broken things that the Lord is often revealed.
Jacob, who wrestled with the angel, was blessed after he had been
touched on the thigh to cripple his own strength and in his broken
strength clung to the angel and would not let him go until he had
blessed him.

David, penitent after his serious transgression, sought to be restored
to God's blessing, and prayed: "Cleanse me from my iniquity, purge
me with hyssop and I shall be clean, wash me and I shall be whiter
than snow." Then, drawing nearer to God, he cries: "The sacrifices of
God are a broken spirit: a broken and a contrite heart, O God, Thou
wilt not despise."

Mary, who broke the box of spikenard and anointed the feet of
Jesus, and wiped them with her hair in an outpouring of her love to
Him, had discovered the secret of the "breaking of the box" of
precious ointment for her offering to become acceptable to Him.

Jesus gathered the disciples around Him on the occasion of the
last supper. Then, taking the unleavened bread from the table, He
broke it and gave to them saying, "This is My body which is broken
for you. This do for a remembrance of Me." He was reminding them
that after His death and resurrection and ascension into heaven they
would see multitudes of converts flock to His banner. He wanted them
to remember that it was not their prowess as preachers or their pre-
sence or personality that would bring them success; it was His pre-
sence, His power and His personality operating through them by the
Holy Spirit. As they came back to the table of communion they would
not only remember Him, but would also remind themselves that all
their power, all their success in achievement was because of His
"broken body" on the cross. In His death was the source of their
life, their hope, their joy, their peace. He was the fountain head of
the river of life, the spring of all their joy.

Paul could say: "God forbid that I should glory save in the cross
of our Lord Jesus Christ"; "For the preaching of the cross is to
them that perish foolishness; but unto us which are saved it is the
power of God." And again: "The foolishness of God is wiser than
men; and the weakness of God is stronger than men."

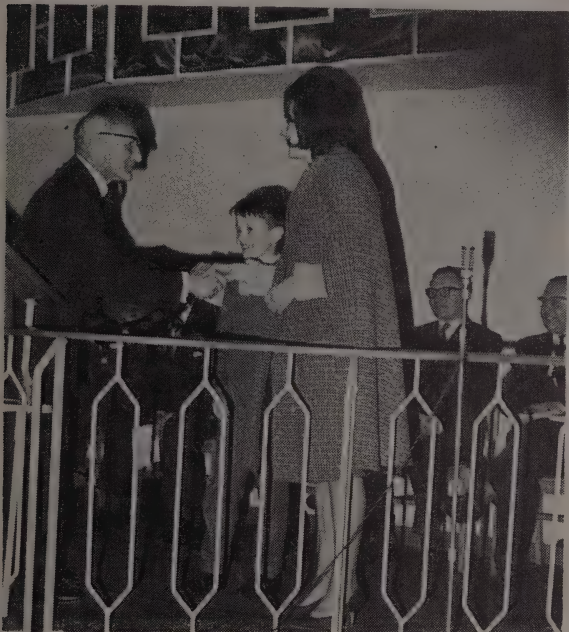
W. G. HATHAWAY.

IPSWICH CRUSADE. Four hundred present at opening meeting on
April 4th. Twenty-two came out to register decisions for Christ.

TRIUMPHS in the Sunday School

PRESENTATION SMILES

Brixton knows how to present a programme of excitement as well as how to work hard and win the Sunday school shield. Hundreds of people attended the rally in our Clapham church to enjoy a night of laughter and joy mingled with a programme from six of our London Sunday schools. Who could forget watching Goliath the giant collapsing at the feet of David? If it had not been for the fact that the table cover slipped we might never



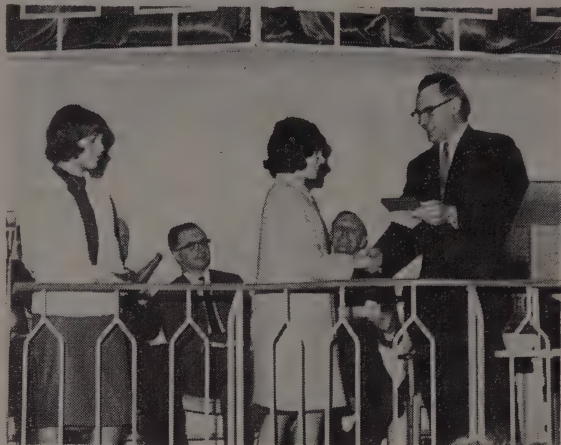
The Secretary-General, H. W. Greenway, congratulating the winners.

have known that it was actually one boy sitting on the shoulders of another. What a sensation the two boys caused when they sang "Count your blessings" with the aid of a plastic guitar. Even the Beatles squirmed into second place!

The prizes given by each school were most interesting and they were followed by Rev. Bert Webb, the assistant superintendent of the Assemblies of God in the U.S.A.

The following day saw the Youth Director at the evening service in Eastbourne, where a most

inspiring crowd awaited his arrival. The children were really excited to see their superintendent receive the shield.



The Editor of the Sunday School Handbook, T. W. Walker, presents the certificates.

RUGBY PRIZEGIVING

Pastor Lambert, from Yeovil, conducted a series of meetings at the Rugby assembly. The attendance on the Saturday night meeting was very gratifying, and Pastor Lambert got his message over in a quiet but very efficient manner. Sunday morning, as usual, was spent in an atmosphere of heavenly bliss, when we met with the Lord in no uncertain way. At the prizegiving on Sunday afternoon the number of parents and friends was affected by the inclemency of the weather, with the snow swirling down. Although it was still snowing at 6.30 the gospel meeting was still alive, with the fire of the Lord coming down and flooding our souls with heavenly sunshine.

At the final meeting on Monday night, even though the heating arrangements failed, we were still able to say that God never fails. Our whole beings were on fire with love for our heavenly father, for we truly know that He cares. Thanks be to God, for He doeth all things well.

J. GAMBLE.

Wisdom is knowing what to do next; skill is knowing how to do it; and virtue is doing it.

THE WORK OF THE HOLY SPIRIT IN THE CHURCH TODAY

A report by T. H. Stevenson, minister of Elim Church, Ilford

THE ABOVE title was given to the series of six special services held recently. The purpose of the meetings was that an opportunity should be given to Christians of other denominations to hear ministers and members of their own churches minister and testify to the baptism in the Holy Spirit, which so many are receiving today. It would have been difficult to arrange such a series in a non-Pentecostal church, yet maybe more difficult to arrange such within a Pentecostal church. In this instance our lovely Elim church at Ilford seemed favourable for the effort, in that the building has become the centre for almost every united evangelistic meeting in the area, because of our central position and suitable building.

The meetings made a great impact, and we believe the effect will continue and spread within other churches. Attendances averaged 320 each night, and on the last night the partition was opened because of a packed building. To see such crowds in mid-week and in winter was more than encouraging.

The addresses and testimonies were given by ministers and laymen of the Anglican, Baptist and Congregational churches, the Christian Brethren, the Salvation Army and several evangelical societies. The congregations were even more varied.

To hear seventeen speakers of many fellowships speak on one subject, and that the baptism in the Holy Spirit, was an experience. Personalities and traditions varied greatly, but there was complete unity of testimony, though invariably the speakers were unknown to each other. God was in it all and at every service blessing was evident. Time was fully occupied by the speakers, with a minimum of hymn-singing. Services lasted two hours, followed by after-meetings of one hour—and still the people came week after week.

Space does not allow reporting on the addresses, but the specific aim was stated in the brochures as “a series of meetings for Christians of all denominations at which ministers and laymen testify to the Holy Spirit’s working in their lives and churches today.” I can appreciate the difficulty felt by the editor of a national Christian weekly who desired to receive our tapes, but later wrote that they had “now run over the taped testimonies, and feel, regretfully, that they are not quite suitable for a non-denominational journal like the ——. Although the

speakers are themselves of various denominations their testimonies seem all to lead to the same conclusion and climax—speaking in tongues—and I am sure you will appreciate that we could not make a series out of them.”

I confess that at these six meetings I heard more reference to the subject of “tongues” than I have previously heard in thirty-five years among Pentecostal ministers. No one could ever say in the light of this experience that Pentecostal ministers over-emphasise “tongues.” It was amazing to hear such emphasis from the speakers to congregations largely composed of Christians from many churches.

The after-services were convened by the leading speaker each week, and though we made no effort to learn the particular affiliations of individuals we know that Anglicans, Baptists and Salvationists were among those who received the Holy Spirit. One young Anglican lady received this experience on her return to her apartments at Barnardo’s, Barkingside.

Healings were testified to likewise by Christians of several churches, including a Baptist woman.

Following one after-meeting, though none witnessed to the experience of receiving the baptism in the Spirit, three people, including a Baptist member, related to experiencing “a vision of Christ,” hearing “like a rushing wind” and sensing “a sweet fragrance.”

Some speakers referred to the established Pentecostal denominations; much in praise, some of the dangers of extravagance, and some about the danger of formality!

These unique services were something new in an old-established Pentecostal church. We have much to give to each other. The new have a freshness that can be lost by the old; and many matured ministers of the Pentecostal churches have an invaluable experience to offer to the modern pioneers of Pentecost within the historic churches today. Some people might compare the two with new wine and old bottles, with the obvious conclusion. A much more apt saying of Christ in this respect would be a reference to His words about the householder’s treasures, new and old.

At the final meeting Rev. Michael Harpur, of All Souls, Langham Place, when speaking about the

(Concluded at foot of next page)

LONELINESS

By J. J. WAY (MINISTER OF THE ELIM CHURCH, BATH)

I MADE a very uplifting discovery which underlines the wonderful promise of our loving Lord. I love to take negative words and, by the grace of God, put the positive into them. One of my members was called a "square," but he quickly responded to this by being "Foursquare" with all its wonderful fulness.

The word LONELINESS headed my brief Sunday morning message, but as I looked at it I was gripped by those three central letters ELI. Why, that's familiar, I thought. Of course, it is a word used by our Saviour as He hung upon the cross: "Eli, Eli," "My God, My God." What an inspiring and positive inset to that word "loneliness." In the midst of loneliness, for every true child of God, there is "my God." It is the guarantee of our Saviour never to leave or forsake us.

This life on earth can have some very hurtful and isolating experiences. Although we are so different from each other (no two persons are alike), company, friendships, fellowships are most welcome. Isolation is not limited to being just on your own, as many find themselves shut in through sickness. But even if you have company you can be lonely. Apart from being the solitary one in a family, you can have a personal experience in which nobody could really help, even should they be told.

To every child of God comes the wonder of God's Word. Our wonderful Saviour used those central letters of loneliness on the Cross as He cried "ELI, ELI, LAMA SABACHTHANI?" "My God, My God, why hast Thou forsaken Me?" It was the only time the Saviour could utter such words, because He was bearing our sins in His body on the tree, and God, of too pure eyes to behold sin, could not embrace His only begotten Son. "Alone, alone, He bore it all alone," says the hymn-writer. What has happened through the "aleness" of Calvary? He bore our sins that we might be made nigh through the cleansing of His blood. Calvary was substitutive; we were afar off when laden with our sins, but now through His "aleness" in bearing our sins we need never be alone. "I will never leave thee nor forsake thee" is a loving God's guarantee.

Thus it is, fellow Christian. When you are isolated and loneliness covers your life as a thick cloud, believe God's promise and even as those letters ELI break the word "loneliness" so will your Lord break through into your isolation to reveal Himself to you.

We have a faithful Intercessor in heaven who was touched with the feeling of our infirmities and knows what it is to be alone. In the wilderness of His temptation the Devil worked upon the Lord's particular circumstance as he will on yours. Gethsemane, with its terrific pressure upon His flesh, the betrayal about to take place, the indescribable challenge of Calvary at hand, yet nobody to give Him any company. Even His disciples did not fully understand Him. Peter remonstrated at the very idea of His suffering and death. Then we read that as Calvary drew near "all forsook Him." Apart from that time on the cross when Jesus was bearing our sins He could declare: "For I am not alone, but I and the Father"; and again, "The Father hath not left me alone."

Thus it is that we have a Saviour who knows and loves and cares. Right through the Bible we have this underlined as faithful, lonely believers were strengthened by a faithful, loving Lord. He was in the backside of the desert with Moses; under a juniper tree with despondent Elijah. Stephen saw his Lord as the deadly stones fell upon him, and John, isolated on Patmos, was in the spirit and saw the Son of God. Isolating experiences or conditions can bring our faithful Lord and friend closer to us. Do you not think the paternal heart of a loving heavenly Father is moved towards His own after such a price was paid on Calvary to save us for Himself?

Madame Guyon, a grand Christian, alone in that prison cell because she stood firm for her Lord, gives us the words of that hymn which we sing:

Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

So may we ever realise His presence in our loneliness, whatever form it may take, and witness with the words of the chorus:

And He walks with me,
And He talks with me,
And He tells me I am His own.

(Concluded from previous page)

spirit of truth, remarked how we needed to be truthful when speaking of the move of the Spirit in churches today. He declared that there was not, as some said, revival in the country, but here and there God was pouring out His Spirit in Pentecostal blessing. Let us pray that the stream will swell into a mighty flood.

LET'S TALK ABOUT LIVING

By JACQUELINE B. RAWLES

"WHAT, me a Christian?"

"Yes, you."

"Not likely! I'm going to live it up."

Such is the current trend today among people both young and old. Go ahead! Enjoy yourself. God made us to laugh and be happy as well as cry. But are you living or are you just existing without a hope for the future?

One of God's wonderful gifts is life. "And the Lord God formed man of the dust; and man became a living soul" (Genesis 2:7). Today we can still live, the breath of God within us sanctifying even the most wretched and impure. Yet with this life we are dead. An inconsistent statement, perhaps, but take a look at the world's living and dying.

LIVING

Everyone appreciates the simple things of life: sunshine, flowers and, as the hymn says, "all things bright and beautiful." What a paradise the Garden of Eden must have been until man's own sin banished him for ever from the garden and introduced pain, misery, famine and war to God's creation. Then mankind began to exist rather than live.

To quote a certain minister: "We get up in the morning to go to work to earn the money to buy the bread to give us the strength to get up in the morning to go to work," etc. This expression very aptly illustrates the way in which most of us spend our lives. Of course, our activities are not as limited as all that, for there are the endless rounds of pleasure on which we can embark and, like the unbeliever, say "I'm going to live it up."

These things, however, are only temporal and must end some time. I cannot guarantee that I am going to wake up tomorrow morning or that a car will not knock me down as I cross the road on the way to work, or anything else for that matter. James wrote: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

If your life is merely an existence which *must* terminate in this world, stop and think. "Living it up" has not given you any hope for eternal life, only the sure way to damnation. "How are they brought into desolation, as in a moment," said the psalmist.

DYING

To return to a former point, if we are living and not existing, having God within us, *we are dead*.

"For ye are dead, and your life is hid with Christ in God" (Colossians 13:3). Here is the essence of living. Christ gave Himself for us that we might live and have a purpose in life. With Christ in supreme position we become dead to the world and yet we live a life deeper and fuller, a life with a future. As He becomes our ideal, worldly pleasures lose their attractions and service for Him is the vocation of our lives. Dead to the world? Yes, but we live in newness of life. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20).

Such life is satisfying in itself, but with it comes the absolute certainty of eternal life. It is not presumptuous to assume that there is a place for us in heaven, for "when Christ who is our life shall appear, then shall ye also appear with Him in glory." In Solomon's porch at the temple Jesus made this promise: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28).

The best things in life are not free, and neither is eternal life. But we who benefit by it do not pay for it. The price was paid for us by Jesus on Calvary. His precious blood was shed for us to wash away our sins that we might have salvation. However good the life we have led, we are still besmirched by the ugly black stain of sin and each one of us needs the Saviour's forgiveness. If you have not the assurance of God's gift of life, come and lay your life on the altar for Him. Like Paul in his letter to Timothy, you will be able to say: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life ever-

THREE GATES

If I am tempted to reveal a tale someone has told me about another, let it pass through three gates of gold before I speak, three narrow gates:

First, is it true? Then, is it needful? Third, is it kind? If it passes through these three gateways, then I need not fear what the result of speech may be.

—Selected.

Women's column

By GLADYS GORTON

WELCOME WAGONS

"THIS country is more 'Americanised' than when I was here about ten years ago," said a woman from there to me the other day. Come to think of it, there is a lot in what she says. Our supermarkets originated in America and so did trading stamps, I believe. Other things too have "caught on" here, and now I read in the daily newspaper that "welcome wagons" will start to roll in Britain in a few weeks' time. In America the welcome wagon car is a common sight. The aim is to extend a glad hand to lonely wives in new towns and to introduce new customers to local tradesmen. This is achieved by free samples associated with friendship and helpfulness. Coffee parties are organised by the hostess to introduce wives to each other.

Extending a glad hand to another is something which you and I can do. Do we notice fresh faces in our meetings and give them a welcome? A woman came into a service, many years ago, lonely and sad. At the end of the service somebody came welcoming her, saying "God bless you," and shook her hand. This encouraged her to come again and again; then came the supreme moment when she accepted the Lord to be her Saviour. "I would never have come again if nobody had spoken to me, but that hand-clasp and smile *did it*," she said.

You meet with those, like I do, who say: "I don't go to church because I wouldn't know the hymns and I'm too shy. Anyhow, nobody speaks to me to make me feel welcome." I once challenged a woman who said this to me: "You are not too shy to go to the cinema." The reply was: "It's dark there and no one sees you." Well, well, I wonder what the excuse is now that bingo is all the rage!

One of Britain's outstanding preachers had a little woman in his church who was a keen soul-winner. She kept a general store. One would not say she was well educated, but she possessed great tact and in a wonderful way she would invite a person to tea on Sunday and then take him or her to her church. Through her untiring efforts, this preacher says, about 100 members were added to his church during the years that he was there.

Oh, I would love to see a fleet of welcome wagons used for God's work, with trained Christian women as hostesses going through the villages of Great Britain, adopting the same method but introducing

God's Word and the Saviour to the women of our villages, remote from the great cities, who surely need Him. There is such a lot that women can do. Let us pray that such opportunities, fresh in the field of evangelism, may be given.

Who knows, perhaps someone with a burden to do this and who has the finance may launch this project. It could be tried, and if one soul was won for Christ it would be worth more than all the world.

WORKS MEET FOR REPENTANCE

That is, works suitable to prove that repentance has been sincere. The world does not understand or have time for mere platitudes. Works of righteousness cannot go unnoticed or be misunderstood.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

TRADING WITH HEAVEN

Thomas Boston, the great Puritan preacher, once asked the following question in one of his sermons: "But where is the God of Elijah while the trade with heaven by prayer is very low?" Down through the centuries great preachers of the gospel have complained of the lack of prayer. Spurgeon in his day said we did not need novelties but the power of God that comes through prayer.

"Where is the Lord God of Elijah?" is both a question and a prayer uttered by Elisha. It was not long before he discovered that God was with him as He was with Elijah. Elisha teaches us a valuable lesson here, for he sought God, not Elijah. Great men may come and go, but it is their God whom we should seek. At this day our need is for Elijah's God, the God who withheld rain and dew from the earth, the God who can supply at Cherith and Zarepath, the God who can raise the dead and answer by fire to revive His Church, put life and energy into our hearts. Oh for more Elijahs to pray the power down.

Are we on Mount Carmel praying that fire may come down upon a repaired altar and a life dedicated to Him, or in the wilderness with the question "What doest thou here, Elijah?" ringing in our ears?

Prayer is requested for

Revival throughout Britain.

Evangelistic campaigns in Elim.

Elim missionaries in Africa, that God will keep His hand upon them.

Thought for the week

For fire we plead; Lord, send the fire.

WITH THE cost-of-living index steadily rising all of us are cost-conscious. Financial experts in our government can give you a month-by-month account of the cost-of-living index. But very few people of our day stop to think about the *cost of sin*. Sin is the most costly thing in the world, whether forgiven or unforgiven. When sin is forgiven the cost rests upon the sacrifice of Calvary; when it is unforgiven it rests upon the sinful soul of man. The reason mankind cannot properly evaluate the cost of sin is that sin destroys the capacity by which an estimate can be properly made. Sin has caused man to lose his balance and he sees things in the wrong perspective. Sin has caused reason to be dethroned, as in the case of King Nebuchadnezzar—his heart was made like the beasts, and he was forced to follow his beastly lusts. As in the case of the prodigal son, sin had destroyed his power to reason; and it was not until he *came to himself* that he could realise the cost of sin.

Sin has so blinded and warped the minds of men until they think their bondage is freedom and their slavery to certain lusts is pleasure. They delight in wickedness that will destroy them. In the words of Isaiah 5:20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" These people are wise in their own eyes and prudent in their own sight, but they have not stopped to balance their books and are not aware of the high cost of low living.

My friend, this is only part of the picture, for nothing has been said of the billions spent in the ravages of war and the cost of sinful luxuries and evil habits that cause you to labour and to toil so hard for their support. Can't you see the reason why you labour and toil and have nothing? Can't you realise why it is always so difficult for you financially? Can't you see that the Devil has you working in his own slave-house and paying his bills with your sweat, tears and toil? This is what the wise man Solomon meant when he said "... but the way of transgressors is hard" (Proverbs 13:15).

In order properly to evaluate sin, Dr. H. G. Guinness once said: "We must fathom three oceans—the ocean of human suffering, the ocean of the sufferings of the Lord Jesus Christ and the ocean of future sufferings which await impenitent sinners."

Let us first consider the *cost of sin in human suffering*. You cannot speak the word *sin* without hearing the hiss of the serpent. It is the greatest heart disease the world has ever known. Sin not only affects the human heart, but because of sin the entire body is affected. It causes the face to

The c

By RAY

RADIO MINISTER OF T

wrinkle, the eye to recede, and your steps to become weak and faltering and the hands to become unsteady. It dims the eye, stoops the shoulders, and paints man's hair a hoary white, then brings him to the door of death.

If there had been no sin there would have been no disease, for behind every raging epidemic, behind every fevered brow, every twisted limb, every aching joint, every blasted life, every consumptive cough, every infected wound, every plague, is sin. Sin is the origin, the fountainhead and the beginning of all evil. Everything that brings suffering to mankind today had its conception in sin.

Sin is costly to everybody, not only to those who practise it, but to their families and to the general public as well. Your philosophy might be: "What if I do commit sin? I am not hurting anyone else but myself." But that is where you are mistaken. No one can sin without affecting someone else, either directly or indirectly. In the Bible, Achan's sin of stealing cost the lives of thirty-six people. David's sin of adultery caused the murder of Uriah. Likewise your sins and evil habits are influencing and damaging others. Oh, would you please awake today and realise the cost of your sin.

There are many millions of people who are suffering from some malady or disease as the result of sin. Most people are not aware of how completely sin dominates this world and affects their daily lives. Before sin entered the world there was no need for clothing, for man was in a perfect state of innocence. He did not earn his bread by the sweat of his face or spend endless days in toil and struggle. Here, my friends, is how sin affects your daily life. Every thorn, thistle or weed, every pest, blight or fly is the result of sin. Every funeral is the result

Cost of sin

HUGHES

CHURCH OF GOD, U.S.A.

of sin. "Wherefore, as by one man sin entered into the world and death by sin" (Romans 5 : 12). Therefore all of the toil and preparation for funerals is brought about because of sin. Every penal institution, every asylum is the cost of sin.

Time would fail me to enumerate all of the ways that sin has directly or indirectly affected your daily life; but this story should show you the cost of sin in human suffering. "A young man in America who was a delinquent walked up to his busy father one day and said: 'Dad, if you don't send me off to the state institution today I am going to commit suicide tonight.' The father, who had been busy making money and looking after his business, had neglected his own son. The young lad told his father that he was socially diseased. The businessman's son was sent to a state institution for treatment. After one year he returned home, thinking he was cured. Some time later this young man married a beautiful young lady. Soon a child was born into the home, but the mother died in childbirth. The young man who thought he was cured of his disease had been the cause of his wife's death. The baby that was born into their family was half-blind and half-idiotic. When he saw his plight and realised what he had done he stepped outside his bedroom door and took his own life. The baby lived, and one day he stood in a line a mile long in Buffalo, New York, with a group of people who were waiting to shake hands with President McKinley. When he came to the President, he shook the hand of President McKinley and with the other hand drew a revolver and assassinated the President."

This is the tragic cost of a few moments of pleasure. This is the way sin affects other lives. There were five tragedies as a result of this tragedy. First,

there was the premature death of a young mother; second, there was the birth of a baby with criminal tendencies; third, there was a suicide of a young father; fourth, there was the tragic death of the President; fifth, there was the death of a young man.

Besides the cost of human suffering *there was a price paid on Calvary for sin*. Sin is so horrible and damaging in its effects that God could take no easier or shorter route than the cross. God who knows all things and understands the depths and penalty of sin declares the necessity of the cross. The cross is God's estimate of sin. On the cross we can see the cost of sin, and we need the cross ever before us to show us how sinful sin is. Behold the sufferings of Christ and see the price that was paid. See Him despised and rejected of men. All about Him the air was charged with mockers who laughed Him to scorn. He was exposed to the taunts of the tormentors. Listen to the story of the intensity of His suffering. "I am poured out like water, all of my bones are out of joint: My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; they pierced My hands and My feet." He was abused and beaten beyond recognition. His visage was marred more than any man and His form more than the sons of men. Every wound of His body—the thorn-pierced brow, the nail-pierced hands and feet, the spear-riven side, and His beaten back; every agony of His soul, His rejection, the piercing statements of an ungrateful crowd, and the weight of all the sins and sicknesses of the world, every moment of mental anguish, the thought of complete rejection, His loneliness when all forsook Him—all of these are the cost of your sins and my sins, the price paid on Calvary.

Third, let us consider the final cost of sin, which is the future suffering that awaits impenitent sinners. Sin will not go unpunished. The Word of God says "Be sure your sins will find you out," and "The wages of sin is death," which means *hell* or *eternal punishment*. Men go to heaven free, but they must pay to go to hell, not only pay for their ticket on their voyage to hell, but pay with eternal suffering throughout endless ages. Yes, sin is something so deep and dreadful that it costs man eternal separation from God and everlasting torment.

My friend, I would like to rescue you from the burning flames of torment. I would like to lead you away from the terrible scourge of hell. Would you stop long enough right now to count the cost of your sins and turn from your iniquity? Make your decision for Christ this very moment.



HORRIBLE HORACE

HELLO SUNBEAMS.

Fancy having a nickname like Horrible Horace! Horace was called by that name because he was always telling tales about the other boys. Of course, Horace could always be very polite, especially to masters and visitors, and he was always the very first to open doors and close them. He made a practice of looking very good on the outside, but the boys were not deceived. They knew him only too well and the nickname of Horrible Horace was well deserved.

Horace had no friends, for no one trusted him. He became sour and grumpy and I am sure that when he grew up he was just like old Mr. Growser, whose stock saying was "It's *disgraceful* ; it ought not to be allowed." Poor Horace, the boys just didn't know what to do about him. They decided that the best thing to do was to ignore him. Horace just hated to be ignored ; it made him simply furious. The boys didn't take any notice ; they just looked at one another and nodded. They knew Horace and none of them wanted to trust him.

What a terrible state to be in, sunbeams, all because of tales. Some people think that it doesn't matter, but it is really very serious. Jesus was condemned to die because there were those who told tales, and not true ones either. There were the false witnesses, Judas tales, and when he realised the terrible thing he had done he hung himself.

Daniel was thrown into the lions' den because there were those who told tales. Shadrach, Meshach and Abednego were thrown into the burning fiery furnace because a tale-bearer had been at work. God delivered them, and in spite of false witnesses they were not overcome. I wonder how the tale-bearers felt afterwards. Jesus rose again from the dead, and I am sure the tale-bearers would be so ashamed when they had to meet him afterwards. Horrible is certainly a good description for tale-bearers. We are told in Proverbs 6, verses 16-19, that God hates tale-bearers.

See how many verses in the book of Proverbs describe tale-bearers and then see how many speak of righteous lips. What a pity Horace didn't earn

the nickname of Happy Horace ; it would have been so much better. Let us remember to ask the Lord Jesus to keep us from being tale-bearers.

Keep me true Lord, Jesus; keep me true.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.



Miss Routledge with some of the younger children of Acomb Sunday school, York.

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Details later



Family Affairs

By J. J. MORGAN

On Saturday, March 7th, John W. D. Newman, son of our minister in Coventry, was married to Ruth E. Bryan. Taking part in the wedding service were the bridegroom's father, grandfather and uncle, all Elim ministers, and the Field Superintendent, Rev. J. J. Morgan, who dedicated John as a baby. We offer them our congratulations.

On the same date David Hall was united in matrimony to Janet Jacques. David was a former student at the Elim Bible College and Janet is on our Headquarters staff. Rev. G. W. Gilpin, Principal of the Elim Bible College, officiated at the wedding service, with the local minister, Rev. David Dean. We wish them God's blessing.

Ian Thomas, son of Rev. A. P. Thomas at Kingston-on-Thames, has been awarded a place at Oxford University and will be going to Brasenose College in October.

A number of ministerial changes have taken place, including the following: B. R. J. Garrard goes to High Wycombe, J. Nicholson to Langley, C. Smith to Weymouth, T. W. Thomson to Reading and S. C. Squire to Weoley Castle.

SEVEN PILLS FOR THE ATHEIST (from page 253) phenomenon of the instinct which brings salmon right back across the Atlantic Ocean to the very river and up to the same small stream where they were born, there to spawn? Did you know that if all the human seeds responsible for populating this entire world were to be brought together in their original form they could easily go into an egg-cup? One could go and on, but enough has been already written to show to any unbiased mind that all this is not merely chance without anyone being behind it all.

However, **seventhly**, within man, whose intellect far outstretches every other creature on the earth, there is something which none of the others possess. The desire to worship is deeply imbedded within mankind. This spiritual capacity cannot be gainsaid, for down through the ages in every clime man has sought to give homage in various acts of worship. This deeply imbedded urge is not only permanent but so consistently demanding that either it tantalises us by driving us on to seek that which is but a phantom or it is an ordained faculty to lead us into the arms of God.

RUSSIA WELCOMES CHURCH LEADERS TO HOLY COMMUNION

The following is a report from the Daily Express of London.

Holy communion was celebrated today in a small hotel overlooking Odessa harbour.

For the congregation of a dozen people, representing ten countries, it was a strange and moving moment.

For the temporary altar had been politely—in fact almost enthusiastically—set up for them by atheists—employees of Intourist, the Soviet travel organisation.

It was a small personal gesture underlining one of the most surprising events in the history of the World Council of Churches.

Its executive committee is now meeting for the first time in the Soviet Union, one of the most militantly anti-religious countries in the world.

Representatives of 200 different churches and eighty countries have assembled in Odessa to discuss how they can bring themselves closer together.

Tonight they mingled with top Communist officials at a lavish Soviet reception, where they had caviar, cognac, champagne and cigars.

Improvement

"We welcome this as a sign of general improvement in the international situation," said Sir Kenneth Grubb, chairman of the council's international commission.

"We are here and we are grateful for it," said Pastor Martin Niemoeller, the famous German theologian who was persecuted by the Nazis and who is today one of the council's presidents.

So far there has been no mention at all in the Russian press of the meeting, organised by the Russian Orthodox Church.

BOOK REVIEW

Unity in the Dark, by Donald Gillies (Banner of Truth Trust, paperback, 3/6).

In days when there is much talk of the World Council of Churches and ecumenicity, every Christian should know where he stands. "There is nothing in the statement of faith with which any Christian can disagree," it is said, "so why keep aloof?"

This book reveals the perils of the kind of ecumenicity envisaged by the W.C.C. The major danger is to the core of our Christian faith, for the doctrine of justification by faith in Jesus Christ alone is undermined. The author presses his point by quoting from many speeches given in the Ecumenical World Council and also from other sources.

A. BIRCHALL.



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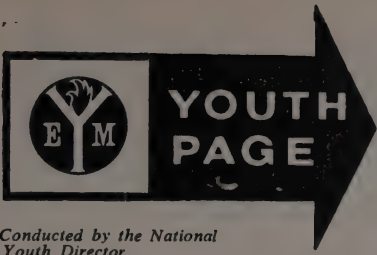
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SEVEN PILLS for the ATHEIST

By ALEXANDER TEE



Conducted by the National
Youth Director

SCIENCE is erecting signposts all along the road of discovery pointing mankind to the fact that a master mind must have carefully planned our universe. To argue that so many interwoven miracles all just happened by chance becomes more than ludicrous when we come to study the content and the inter-relationship they have with one another.

Firstly, then, have you ever considered the speed at which our earth rotates on its axis? At the Equator the speed runs into four figures per hour. The force of gravity is just so balanced that nothing goes spinning off the earth's surface and yet it is not so strong that we cannot lift one leg beyond the other in order to walk. Then, too, if the speed at which the earth is going round was to be dropped to about a quarter of what it is at present each night would be four times as long and each day would last four times as long. How could we live under such conditions? Much would be burned up under such a long period of uninterrupted sunshine.

Secondly, and again in the realm of astronomy, we are just the right distance away from the sun, approximately 93,000,000 miles. If the sun gave off only half of its present heat or twice as much as it does we would be either frozen or scorched. If we were twice as far away or only half as far away as we are the same thing would happen. Who keeps refuelling the sun so that it gives off a surface temperature year after year of 10,000 degrees Fahrenheit? It would take a mighty big shovel and a mighty big mountain of fuel to keep that furnace going 365 days per year for just one year, but it keeps on and on century after century. Mankind has never been frozen or burnt off the face of the earth, and yet we have parts which are constantly under snow and parts where the heat is so intense that we must take shelter during the hottest part of the day.

Thirdly, how can we brush aside the fact that the gases we breathe are just the correct ones which we need to keep us alive? If instead of oxygen and nitrogen (which are mixed to the exact proportions) this earth was surrounded by any other kind of gas how could we live? If the rain that falls in liquid form was any other liquid than water how could we exist? It is amazing that out of all the gases

and liquids that we have discovered we have just the exact ones we need. Did you know that if the crust of the earth had been only ten feet thicker all the way round there would be no oxygen?

Fourthly, who tilted this earth over to an angle of twenty-three degrees? If it had not been so tilted mankind could not have lived on it. Again, if the moon was not at the correct distance away from this earth our tides might have become so enormous that the waters would submerge the continents about twice every day. If the hand which holds the sun and the moon at just the right distance from the earth had wavered for just one day out of, say, 5,000 years mankind would not have been here at all today.

Fifthly, the mystery and the power of life in itself are beyond us. A small seed can fall into the crevice of a rock and crack the rock open. What is it that makes a seed grow? No one can define what life is, nor can we create it. Life has no size, it has no weight, it has no density, yet look what it can do. It can burst vast weights asunder; it can bring forth amazing colour from a bulb; it can give a host of shades to the blooms in the garden. If you study carefully you will find that there is an amazing design of veins in every leaf. Think, too, how the exquisite perfume from the rose delights us, and yet from the same soil, given the same conditions, other trees will give apples, pears, and a thousand other things. But what if there had been no soil on the surface of the earth? Was it just a chance shot that there happened to be soil on it? Had there not been any, none of us would have been either! Then look at the human body. It is a masterpiece of planning.

Sixthly, think of the balance of nature. There always seems to be just enough worms and insects for the birds to eat in our gardens, yet we do not get overrun with them. Fish when they are breeding lay thousands and thousands of eggs, and yet the ocean never gets overrun with fish. Mankind as well as other fish have killed certain kinds of fish for centuries and eaten them, yet there are plenty left. There are certain corpuscles in our blood which fight against and stave off germs which would otherwise cause us grievous harm. Who put these microscopic creatures there? Why have fast-growing germs not dominated the earth? But what can be said of the

(Concluded on page 251)



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. J. B. Hounsom
(Elim Church, Knottingley)

Monday, April 20th. 2 Chronicles 25:14-28.

"And sei them up to be his gods, and bowed . . . before them" (v. 14).

The reasoning of the prophet over the action the king had taken was just plain common sense (v. 15). If these gods were powerless against him they would be powerless for him. His lack of ordinary intelligence is traced to pride and arrogance (v. 19), but one still finds it hard to understand why he himself could not see it. How blind he was. Human nature remains the same. Even in spite of the highest degree of human intelligence, man is ignorant of the fundamentals of relationship with God. "The natural man cannot understand the things of God, they are foolishness unto him" (1 Corinthians 2:14). There was a time in our experience when other objects commanded our worship, when our hopes and aspirations centred around our own abilities and efforts, but "the light of the glorious gospel hath shined into our hearts" and "whereas we were blind, now we see."

Prayer topic: For the deacons of our churches.

Tuesday, April 21st. 2 Chronicles 26:1-15.

"He sought God in the days of Zechariah" (v. 5).

The verse continues "God made him to prosper." Uzziah was not only a prosperous king but a privileged king. To seek the Lord at all times is highly commendable and is a must; but to see God not in ignorance and hoping eventually to find Him, but with understanding backed by experience, is something to be more highly prized. Zechariah the prophet had the meaning and lessons of ancient prophecies; he was well versed and experienced in the knowledge of God's past dealings with and promises to His people; so Uzziah was privileged more than his predecessors to reign in his day. The ministry of true servants of God is a special privilege. Do we recognise this? Have we prospered spiritually from their experience? Let us take heed how we hear.

Prayer topic: For every evangelistic effort.

Wednesday, April 22nd. 2 Chronicles 26:16-23; 27:1-9.

"For he was cut off from the house of the Lord" (v. 21).

The tragedy of this disaster is reflected in the recording by Isaiah the prophet, chapter 6. Not for Uzziah this revelation of the majesty and glory of God, though he was king, the first man in the land. It was his pride in the knowledge of his rank and authority that brought about his banishment. Let us not beat about the bush. Uzziah was excommunicated, a severe punishment indeed, that is precisely why it is recorded. Even as the temple and its worship was the centre of Jewish life, so the church must be the same to us as spiritual Israel. Note John 9:22. Was God too hard? Tell me, would we not grumble if God did not keep His promises? We expect Him to. To be just and to retain His honour God cannot go back upon what He has said, even though it be the threat of punishment. "God hath said" (Genesis 3:3) is the irrevocable decree. The answer: "To obey is better than sacrifice."

Prayer topic: For Christian politicians.

Thursday, April 23rd. 2 Chronicles 28:1-15.

"Jericho, the city of palm trees, to their brethren" (v. 15). Will you please read verse 15 again, slowly this time. Jericho? Samaria? Does it not call to mind? Yes, of course! The good Samaritan, Jesus! Thank God, even in the not-so-inspiring and perhaps a little monotonous record or chronicle of the kings of Judah David's "greater Son"

"the King of the Jews" is revealed, bringing that needed relief. Did not Jesus say, regarding the Old Testament, "Search the scriptures . . . and they are they which testify of Me"? Let us for today forget the kings we have been discussing and turn our eyes upon Jesus, our good Samaritan, reflecting upon all He has done for us—how He discovered us beaten, robbed by sin; His ministry of restoration and healing; providing for us; and the glorious promise of His return. Blessed Jesus!

Prayer topic: For the young probationers in the ministry.
Friday, April 24th. 2 Chronicles 28:16-27.

"In the time of his distress did he trespass yet more" (v. 22).

There is not one word in favour to be said about king Ahaz. "This is that king." Distress does not necessarily drive people in their need to God, but alternatively away from Him; worse still, against Him, as illustrated by Ahaz. He sinned the more against God. While other kings went the way of their own choice, disobeying God, this man "provoked to anger the Lord God" (v. 25). He deliberately aggravated, annoyed and irritated God (v. 24). God had cause to chastise Ahaz and he resented it, so out of spite "he took it out on God." What a solemn thought! Is such an attitude possible? Hardening the heart, stiffening our wills against God's purpose for us, is a form of provoking God (Hebrews 3:15, 16). Far better and less dangerous if in our distress we call upon the Lord, says David (Psalm 18:6).

Prayer topic: For all unsaved loved ones.

Saturday, April 25th. 2 Chronicles 29:1-11.

"In the first year of his reign . . . opened . . . the house of the Lord" (v. 3).

Hezekiah wasted no time in restoring the worship of God. Again we see that revival blessing which followed is indispensably associated with temple or church worship. It is commonly regarded as a breach of preaching etiquette to labour one theme and persistently repeat oneself. It is not done; but it cannot be denied that with constancy God has recorded this fact. Revival blessing comes and is continued only when first there is a real revival of religion in our hearts: "a new beginning of obedience to God," affirms Charles Finney. Note verse 7 as the following steps to be taken as a prelude to blessing. The lamps needed to be lit again: a witness, a light! Renewal of service in the cause of souls for Christ is essential. The burning of incense: prayer becoming a vital means of contact with God, not just a ritual. The offering again of the burnt offering: lives fully surrendered and on the altar for God. All this must find us in fellowship for the church.

Prayer topic: the ministry of the London Crusader Choir.

Sunday, April 26th. 2 Chronicles 29:20-36.

"For the thing was done suddenly" (v. 36).

There is no suggestion here that what happened was done on the spur of the moment without care and thought; but rather that it was so gloriously spontaneous, God readily responding as always. Hezekiah wasted no time (v. 3), and neither did God. The same spiritual enthusiasm was shared also by the people. Hezekiah had obviously infected them. "Like begets like" we are told. It is quite within the realm of possibility that in indifference of the sinner is reflected indifference of the saint. What a situation followed, an enviable one in one respect: too few priests to deal with the repentant and their sacrifices. This surely is revival. All can be soul-winners; all should be soul-winners; but there is a condition: uprightness of heart and a sanctified life (v. 34).

Prayer topic: That the gospel today may be recognised as the "power of God unto salvation."

Too many people pray for emergency rations rather than for daily bread.

The happiest people are those who are too busy to stop and wonder if they are or not!

COMING EVENTS

BATH, April 18, 19. Elim Church, Charlotte Street. Church anniversary services. Sat. 7.30, Sun. 11 and 6.30. Speaker: A. J. K. Magee.

BERMONDSEY, April 19 and 23. Elim Church, Dunton Road, S.E.1. Visit of Sunny Blundell-Connell. 19th at 6.30, 23rd at 7.

BIRMINGHAM, Apr. 26. Elim Church, Golden Hillock Road, Sparkbrook. Special visit of Gordon Hill, missionary to Eire. Sun. 11 and 6.30.

BRIDLINGTON, July 31—Aug. 13. Auburn Farm, Fraisthorpe. Elim N.E. Presbytery Youth Camp. Applications to I. R. Moore, 123 Belgrave Drive, Hull, Yorks.

CANNING TOWN, April 18-20. Elim Church, Bethell Avenue, East London revival rally. Sat. at 3 and 6.30. Sun. 6.30. Mon. 7.30. Speaker: A. J. Chuter. Items by team of young people from Ealing.

CHELMSFORD, April 18. Baddow Road Congregational Church. Sat. 3.30 and 7. Annual area British Pentecostal rally. Speakers: C. L. Parker (A.O.G.) and L. Reeves (Elim).

COULSDON, April 19. Elim Church, Chipstead Valley Road, Sun. 11. Family worship. 6.30. Water baptismal service. Officiating minister, P. G. F. Cannell.

ENGLEFIELD GREEN, Apr. 18-26. Elim Church, Bond Street. Campaign by Joseph Smith supported by visiting quartet. Suns. 11 and 6.30. Weekdays at 7.30. Apr. 25, monthly rally at 7.30. Speaker: T. W. Walker, and Clapham Rhythm Group.

GUILDFORD, April 25. Elim Church, Martyr Road. Youth rally. 7.30. Speakers: A. P. Thomas and team from Kingston-on-Thames.

KINGSTANDING, Apr. 19-21. Elim Church, Warren Road. Annual spring convention. Sun. 11 and 6.30. Mon. and Tues. at 7.30. Speaker: S. Beresford. Convener: R. J. Morrison.

LEICESTER, April 18, 19. Elim Church, Ruding Road. Minister's anniversary. Sat. 7.30 (followed by refreshments). Sun. 10.45 and 6.30. Speaker: J. J. Morgan. Convener: R. R. Taylor.

NEWQUAY, Apr. 11-26. Elim Church, Marcus Hill. Revival and divine healing campaign conducted by John Woodhead. Suns. at 6 and 8. Weeknights (except Friday) 7.30.

ROCHESTER, May 9-12. Elim Church, Star Hill. Sat. at 7. Group from Wimbledon. Sun. 11 and 6.30. Elim Bible Students Male Quartet. Mon. and Tues. 7.30. Speaker: A. S. F. Horne.

SALISBURY, April 25. Elim Church, Milford Street. South of England Pentecostal convention. United rallies at 3 and 6.30. Speaker: Donald Gee (Kenley Bible College). Singing by the Bournemouth Gospelaires. Opportunities for those seeking the baptism of the Holy Spirit. Sun. 11 and 6.30.

SHEFFIELD, April 25-30. Elim Church, Lee Croft, Campo Lané. Teaching mission by S. Beresford. Sat. 7. Sun. 11 and 6.30. Mon.-Thurs. 7.30.

WESTCLIFF-ON-SEA, April 19. Elim Church, Electric Avenue (near Fairfax Drive). Sun. 11 and 6.30. Special visit of L. Reeves (Norwich).

WORCESTER, April 18-23. Elim Church, Lowesmoor. Special visit of G. Wesley Gilpin, Principal of the Elim Bible College. Sat. 7.30. Sun. 11 and 6.30. Weeknights 7.30 (except Mon.). Meeting for the deepening of spiritual life.

YEOVIL, Apr. 11-19. Elim Church, Southville. Evangelistic crusade conducted by Elim Bible College Instrumental Group. Suns. 6.30 and 8. Weeknights 7.30.

ITINERARIES

The President, W. J. Hilliard, will visit the following churches: April 11, 12, Barry; 18, 19, Cardiff; 21, Caerphilly; 22, Trealew; 23, Pontypridd; 24, Porth; 25, 26, Dowlais; 27, Brecon; 28, Aberystwyth.

Miss Jarvis, on furlough from India, will visit the following churches: April 18, 19, Armagh and Markethill; 20, Brookeborough; 21, Newcastle; 22, Lisburn; 23, Lurgan; 24, Megaberry; 26, Melbourne Street.

John McInnes, on furlough from British Guiana, will visit the following churches: April 18, 19, Newquay; 21, Camborne; 22, Penzance; 23, Bodmin; 24, Falmouth; 25, 26, Plymouth; 28, Exeter; 29, Torquay; 30, Paignton.

D. L. Norton, on furlough from South Africa, will visit the following churches: April 18, Delancey; 19, Eldad; 21, Eldad, 3 p.m.; 21, Vazon; 22, Delancey, 2.45 p.m.; 22, Vazon; 23, Eldad; 25, Jersey.

S. A. Renshaw, on furlough from Tanganyika, will visit the following churches: April 18, Andover; 19, Romsey; 20, Canada; 21, Southampton; 23, Sholing; 24, Gosport; 26, Eastleigh; 27, 28, Portsmouth; 29, Ryde; 30, Petersfield.

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MARRIAGE

SEALLY—McCLEAN. On March 30, at the Elim Church, Delancey, Richard Seally to Joyce McClean. Officiating minister: W. J. Martin.

WITH CHRIST

SMITH. On March 11th, Mrs. Mabel E. Smith passed away as a result of a road accident. Funeral conducted by R. Mackenzie.

AUSTIN. On March 14th, Miss Ivy Austin, aged 63. Member of Elim Church, Reading, since the foundation. Funeral conducted by T. W. Thomson.

BARBER. On March 20th, Ellen Barber, aged 85 years. Faithful member of Westcliff Elim Church. Officiating minister at funeral: George Backhouse.



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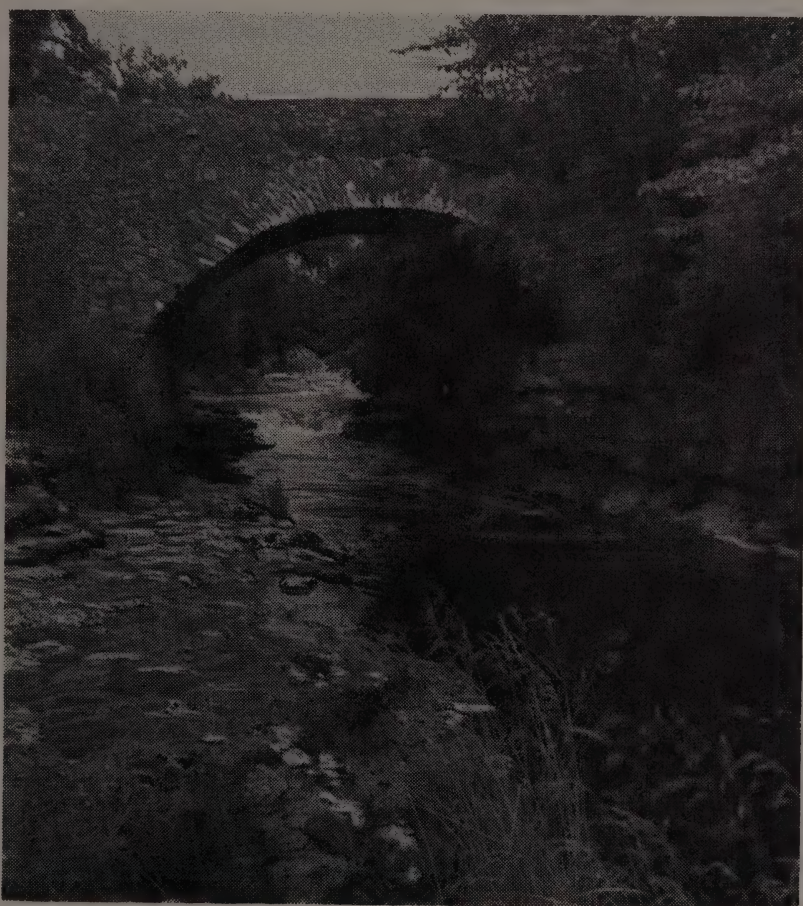
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THE ELIM EVANGEL

Vol. XLV No. 17

APRIL 25th, 1964

6d



*" He brought
streams also
out of the
rock, and
caused waters
to run
down
like
rivers "*

(Psalm 78 : 16).

*Taken near
Natland, Kendal,
Westmorland.*

Photo by Chas. Bean

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard
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"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 155:27).

BIBLE VERSE



God is able to make all
grace abound toward you; that ye,
always having all sufficiency in all
things, may abound to every good
work.

II COR. 9:8

EDITORIAL

Earthquake in Alaska

ONCE AGAIN the news breaks upon us of yet another earthquake, this time in the newly adopted forty-ninth state of Alaska, part of the United States of America. Fortunately the loss of life was not as great as was at first feared, but still it is a tragedy when people are suddenly awakened to find the earth quaking and homes and buildings falling around them.

We recall the words of our Lord, who said that one of the signs of the approaching end of the age would be the increasing frequency of earthquakes in different parts of the world. Recent catastrophic earthquakes have made geological history and seismologists and scientists have been forced to consider afresh their concept of the destructive capacity of earthquakes. One thing we know, they are on the increase, not only in frequency but in magnitude. Some of our leading seismologists say that something unusual is taking place. Great forces are at work and a great strain is accumulating in the crust of the earth.

Truly our Lord's warning is making people realise that we are nearing the end of this present dispensation. The worst earthquake of this century was in 1923 in Tokio, capital of Japan, when 90,000 people were killed and as many reported missing.

Since the middle of this present century, in fact since the beginning of 1960, seven major earthquakes have taken place:

March 1960—AGADIR in West Africa, where 12,000 were killed and 2,000 injured.

April 1960—LAR and GARASH in South Persia (Iran), where 3,500 were killed and injured, 17,000 were made homeless.

May 1960—CONCEPCION in Chile, where between 2,000 and 3,000 were killed and 370,000 made homeless. A strip of coast twenty-five miles long sank 1,000 feet into the sea and new islands formed off the coast.

1962—TEHERAN in Persia (Iran), where 11,000 were killed in a terrible quake.

1963—BARCE in Libya, where half the town was demolished and 262 people were killed.

1963—SKOPJE in Yugoslavia, where more than 1,000 were killed and 3,350 injured.

1964—ALASKA, with its devastation of towns and the deaths of many people.

These factors point definitely to the end of this present age. We know this is only one of the signs that indicate that the coming of Christ is imminent. The only hope for the people of this present day is to turn to Christ and to find salvation in Him.

Clearly is the picture shown in the Scriptures that when they say "Peace and safety" then sudden destruction comes upon them. But we are the children of the day and God has appointed us to find salvation in Christ's coming and not destruction, which is the lot of those who refuse to listen to God's voice through His holy Word—the Bible.

THE SIX EVILS THAT GOD HATES

By CLYDE C. COX

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6: 16-19).

GOD IS NOT a judge of hate, rather He is a God of love and mercy. But He is a jealous God who will measure out justice to all men. Therefore the word *hate* implies judgment and not malice. The phrase denotes a figure of speech. It is the righteous indignation of God with justice and not brutality.

Sin is not condoned: God does not discriminate between evils, but rather points out the six evils which are most prevalent among men. But we must understand that all unrighteousness is sin and that they who commit sin transgress the law of God. However, there are various sins which have different effects on men; therefore the six hated evils are listed and we will study their effects on men.

A PROUD LOOK. Pride may appear to be a harmless evil, but it is deadly when motivated by Satan in our hearts. The wise man said "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16: 18).

Pride was the evil that caused Satan to fall from his estate as a prince among angels. His heart was lifted up because of his wisdom and beauty, which made him perfect.

Paul advised the Church not to select a young convert to fill the office of a bishop. "Not a novice, lest being lifted up with pride he fall into condemnation of the devil" (1 Timothy 3: 6).

The apostle also listed pride as one of the last-day evils. "For men shall be lovers of their own selves, covetous, boasters, *proud*, blasphemers, disobedient to parents, unthankful, unholy" (2 Timothy 3: 2).

When pride dominates our life, God withholds His grace from us. "God resisteth the proud, but giveth grace unto the humble" (James 4: 6).

A LYING TONGUE. The tongue is said to be a world of iniquity, an unruly evil full of deadly poison. There is a vast difference between a lying tongue and a truthful statement, but Satan loves the difference.

Since a lying tongue is the tool of Satan, it must be the champion among the six evils.

It was not the truth that put Jesus to death, but the lying tongues of the witnesses. The guards who watched the grave of Jesus were paid to falsify the reports of the apostles. Because of the lying tongues

it is commonly reported among the Jews that His disciples came by night and stole the body of Jesus. Many a lie has been told to cover up the truth.

Will a church member lie? Well, the Scripture says that Ananias lied to God and to the Holy Ghost. He lied about his own money, and rightfully he could have kept the money. It was not the money but the lie that sent him to the grave.

After Peter had made the great confession he lied when he said "I do not know the man." It is the little fibs that spoil the vine.

INNOCENT BLOOD. The blood of Abel was innocent, and he was slain by his brother Cain because he was more righteous before God. However, it is not necessary to slay a man in order to be guilty of murder. John said: "Whosoever hateth his brother is a murderer." The word *hate* here is coupled with malice and is best described when made relative to hatred, which is one of the seventeen evils.

Judas, when he saw that Jesus was condemned by Pilate, returned the thirty pieces of silver to the chief priests and said: "I have sinned, in that I have betrayed the innocent blood." It is true that Judas did not crucify Jesus, but he was guilty of betraying innocent blood.

It is also true that David did not directly shed the blood of innocent Uriah, the husband of Bathsheba, but his blood was required at his hands. I am afraid that the voice of innocent blood will cry to God at the judgment against those who have tried to forget their evil deeds.

WICKED IMAGINATIONS. It is not sinful to entertain a mental image of good things, but it is sinful to be carnally minded. An evil mind is a workshop for Satan. It is wrong to imagine evil of your brother, for we are our brother's keeper. The heart that is filled with love thinks no evil.

Wicked imagination was one of the great evils in the days of Noah. The imagination of their hearts was evil from their youth. This evil brought the indignation of God's wrath upon the old world. The thought of an evil imaginary mind is more deadly than a serpent.

RUNNING TO MISCHIEF. It is all right to run. Paul said we are to run with patience the race

that is set before us. Some did run well for Jesus, but later they were hindered by running to mischief. Some people are never at ease unless they can stir up discord among the members. A man is truly courting trouble when he causes a turmoil in the church.

A good policy to follow is to abstain from all appearance of evil, which includes mischief. If you play with fire you will suffer burns; therefore you should stay away from disgruntled people who cause trouble in the church.

FALSE WITNESS. A person who speaks his mind generally has his mind crowded with thoughts that engender strife. The false witness is so closely related to the **LYING TONGUE** that it is hard to distinguish them, both being prone to falsify.

The false witness is like the Pharisee who said "I am not as other men." I seriously doubt that he fasted twice a week and paid tithes of all he possessed. He may have been like some people whom we have today. They fast, but at the same time

drink all the juices they can retain.

A false witness is a person who disregards the truth to further his own cause.

SOWING DISCORD. Sowing is part of our work in the vineyard of the Lord, but the seeds we sow determine the fruit we will reap. They who sow to the flesh shall reap corruptible fruit.

David expressed how pleasant it is for brethren to dwell together in unity, but apparently there is always someone who will sow the tares among the good wheat. A person like that is referred to as an enemy, and he performs his work under the cloak of darkness. He loves darkness rather than light, because his deeds are evil.

Sowing discord among the brethren is listed as an abomination to the Lord God; therefore I feel that it is the seventh evil that God hates.

Although it is true that God hates evil, it is equally true that He loves good. Therefore let us do good to all men as far as it is possible. Be not overcome of evil, but overcome evil with good.

MINISTERS' CONFERENCES

Shortly after Dr. Billy Graham's Harringay crusade the Evangelical Alliance embarked upon its first residential ministers' conference. This was held at High Leigh, in Hertfordshire, and was deeply appreciated by those who attended it.

Since then annual residential conferences have become regular features of the work of the Evangelical Alliance. For the past three years there have been two such annual conferences and this year they were held simultaneously. Over fifty ministers attended the conference held at Swanwick, at which the host and hostess were Rev. John and Mrs. Caiger, and about eighty men attended the conference at Herne Bay Court, where Rev. Gilbert and Mrs. Kirby were the leaders. The speakers at Swanwick included Rev. Raymond Turvey (who gave the Bible readings) and Rev. Canon W. H. A. Butler. At Herne Bay the speakers were Rev. Dr. A. Skevington Wood (who gave the Bible readings), Rev. Geoffrey R. King and Rev. M. A. P. Wood.

The same theme was taken at each conference: "Ye see your calling, brethren," and both conferences ended with a united communion service.

During the course of the year the Alliance supplements these annual residential conferences in various parts of the country.

The gem cannot be polished without friction, nor the child of God perfected without adversity.

PRAYER AND PROMISE

Prayer is the mightiest thing put into human hands. If we know how to pray nothing is impossible to us. Prayer should be a matter of plan and purpose, as well as of impulse.

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- ★ **The Holy Spirit and Bible Prophecy.**

Singing by Kenley and Elim College students.

YOUTH CONFERENCE IN DERBY

Reported by CHRISTOPHER SMITH

"THE NEW FRONTIER"—this was an expression coined by the late John Kennedy, President of the United States. It was the rallying call which caught the imagination of a nation. It embodied the old ideals of the pioneers carried on and fired with the enthusiasm of a rising generation.

"NEW FRONTIERS FOR ELIM"—theme of the Elim Youth Conference in Derby on Saturday, March 14th, a rallying call for the whole Elim family. Old standards, yes, the standards on which the pioneers of Elim built a movement—Bible standards! For us too these truths must be carried on. But how?

J. Hywel Davies spoke to the delegates assembled in the Derby church. Statistic piled upon statistic, fact upon fact, as we were faced with the problem of our nation's youth—the men and women of tomorrow. Vividly we saw the need for action to stop the flood of pornographic literature (big business these days) which is poisoning the minds of countless young people in Britain; the need to combat the rising tide of immorality; the need for presenting the old standards with new energy and determination.

In the afternoon session T. W. Walker outlined some of the new frontiers we are called to face:

New approaches in teaching. There is a higher standard of education these days. We must meet it. Young people will not just accept dogma; they want to "reason things out." And here was a good idea—let our young people prepare papers of their own on Christian truths and discuss them, under the guidance of the minister, with others of their own age.

New demands in society. It is not that we must reduce our message to a "social gospel," but we must share youth's desire to say and do something practical about the social issues of our day. Why not encourage Crusaders to help in some welfare work? What an opening it would be to bring the gospel of Christ to those in physical and material need.

New frontiers in service. The ministry and mission field are not the limits of Christian service. Young person, if you are thinking of a career, have you considered teaching in a day school, hospital work, public relations or child care, or being a probation officer? Pray much about this matter and seek the advice of your minister. Perhaps you already have a job. Is there a Christian Union or prayer group where you work? If not, try to start one, even if it has only two or three members to start with.

New frontiers in the church. There should be more concentration on teaching *Bible truths* to the younger element in our churches. Telling stories is not enough! We should also make our church youth programme a training for the leaders, ministers and deacons of tomorrow.

T. W. Walker finished his address with a challenge on two important points: it is essential to have more co-ordination in our youth departments and between the youth work as a whole and the adult church; and the youth work of our churches must be indigenous.

Then came the questions, and the Youth Committee had a busy time answering them. Alex Tee had certainly done a lot of backroom work—statistics for every youth department in the area and comparative charts for the whole movement. This showed up our weak points where we needed to concentrate in the future.

The importance of reaching youth for Christ was underlined in the evening rally when P. S. Brewster told us that he himself had been converted early in life during the East London revival at Ilford Town Hall. "Faith is simple, sincere, daring, wonderful. . . . Is your faith desperate enough?" The words rang out.

Yes, there is a Pentecostal sense to which we could adapt President Kennedy's famous speech, "Let the word go forth from this time and place that a new generation has come to the front, born in this century, tempered by war, disciplined by a hard and bitter peace."

ABERDEEN FELLOWSHIP RALLY

The first rally of the Pentecostal churches in Aberdeen for some years was held in January. It was a great joy to all present who loved the Lord, and has helped us to realise more our unity in Christ. The preacher for the rally, which was held in the Elim church building, was Joseph Lewis, a missionary with the Apostolic Church; singing items were supplied by the Elim church; and the meeting was convened by the pastor of the Assembly of God. About ninety attended and several consecrations were made during the appeal.

The small committee of pastors and some officers of each group planned for the next rally to be in March, in the form of a communion service, and this was announced in the meeting.

Women's column

By GLADYS GORTON

A STRING OF PEARLS

"THOSE ARE lovely pearls you are wearing," I said to an aunt of mine who was staying with us a short while ago. "I don't remember you wearing them when we were on holiday together."

"They were mother's," she answered. "I didn't have them then." (Her mother, well in her nineties, died recently.)

"You can tell they are good ones," I said admiringly.

"Yes, they are. They were quite expensive years ago when father bought them for mother on one of her birthdays," she told me.

"Talking of pearls," I said, "let me read to you what a famous preacher of a few centuries ago wrote: 'As pearls are strung upon a thread, and hung for an ornament about the neck, so ought the Christian to string upon his memory those precious texts of Scripture which contain the kernel, sap and strength of heavenly wisdom, that he may have them ready for use, both in life and in death. My God, my pearls shall be my tears. Give me grace to shed them for sorrow at my sin, for joy at Thy goodness, and for longing after Thy heavenly felicity, and I shall ask for no other pearls.'"

"They are beautiful thoughts and very enlightening," my aunt said. "You could write about this and I will give you an illustration to go with it. Once there lived a princess who possessed a priceless string of pearls. She became ill and lay dying. Her lady-in-waiting brought her the pearls, thinking it would cheer her. "Away with them!" she cried. "They are useless now. O dear Lord Jesus, adorn my soul with Thy royal robes."

"Lovely," I said seriously. "Thank you. I'll use it."

That illustration leads on to the parable Jesus gave of the merchant seeking goodly pearls, who when he had found one pearl of great price went and sold all that he had and bought it (Matthew 13:45,46). I know that this really refers to His Church, but I love the hymn:

I've found the Pearl of greatest price,
My heart doth sing for joy;
And sing I must, for Christ I have—
Oh, what a Christ have I!

Possessing Him is worth far more than all beside.

Naturalists tell us, so this preacher writes, that the pearl is the product of the dew of heaven, which reminds me of a fable about a drop of rain that came falling down to the earth. "I'm only a drop of rain, but think of the good I'll do for mankind. I might fall upon a blade of grass or upon an ear of corn," it cried happily. Alas and alack, it fell into the vast, deep ocean. "Ah me," it sighed, "I'm swallowed up in this great sea and am no good at all." But it fell into an oyster and lay there for many centuries until, one day, the oyster diver collected the oyster in which it was imprisoned and when brought to the surface and opened, behold, a pearl of priceless value!

THE GREATNESS OF GOD'S LOVE

As I was meditating on the mighty love of God, a little wasp flew by. It landed on a large tank of water nearby. It took a drink out of that tank—perhaps it was only a tenth part of a drop, but it flew away *satisfied*.

And I thought to myself: "I am that wasp. I cannot understand the greatness of God's love—it cannot be measured. But, like the little wasp, I can drink to my fill." And there, alone with Him, I drank and my soul was *satisfied*.

Selected.

B.B.C. TELEVISION BROADCAST

The religious broadcasting department of the B.B.C. has invited Douglas B. Gray to appear in its programme "Viewpoint" and to reflect one part of his ministry as Director of Music of the London Crusader Choir. The broadcast is scheduled for Wednesday, May 6th, at a time in the evening to be confirmed (see Radio Times for that week). The programme will be an attempt to reflect this particular aspect of Mr. Gray's far-reaching ministry in many spheres of Christian musical endeavour in this country and overseas. Members of the London Crusader Choir will be heard discussing their part in the work and the choir will be seen in rehearsal in addition to the "face-to-face" interview with Mr. Gray. This will be Mr. Gray's twenty-fifth broadcast in which he has preached, conducted, provided commentaries, and been interviewed in B.B.C. transmissions. Your prayerful interest is desired.

CONTINUAL THANKSGIVING

By STANLEY H. FRODSHAM

IN ONE OF the last records of David's life, he is referred to as the "sweet psalmist of Israel" (2 Samuel 23:1). *Men* remember David's sins. *The Spirit of God* remembers David's songs. The sins are blotted out for ever and will be remembered against him no more; but the songs of David are eternal, they are part of that Word which lives and abides for ever. In eternity we shall never remember David's sins, but we shall ever remember his songs. We shall sing to the God of all mercy, who blotted out his sins and blotted out our sins also (Hebrews 8:12).

Songs of deliverance

When David was put in a hard place he did not murmur, but made it just an occasion for a new song. When Saul was chasing him he sang Psalm 57. When Achish changed his behaviour toward him and turned him out of the Philistine court he sang Psalm 34. When Doeg lied concerning him he sang Psalm 52. When Absalom rebelled against him and when Ahithophel counselled his destruction that very night David sang a song of praise to Jehovah (Psalm 3), setting us an example that no matter what circumstances may come we should, through the Spirit, render psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord, giving thanks always for all things to the God of deliverances. Those psalms of David were songs of victory, and the man who sang praise to the God of deliverances had the deliverances of his God.

Always singing

Learn this truth, that if you sing songs of praise and thanksgiving there is deliverance for you from all the power of the enemy. Jehoshaphat was in a hard place and did not know what to do against the strong enemy assembled against him (2 Chronicles 20). But he looked to God and was shown. He was shown to put the singers in the forefront, who were to sing praises and to render worship to God; and as they sang ambushments were provided, and the enemy was defeated. We have an enemy who would molest, who would oppress, who would depress us, but it is not the thought of God that we should go mourning all the day long because of the oppression of the enemy, but we should get out our harps and sing praises to Him who has delivered in days gone by, who delivers us today, and who will yet deliver us in days to come.

Overcoming the enemy

The children of Israel sang a song of deliverance

when they saw their enemy drowned in the Red Sea. And we who have the whole Word of God and have learned to know our God should render praise and thanksgiving to Him continually, in full assurance that the God of Israel still lives, that He is ever merciful, that He has infinite compassion on His own, and that He will never fail in His promises to keep His own from all evil. Therefore we should learn to praise even when the enemy comes in like a flood, for as we praise and worship and give thanks to our God the standard is raised up against the enemy, and our Lord comes forth for our defence. He has promised to let not a single weapon that is formed against us prosper, and all the fiery darts of the enemy shall be quenched by the shield of faith He provides.

Overcoming through praise

Do you want to be an overcomer? It is now that we must learn to overcome the enemy. In the days when we are in the glory, and in the days of eternity, the enemy will be cast down into the bottomless pit, but it is now that we have the opportunity of overcoming him. It is now our privilege to overcome him who seeks to overcome us. A song of faith, a song concerning the blood of atonement, a testimony of praise and adoration to our God, will bring defeat to the enemy of our souls. Learn this truth, that praising the Lord puts the enemy to flight.

An example

Our Lord Jesus Christ, just before going to Calvary, convened a last supper for His own. He broke the bread and said, "This is my body which is broken for you." He gave them wine and said, "This is my blood of the New Testament, shed for you." He knew that He was going forth to the pain and shame of Calvary, to the place where His face would be more marred than any man's. But He went forth from that room with a song—a song of praise. He went out, out into the agonies of Gethsemane, out to the tragedy of Calvary, out to the place where He was about to cry, "My God, my God, why hast thou forsaken me?" But before He went to that place of agony and shame He sang a song of praise (Matthew 26:30).

The song of resurrection

If you will read Psalm 22, the Psalm of Sobs, as it is called, the song that so remarkably depicts the agonies of Calvary, you will see that Calvary leads
(Concluded on page 266)

"THEN HAD the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31).

It may well be asked why this phrase—"the comfort of the Holy Ghost."

Was not the Church going forward walking? We may well conclude that she truly rested in the Lord. Certainly the Church was enjoying multiplication, both in souls saved and church membership, for it is recorded in Acts 2:41: "Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls." Acts 4:4: "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 5:14: "And believers were the more added to the Lord, multitudes both of men and women." Not only were souls being saved, but members were being added to the Church. Acts 2:47: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Acts 6:1: "And in those days, when the number of the disciples was multiplied." Acts 6:7: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

Since the Church was enjoying such great growth, both in the number saved and members added to the Church, why did the Church need the comfort of the Holy Ghost?

Growth and expansion does not continue very long without opposition. The glowing report I have related to you from the pages of God's Word did not take place without struggle, and the early report of the Church as recorded in Acts 2:47, "having favour with all the people," was too much for Satan. He could not endure such a state to continue. He, therefore, immediately took steps to render God's Church inoperative.

The healing of the lame man at the gate of the temple was just the opening Satan was looking for. Peter and John were arrested and put in prison. Satan was too slow in his movements, however, for in spite of all he could do 5,000 people were saved that day.

Now, for the leading preachers of the early Church to be jailed certainly seemed disgraceful enough to slow down this tremendous forward surge of this new Church. Just to be sure that His work was hindered, Satan instigated the authorities to issue commands to quit preaching in Jesus' name. "We can't deny the miracle of healing," the rulers said, "but we can keep this from spreading any farther."

Chairman's address to

THE COMFORT OF

By J A M H
OF THE CHURCH

It would have been easier to stop the mighty falls of Niagara, or make the Dead Sea sweet, or quench a mother's love, or stop the restless waves of the heaving ocean, or dethrone God, than it would be to stop His word and His work from spreading.

The disciples called for a Holy Ghost prayer meeting and reported to the saints the efforts of the Devil to hinder. They told God what man was attempting to do. They did not ask God to arrange a truce between them and their adversaries; they did not ask God to make it easier on them, or to excuse them from the difficult warfare. All they asked us: "Grant unto Thy servants that with all boldness they may speak Thy word."

The Holy Ghost fell. It shook the place, and their prayers were answered. "They spake the word of God with boldness." They were united in heart, purpose and soul. They witnessed of the resurrection with great power and God's abundant grace was given them.

When one attempt fails to stop the Church, Satan comes from another quarter. If outside attacks by enemies fail he assaults from within, using friends. Avarice, greed, selfishness and love of money are the weapons placed in the hands of followers within the Church. You know the sad, ugly story. God smites Ananias and Sapphira with death. Instead of this sordid tale of lust, greed and lies hindering God's Church, it turned into a stepping-stone to greater heights and more glorious victories.

Multitudes were being saved and healed, devils were being cast out, throngs of people were flocking to Jerusalem to hear these glad tidings and witness miracles of God. The Devil got mad about all this and moved on the ruler to put the apostles in prison. An angel of the Lord opened the jail and bade them keep on preaching.

Now obedience to God resulted in the apostles being publicly beaten. "This will stop them," says Satan. "They will be so embarrassed and humiliated they won't be able to show their faces. And besides, I don't believe the Church will want jailbirds for preachers. They will fire them, and this will wind up things." But the Devil should have known better than that. Listen to the results recorded in Acts 5:41, 42: "And they departed from the presence of the council, rejoicing that they were counted worthy to

THE HOLY GHOST

CROSS

F GOD, U.S.A.

suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The battle continues. Satan does not give up with only three failures. Stephen, a man full of faith and of the Holy Ghost, is the next one singled out for Satan's assault. Men lied against Stephen; false witnesses said he blasphemed against the holy place and the law. Stephen's defence was another Holy Ghost sermon. It resulted in his death. The Church suffered a great loss and was deeply hurt because he was taken from them.

There was no let-up in the warfare. Great persecution arose against the infant Church and the saints were scattered everywhere. Instead of the scattered embers dying they flamed into blazes. God's word was preached everywhere, and new recruits were added to God's forces.

Saul appeared on the scene following Stephen's death. He breathed out threatenings and slaughter against the disciples, jailing believers. He persecuted the Church and wasted it above measure.

Right in the midst of all this struggle, raging and warfare, when it seemed the Church could no longer carry on, God gave them edification, rest "and comfort of the Holy Ghost."

"I will not leave you comfortless," says Jesus. "The Father . . . shall give you another comforter, that he may abide with you for ever." The word "comforter" comes from the Greek word *parakletos*—one called alongside to help. Isaiah 66:13: "As one whom his mother comforteth, so will I comfort you." Picture a mother with her child. The child falls; mother is there to lift him up. His shin is bruised, his elbows are skinned, and tears flow; mother comforts with her caresses and kisses the hurt. He struggles under a load, and mother eases the burden. Is it not Victor Hugo in one of his stories who pictures the hired girl running, frightened, through the dark to the spring for water? The filled bucket is heavy; water sloshes out, wetting her clothes and chilling her thoroughly; the darkness of night and the sounds are frightening. Suddenly the bucket is taken out of her hand and a warm hand clasps her trembling one. She looks up and sees her benefactor, her helper, and her comforter.

This young Church, this embattled group of war-

riors, this tired, weary, struggling Church, suddenly experiences something different, "the comfort of the Holy Ghost." These comforting arms encircle the Church; the healing balm soothes the wounds; tears give way to joy. He, the Comforter, lifts the heavy load, and the Church walks in "the comfort of the Holy Ghost."

This experience was not limited to the early Church. It is a living reality in the contemporary Church.

Our present-day battles are just as real; our opposition is just as strong. The form of the battle and the type of opposition may be different, but it is just as tangible. Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All hell is arrayed against us in this life-and-death struggle, but we have "the comfort of the Holy Ghost."

The enemy is still saying "Don't preach or teach in the name of Jesus." How is he saying this? By telling us that these truths we hold dear are but myths. The record of creation, man and his fall, the birth of Christ and His atoning death, His resurrection and the hope of our rapture—all, he tells us, are just myths.

Don't preach it, don't teach it. In the midst of this battle, above the noise and tumult we hear a cry, "All scripture is given by inspiration." "Holy men of God spake as they were moved upon by the Holy Ghost." "Heaven and earth shall pass away, but My words shall not pass away." Hearing these glorious words, we walk "in the comfort of the Holy Ghost."

Our hearts are still grieved by the warfare raging within our ranks. The Devil is still trying to get the Church to sell out. The lust and greed for money is still a battleground. One writer said not long ago, when writing about the morality of the Church and of those who call themselves Christians, "In our society money is worshipped as the root of all happiness. It is more God-like than God." The writer goes on very aptly to ask "Have bigness, the bomb and the buck destroyed our old morality?" It is altogether too true that in some cases the money signs have been the vision that has led people on instead of the vision of the old rugged cross. There are those who, under the guise of being a great power for God, make merchandise of the gospel. The world sees this and recognises it for what it is. They label all the Church with the same brand, and we suffer. The Devil is still after the Church as much today as he was after the early Church when Ananias

(Continued on page 268)

SUNDAY MEDITATION

Edward J. Jarvis, minister of the Elim Church, Bradford, discusses a deep longing of the human heart and how to satisfy the DESIRE FOR SECURITY



DO YOU feel secure? No craving of the human heart is stronger or more insistent than the desire for security. There is almost nothing which men will not do in order to uphold this feeling in themselves.

This fact is the basis upon which governments are established, and upon which human relationships are built. The child seeks security in the protection and love of its parents, the adult seeks it in possessions, in education, in friendship, in religion. The increasing demands for insurance, social security, old age pensions are all examples of this universal hunger of the soul.

ESTRANGEMENT

This haunting sense of insecurity is the result of the soul's estrangement from God. The universal groping for something substantial, something dependable, is in reality the deep cry of the soul for God Himself. Indeed, nothing else can or will satisfy the longing for security.

It is not merely, or mainly, in material things that security is sought, for most people sooner or later find that these things do not satisfy. The tragedy is that just when many are at the threshold of their desire for something lasting and secure Satan, the master strategist, offers them an apparent

security which is false and delusive. His master stroke is to promote the feeling of security without having righteousness for its foundation. He may offer many things which may appear good in themselves, but they are unreliable and deceptive.

There are many systems of religion today which are far removed from the truth of the Scriptures. I need not enumerate them here, but the Bible says "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." These counterfeit religions give the adherent a false sense of security.

PURPOSE

If insecurity is the result of separation from God, then obviously security can be discovered by finding God. Surely the very purpose for Christ coming to this world was to reconcile man to God.

St. Paul, writing to one church, said: "Ye were without Christ, having no hope, and without God in the world: but now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ."

It is a wonderful fact that in this world, full of tension and fear, real lasting soul security can be rediscovered in God through our Lord Jesus Christ.

CONTINUAL THANKSGIVING (from page 263)

on to the place of song. And He who went to Calvary saw ahead the resurrection, for it is in this psalm that the Spirit of Christ through the prophet foretells the resurrection. He says, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee," for He knew that His God, who delivered His own from Egypt and from the grave that Pharaoh would have made for them, and prepared a grave for Pharaoh in the Red Sea, preserved His own to triumph on the other shore. He knew the tomb would be opened and that His Father would not leave His soul in hell; and that into the very pit, the very place which the enemy had prepared for Him, the enemy would be cast and

that He would come forth on the other side with a triumphant song in the midst of His brethren. He would render praise to Him who had brought Him out of the miry clay and placed Him on the rock in the glory.

Let us follow on to know the Lord and He will give us grace to be chronic praisers as was David, who declared, "I will bless the Lord at all times, His praise shall continually be in my mouth" (Psalm 34:1).

"Lord, where we are wrong, make us willing to change; and where we are right, make us easy to live with."



SUNSHINE CORNER

Hello Sunbeams.

Jenny loved staying with her cousins. There were so many of them and it was such fun. Jenny's favourite cousin was Peter; he was the oldest one and even wore long trousers. Jenny thought he was wonderful. Mark and Sally and Emma and Jeremy were very nice too and they were all very good to her, but Peter was special.

One day they all went to the park together. It was a wonderful place and there were lots of things for them to play on—swings and roundabouts and a see-saw and a huge slide. Jenny enjoyed the swings; Peter pushed her and he was very careful not to push too hard. Mark and Sally went really high; Jenny was surprised they didn't fall off. Emma and Jeremy had a wonderful time on the see-saw.

When they had finished with the swings they went to the slide. It looked so very high up that Jenny was afraid to climb the long ladder. Mark and Sally went climbing to the top and slid down to the bottom and then, laughing, went climbing again. "Come on, Jenny," they called, "it's lovely."

Jenny looked up at them and shook her head. "It's too far up," she said.

Peter joined her at the bottom of the ladder. "Come with me, Jenny," he said. Jenny hesitated a moment and then she climbed the ladder with Peter's arm round her all the way to the top. It seemed an awful long way up, but she felt quite safe with Peter. He showed her the wonderful view before they slid down together. Then they went up again and again.

Jenny thought about it when she went home. She

had been so afraid until Peter had come to her rescue. Peter was not only her cousin, he was her friend, her very best friend.

Do you know, sunbeams, we have a friend, a very best friend. He comes when we are frightened and He puts His arm around us and sees that no harm can come to us. Jesus is the Friend of friends to us and He is always there when we need Him. Jenny would never have seen the lovely view from the top of the ladder if Peter hadn't held her all the way. Jesus holds on to us in life and He shows us lots of wonderful things we could never know without Him.

Jenny had to trust herself to Peter and she was safe. We have to trust the Lord Jesus when He asks us to walk with Him and He will be with us all the way.

'Bye now. God bless you all.

Lots of love,

AUNTY DOROTHY.

FUTURE ELIM CAMPAIGNS

Will all Elim readers please pray for the following pioneer and church campaigns.

Barnstaple. Revival and divine healing campaign to be held in Queens Hall, commencing Sunday, September 20th, 1964; conducted by Revs. P. S. Brewster and W. Plowright.

Ebbw Vale, Wales. Revival and divine healing campaign to be held in the large tent situated on railway car park, commencing July 1964; conducted by Revs. P. S. Brewster and W. Plowright.

Aberdare, Wales. Revival and divine healing campaign to be held in the large tent situated on fair-ground, Aberdare, date to be announced; conducted by Revs. P. S. Brewster and W. Plowright.

Campaign plans are being laid for Birkenhead and Hove. Please pray for an outpouring of God's Holy Spirit and a harvest of precious souls.

NORWICH ANNUAL CONVENTION

ELIM REVIVAL CENTRE, TRORY STREET

(Off Vauxhall Street)

SATURDAY, MAY 9th, at 3.30 p.m. and 6.30 p.m.

SUNDAY at 6.30 and 8 p.m.

MONDAY and TUESDAY at 7.30 p.m.

GUEST SPEAKER: ALAN BREWSTER (HOVE)

SUPPORTED BY "THE FOLLOWERS" (GUITAR GROUP)

NORWICH ELIM UNIFORMED CHOIR, "THE QUINTET," ETC.

FULL TEA SATURDAY. NO CHARGE.

The Comfort of the Holy Ghost

(from page 265)

and Sapphira lived. But we need not despair, we have "the comfort of the Holy Ghost."

The godless elements of our country seem determined to outlaw God in every walk of life. Prayer is banned from utterance in public schools because it offends the sensitiveness of atheistic-minded people. Reading of the Bible is banned as an act of devotion in our schools. Make no mistake, the battle is on. The lines have been clearly defined, and the nature of the warfare has been declared. In the midst of the fray we walk unafraid "in the comfort of the Holy Ghost," because we are assured that the day will come when righteousness shall flow like a river, and the Lord shall be King over all the earth, and a reign of peace and holiness shall supplant the godlessness of this age.

The Devil has changed tactics in this day. He saw that persecution of the early Church did not deter or stop the work of God. The dangers that face us today are somewhat different. Instead of persecuting the Church, the Devil has started petting us; and the petting is worse than the persecution. He is telling us now: "Oh, there's no use in all that fighting and struggling and toiling; take things easy—no use to be so militant—no use to be so dogmatic about some of these convictions that you have." The battle we are engaged in now is a battle to avoid becoming soft. Instead of being a militant, forward-marching, sin-defying, fighting Church we have become flabby. An author who was writing about the morals of this country said: "In our country three institutions have the power and the responsibility to influence our morality—government, business, and the churches. Each has failed to provide moral leadership and has helped to precipitate our moral crisis." In this battle we need a physical fitness programme for our Church; we need to call sin sin, and evil evil, and come out for God and truth and right. This is no easy way; this is a battle against sin and ungodliness and worldliness in this present age. Hard? Sure it's hard! Get tired? Certainly we'll get tired! But in all of our struggle and battles, thank God, we can walk "in the comfort of the Holy Ghost."

Another one of those areas in which we are tempted in this battle is the temptation to take the short cut. How much easier it is to cut corners and trim sails than to go by the old-fashioned way of the rugged cross. There is the temptation to take the short cut to the heights without first going to the depths of humility. There is the temptation to take

the short cut to success by ostentatious displays and a flashy personality, a charming smile, the proper wardrobe, and a course on how to win friends and influence people. But, oh, Church, there is no success unless we go the route of promotion when God promotes us. There is a temptation to take the short cut to the spiritual realms by manifestations of great power. Too often these displays are with unholy hands and unsanctified hearts. There are no short cuts to the gifts of the Spirit. The only road is by the way of the old rugged cross of Calvary. While observing the struggle of Satan to achieve his end, our hearts are grieved. Thank God that in the midst of the battle we can walk "in the comfort of the Holy Ghost."

MAY I MENTION THE RESULTS OF WALKING "IN THE COMFORT OF THE HOLY GHOST"?

Briefly, the results are:

The Church is multiplied.

Missionaries are constantly carrying this great message everywhere. New missionaries are entering the battle day by day.

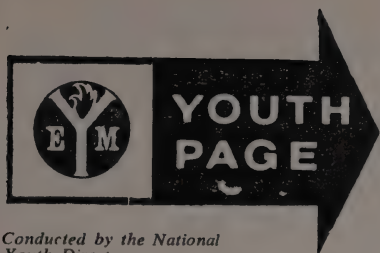
Churches are being established in every city, town, village and crossroads.

Ministers are constantly answering the call of God to preach everywhere the unsearchable riches of His grace.

We shall not falter in this great undertaking. We shall not fall in the advance. We will fight against sin and the Devil. We will continue to live for Him. How long? As long as "the comfort of the Holy Ghost" lasts.

We will walk the long miles and climb the steep hills. We will resist the world, the flesh and the Devil. We will endure hardness as good soldiers, knowing that all the while around us, above us and alongside us is "the comfort of the Holy Ghost." Thus, "in the comfort of the Holy Ghost" we will walk until we enter that eternal rest when the Scriptures will be fulfilled eternally: "Then had the churches rest."

If you want to know how popular a church is, count the number of people in attendance on Sunday morning. If you want to know how popular the preacher is, count the number of people in attendance on Sunday night. If you want to know how popular the Lord is, count the number of people at the mid-week prayer and Bible study meeting.



Conducted by the National
Youth Director

NO PLACE TO HIDE

By DONALD L. NORTON
(ELIM MISSIONARY TO TRANSVAAL, SOUTH AFRICA)

MILLIONS and millions of people, great and small, kings and peasants, all colours and creeds, crying for the rocks to fall upon them, the caves to open to them to give them a place to hide, trying to escape but finding it impossible, trying to hide but finding no place to hide. The world is vacated of its peoples. From ocean depths where ships were long sunk, from the graveyards long forgotten, from the battlefields of the world, some irresistible power draws. Dance halls once athrong with merrymakers, bars once crowded, gambling dens once clattering with the dice, amusement houses, have no one in them. Motor-cars, trams, buses, trains, aeroplanes, once moving fast, all standing still. The wheels of industry have ceased to turn; the places of the earth are deserted. Time's final drama is about to take place; celestial beings are in attendance, the great white throne is prepared, the Judge of all peoples is ready.

THE END OF TIME HAS COME

This is yet a future event, but look again; this is not some strange idea of man, some muttering of a fanatic, but the immutable statement of God's almighty Word. Sent to frighten? No, given to warn. Read again Revelation 20 and see for yourself. Verse 11 states clearly that on this day fear will fill the hearts of the people, in fact all creation will be afraid, "from whose face the earth and heaven fled away" because God's warning had not been heeded. All are brought before the throne of the Almighty, the books are opened, all things are revealed, all secrets of man are shouted from the housetops, the accusing voice thunders forth the records of the books. The things friends were not to know about, sins the community knew nothing of, private lives, all exposed—will this be all? Nay, the greatest question of all time will be asked—not how much liquor you drank, not how many lies you told, but "What did *you* do with Jesus?" Many will say, in terror and desperation, "But, Lord, we cast out demons in your name"; "We were members of a church"; "We lived an honest life." "Depart

from me" will be His reply; "I never knew you." Your rejection or acceptance of Christ the Son of God will decide your position in that day.

My Christless friend, today you can decide. Verse 15 tells of a book of life in which your name can be written. Whatever your past may have been, you can answer just what you will do with Jesus. St. John 1:12 says: "But as many received Him, to them gave He power [or the privilege] to become the sons [or children] of God, even to them that believe on His name." If your past looks too black and seems to be a hindrance, remember that 1 John 1:9 says "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and Hebrews 7:25 says "Wherefore He is able also to save them to the uttermost that come unto God by Him," so you see it is possible for your name to be written in heaven, in the Lamb's book of life.

How can you come? In simple faith, just as you are, and confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, and you shall be saved (Romans 10:9). You need nothing more definite than that. You *shall* be saved. The Holy Spirit of God will work a work of re-creation in you and you will become, as the apostle Paul says in 2 Corinthians 5:17, a "new creature in Christ Jesus," ready to meet with God and stand before His judgment throne. There will be the one difference between you and those in our opening paragraph: you will have a place to hide—in the Rock of Ages, the Lord Jesus Christ, because your name will be written in the book of life.

He who died on the cross at Calvary bore your sins, took your place before the Judge and now lives ever to intercede for you before His Father's throne, giving you a place of refuge.

Make sure NOW you have this place to hide.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. B. Hounsom
(Elim Church, Knottingley)

Monday, April 27th. 2 Chronicles 30 : 1-12.

"Hezekiah sent to all Israel" (v. 1).

Why? Because the blessing enjoyed—to be increased—must be shared. Spiritual blessing is never our exclusive property. Although Israel had forsaken God, He was still "the Lord God of Israel" and not the God of Judah only. Why should not Israel share in the revival? This was Hezekiah's thought and vision. He sought the unity of the people and the nation, not for the sake of unity but for them to join in blessing; this is the very essence of unity. The means he employed: the "passover feast," the feast that portrays Calvary, the only place of reconciliation with God and man. "All one in Christ." Calvary is the only source of spiritual life and blessing. "There's a wonder-working power in the blood of Calvary." Some laughed to scorn and mocked (v. 10). "The preaching of the Cross is to them that perish, foolishness." But, praise God, some humbled themselves and came to Jerusalem. "Make me a blessing to someone today."

Prayer topic: "Lead me to some soul today."

Tuesday, April 28th. 2 Chronicles 30 : 13-27.

"The good Lord pardon everyone" (v. 18).

And He did! This in spite of their failure to comply with the expressed ritual in keeping the passover. The pardon of God is not procured because we happen to be proper in our procedure of worship; only one qualification is required in obtaining such a blessing, or for that matter any benefit from God, that is the prepared heart to seek the Lord. Times there were when ritualism was distasteful to Him (Isaiah 1 : 11-20), when it was lip worship only. Beware of the danger of being too correct in our relationship with God. He is our Father, and desires not merely a Victorian concept (v. 26). Great joy is characteristic of true revival blessing (see Acts 8 : 8). This is the reward for all who seek the Lord with a prepared heart.

Prayer topic: For the return of the backslider.

Wednesday, April 29th. 2 Chronicles 31 : 1-21.

"That they might be encouraged in the law of the Lord" (v. 4).

Priests and Levites were the custodians of the law, and in all its varied aspects they administered it to the encouragement and well-being of the people. Though appointed to sacred office, and by virtue of the same envied by the people as if they were detached from all that was evil, and were never subject to the normal feelings of men, Hezekiah knew otherwise. Ministers of the gospel, custodians of the "good news," in spite of their high and sacred calling, are still very human. It is expected of them to encourage, cheer, sympathise and do all they can to uplift others. Their needs may not be identical with those of the people, their greatest need being encouragement. They ask for no more than to see those whose souls are committed to their care (Hebrews 13:17) growing in grace and in the fulness of blessing (Hebrews 13 : 17).

Prayer topic: Remember your minister today and always.

Thursday, April 30th. 2 Chronicles 32 : 1-15.

"And the people rested themselves upon the words of Hezekiah" (v. 8).

Sennacherib certainly knew the power of propaganda, for he sought to demoralise the people by disseminating doubt. His hope was that they would rebel against Hezekiah (v. 15). Victory from within was his plan of campaign. Hezekiah inspired confidence, his own confidence in the living God. "There be more for us than with him" (v. 7). "With us is the Lord our God" (v. 8). The people took him at his word and rested. Christian, you are not in the minority! "If God be for you, who can be against?" Beware, however, of the tactics used by the enemy of our souls; he does not always use the weapon of persecution to render us submissive; from within our own hearts and minds he assails with doubts of our ability, plus God. Let us rest secure on the Word of our God.

Prayer topic: Remember those whose faith is tested through affliction.

Friday, May 1st. 2 Chronicles 32 : 16-53.

"Against the Lord God" (vv. 16, 19).

Sennacherib, king of Assyria, continues his "cold war" against Judah and Hezekiah. Having softened them up with the spoken word, he presents them with his conquests of other nations in the written word (v. 17). He was so completely confident; he was ignorant of the God of heaven and His power, classifying Him with the gods of man's hands, limiting His power to that of the imaginary power of idols. It was this belittling of God that aroused Hezekiah to prayer. Paul says "We are not ignorant of his devices," meaning the Devil. His plan of campaign against us is the same, it is directed against God. The same smooth talk, suggestive doubt ("Hath God said?") of God's ability on our behalf and his impudence to use the written word, is well known (Matthew 4 : 6). Our only safeguard against the Devil is an increased knowledge of God.

Prayer topic: God's chosen people, Israel.

Saturday, May 2nd. 2 Chronicles 33 : 1-25.

"Then Manasseh knew the Lord was God" (v. 13).

He had learned this by bitter experience. How unlike his father, Hezekiah, whose experiences of God were altogether pleasant, and just as they should be. Here was a young man right at the hub of spiritual activity and revival enthusiasm, yet right out of it himself; what a horrifying possibility! It makes one think! The complete contrast between him and his father makes one wonder if he thought his father old-fashioned, or a bit of a "square," so he introduced the modern trend of worship, conformity with the fashion. How quickly it caught on, and to what extent (v. 9), and, alas, how it failed! It failed to bring the people into vital experience with God, the right relationship with Him; the awareness of God is the acid test of true worship whether modern or old-fashioned and orthodox.

Prayer topic: For all our missionaries.

Sunday, May 3rd. 2 Chronicles 34 : 1-19.

"While he was yet young" (v. 3).

The question of age is of no importance to God and our quest for Him. If man is not made for God, how comes it that he finds no happiness save in God? The longing for God is there at birth; therefore one can be equally "young in the Lord" at seven or seventy years of age. The young king Josiah is to be complimented on his enthusiasm. There are times when enthusiasm, youthful or otherwise, is more desirable than experience. Experience can be over-cautious at times. The hymn writer says that the throbbings of immortal life should become stronger, not diminish, as the days go by. Paul tells us: "The outward man may perish, but the inward man is renewed day by day." May we ever be "young in heart" in the things of God.

Prayer topic: Understanding and consideration toward the younger generation of our churches.

COMING EVENTS

BARRY. May 9, 10. Elim Church, Upper Pyke Street. Visit of E. Davies, of Treharris, Sat. at 7. Dowlais M.V. choir. Sun. 11 and 6.30. Convener: G. J. Jones.

BIRMINGHAM. Apr. 26. Elim Church, Golden Hillock Road, Sparkbrook. Special visit of Gordon Hill, missionary to Eire. Sun. 11 and 6.30.

BIRMINGHAM. May 17. Elim Church, Graham Street, off Newhall Street. Whit-Sunday. 11 and 6.30. Special visit of G. Miles, Leeds.

BRIDLINGTON. July 31—Aug. 13. Auburn Farm, Fraisthorpe. Elim N.E. Presbytery Youth Camp. Applications to I. R. Moore, 123 Belgrave Drive, Hull, Yorks.

COATBRIDGE. May 16-18. Elim Church, King Street. Whitsuntide Convention. Speaker: Alex Tee. Sat. at 7.30. Sun. 11.30 and 6.30. Convener: Richard Lighton.

ENGLEFIELD GREEN. Apr. 18-26. Elim Church, Bond Street. Campaign by Joseph Smith supported by visiting quartet. Suns. 11 and 6.30. Weekdays at 7.30. Apr. 25, monthly rally at 7.30. Speaker: T. W. Walker, and Clapham Rhythm Group.

GLOUCESTER. April 25. Elim Church, Park End Road. United Presbytery Rally. 3.30 and 6.30. Guest speaker for weekend: A. Biddle, Portsmouth.

GUILDFORD. April 25. Elim Church, Martyr Road. Youth rally. 7.30. Speakers: A. P. Thomas and team from Kingston-on-Thames.

HASTINGS. May 9. Elim Central Hall, Station Road. Sussex Presbytery Rally at 7. Speaker: B. A. Barnett. Convener: A. S. F. Horne.

NEWQUAY. Apr. 11-26. Elim Church, Marcus Hill. Revival and divine healing campaign conducted by John Woodhead. Suns. at 6 and 8. Weeknights (except Friday) 7.30.

ROCHESTER. May 9-12. Elim Church, Star Hill. Sat. at 7. Group from Wimbledon. Sun. 11 and 6.30. Elim Bible Students Male Quartet. Mon. and Tues. 7.30. Speaker: A. S. F. Horne.

SALISBURY. April 25. Elim Church, Milford Street. South of England Pentecostal convention. United rallies at 3 and 6.30. Speaker: Donald Gee (Kenley Bible College). Singing by the Bournemouth Gospelaire. Opportunities for those seeking the baptism of the Holy Spirit. Sun. 11 and 6.30.

SHEFFIELD. April 25-30. Elim Church, Lee Croft, Campo Lane. Teaching mission by S. Beresford. Sat. 7. Sun. 11 and 6.30. Mon.-Thurs. 7.30.

SHEFFIELD. May 3. Elim Church, Lee Croft, Campo Lane. Visit of W. Dearnley, Wrenthorpe. 10.45, 6.30 and 8. Convener: L. N. Knipe.

ITINERARIES

The President, W. J. Hilliard, visiting the churches: April 25, 26, Dowlais; 27, Brecon; 28, Aberstwyth.

D. L. Norton, on furlough from South Africa: May 2, Coatbridge; 3, Edinburgh; 4, Kirkintilloch; 6, Alloa; 7, Dundee. May 8, Aberdeen; 10, Motherwell; 12, Shotts; 13, Clydebank; 14, Glasgow; 15, Woodside.

May 16, Paisley; 17, Govan; 19, Greenock; 20, Dumfries; 21, Carlisle; 22, Whitehaven.

S. A. Renshaw, on furlough from Tanganyika: April 26, Eastleigh; 27, 28, Portsmouth; 29, Ryde; 30, Petersfield.

John McInnes, on furlough from British Guiana: April 25, 26, Plymouth; 28, Exeter; 29, Torquay; 30, Paignton.

May 2-4, Merriott and Yeovil; 5, Winton; 6, 7, Springbourne.

May 8, 9, Salisbury; 10, 11, Weymouth; 12, 13, Wimbome and Christchurch; 14, Winton.

Miss Picken, on furlough from Southern Rhodesia: May 7, Hastings; 9, Hastings (Presbytery meeting); 10, Eastbourne 11 a.m., Newhaven 6.30 p.m.; 11, Worthing; 12, Bognor Regis; 13, Hove; 14, Preston Park.

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(Conductor: Douglas B. Gray)

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A manual of Christian service published by the British Pentecostal Fellowship

Editor: J. T. BRADLEY

Associate editors: Aaron Linford and Hugh Mitchell

Vol. 2. No. 2.

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BROOMHALL. On February 21st, to Pastor T. J. and Mrs. Broomhall, God's gift of a son, John Lewis, brother for Judith and Hilary. Dedicated on March 8th in Elim Church, Thornton Heath, by Alex Tee.

MARRIAGES

CAMPS—REES. On March 28th, at Elim Church, Sparkbrook, Birmingham, Terence Edward Camps to Jean Pamela Rees. Both Crusaders. Officiating minister: Frank Shadlock.

REES—SMITH. On March 28th, at Elim Church, Kidderminster, Philip Sidney Rees to Eileen Mary Smith. Officiating minister: G. Harpin.

FISHER—TROW. On April 1st, at Elim Church, Kidderminster, Raymond Fisher to Olive Trow. Officiating minister: G. Harpin.

NOBLE—JONES. On March 21st, at the Elim Church, Old Hill, Birmingham, Brian John Noble to Hazel Jones. Officiating minister: J. A. Crimp.

JONES—MACMAHON. On April 4th, at the Elim Church, Old Hill, Birmingham, Alan Jones to Grace Macmahon. Officiating minister: J. A. Crimp.

GEORGE—CROFT. On April 4th, at the Elim Church, Coventry, Robert Gerald George to Glenys Ann Croft. Officiating ministers: W. George, J. Newman, H. Chandler and P. Arnold.

WITH CHRIST

FUGE. On March 3rd, Dorothy Fuge, aged 48, in hospital, after many years of suffering patiently borne. Funeral conducted by Miss F. Munday.

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THE ELIM *EVANGEL*

Vol. XLV No. 18

MAY 2nd, 1964

6d.



Part of the crowd in Trafalgar Square open-air meeting

ROYAL ALBERT HALL NUMBER

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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(President), J. T. Bradley, P. S. Brew-
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D. B. Gray, H. W. Greenway, J. C.
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COVER PICTURE

*The sun breaks through for
the first time over the Easter
holiday as H. W. Greenway
conducts the great open-air
demonstration in Trafalgar
Square.*

BIBLE VERSE



PHIL. 4:6

Be anxious for nothing; but in
every thing by prayer and suppli-
cation with thanksgiving let your
requests be made known unto God.

EDITORIAL

Beside the still waters?

IN THE midst of the busy turbulence of our modern life, with its hectic rushing and tearing here and there, its pressures and its tensions, its frustrations and its forebodings, who among us has not longed for peace and quietude "beside the still waters"?

Today, with all its modern trends, life can be very difficult, and the human spirit needs to be calmed and quieted to regain its composure and its confidence. But there is seldom anywhere to find such a place in the stresses and strains of the daily commonplace. We seek relaxation in the holiday, when we can "get away" somewhere. Even then, if we drive, we run into traffic queues and irritating delays. Or the weather disappoints us and the holiday is spent rushing from one point to another trying to make up for the loss of the sunny days we imagined would await us.

Let us face the fact that the only answer to the challenge of our daily lives is to find the peace and calm we need *within our own hearts and in our own human spirits*. Peace may break upon us from without, but the real lasting peace is an inner attitude to life. A competition was once set to artists to paint a scene depicting peace. Some painted country scenes with rivers calmly caressing their banks as they flowed on toward the mighty oceans. Others depicted sunsets or sunrises with all the wonder of their hues. Peace indeed, but the picture that gained the prize award was that of a busy street with its traffic flowing in an unending stream. In the fork of a branch of a tree overhanging the busy street the artist had painted a nest, with the young thrushes unperturbed by all the hustle below. The mother bird flying in with food for her brood made the scene complete. Here were peace and contentment. Secure in the nest with all their needs met by the mother's care, undisturbed by the clamour of the crowd-
ing throng below.

Perhaps this is what the psalmist meant when he wrote: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me *beside the still waters*." If after all our peace is something within, we can find this in the midst of a busy life, in the midst of the difficulties of life. Surely true peace such as this can only come to us in our attitude to life. With a calm confidence in God, a firm faith resting upon His faithfulness, and a complete understanding that His care for us and watchfulness over us are never relaxed by day or by night, we must begin to feel in spirit God's calm and quiet stealing in upon us, and bringing us into rest. The hymn writer puts it in another way.

"There is a place of quiet rest
Near to the heart of God;
A place where sin cannot molest,
Near to the heart of God."

We need to cultivate the calm of a quiet spirit, the rest of the trusting heart. We must learn to say with the psalmist: "I will trust, and not be afraid." The harassing problems of life will not disturb us so much if we learn to roll our burdens on to Him. If we lift our hearts to God when pressed by the foe, or when circumstances become difficult, and make our contact with Him, the warm glow of His love and the consciousness of His presence will banish our fears and bring us into rest—"beside the still waters."

RISING HIGHER

J. HYWEL DAVIES
reports on
the evening
meeting

*Characteristic gesture of C. M. Ward
as he pressed home his message.
W. J. Hilliard, the President,
shows amused interest.*



ONLY A FEW more arrivals at the doors which have opened to many of the mighty were needed and the management would have given orders for the gallery (the promenade above the balcony) to be opened. Sitting on the platform with a wall of human beings around you is impressive at any time, but when that wall becomes alive as thousands of vocal chords vibrate and sound waves chase each other dizzily round and round the impression burns deeper. Then add to this the exulting sensation rising higher and higher as these sounds form pœans of praise to the Lord God Almighty. This is a sight and a sound ever to be remembered. There was an air of gay abandonment and let me hasten to point out that it was devoid of irresponsibility. Here was a large company of people gaily abandoning the pleasures of this world for the delights of the kingdom of God. To quote a worthy and renowned Anglican clergy-

man's comment on another meeting such as this, it would be true to say that they "were unashamedly enjoying their religion free from inhibitions."

Of what was this evening meeting composed? We began with that majestic Easter hymn "Christ the Lord is risen today, Hallelujah!" Pastor J. T. Bradley led us in prayer. The President, Pastor W. J. Hilliard, was with us for the day and he presented an illuminated scroll to our guest, Rev. C. M. Ward, of U.S.A., to mark his second visit. He brought with him Walter Hanson, of Sacramento, who rendered two solos in his own style, as he did eight years ago. Family greetings formed a major feature ably handled by Pastor H. W. Greenway as chairman of the meeting. Our missionaries home on furlough brought greetings from their adopted lands which were heart-warming. For me the presence of Alan and Anne Renshaw was of special delight, because

I have followed their pathway with no small interest from their youthful days at East Ham, through the Royal Navy and teacher training college. Products of the Elim Youth Movement, now home with three handsome contributions for today's Elim youth statistics! But in the midst of it all we were reminded, if anyone needed to be reminded, of someone greatly loved but missing on this festive day, our venerable elder brother and Christian statesman Pastor E. J. Phillips. A message from the evening meeting was telephoned from the rear of the platform to his bedside and his message of love and concern was returned.

The choirs, both the London Crusader Choir and the united youth choirs, contributed their unmistakably magnificent and invaluable part to the evening's proceedings under the benign yet commanding baton of Pastor Douglas B. Gray. He can tear a group apart and fashion a choral garment again in less time than you can drink a cup of tea—and this is the job he has to do on every Easter Monday, beginning at a quarter to two, just the time when thousands of Elim tea-cups are rattling anywhere between Nelson's column and Kensington Gore! The young

people in the choir, not forgetting the still virile voices of the older members of the L.C.C., can cause me to lift my head in pride any day of the week when I think of their devotion to duty and cheerfulness in service on Easter Monday each year. God bless them all!

The preacher was there with a purpose. He was in workmanlike mood as he set about the task of presenting the gospel of the Lord Jesus Christ. Throughout the whole of the meeting praise and worship was directed to the Saviour, and here in fitting conclusion the unbeliever was invited to "taste and see that the Lord is good." Pastor Alexander Tee presented the closing invitation and many hands were raised in response to the call of the Saviour.

A friend of mine who is well known in this country, and whose opinion I hold in high regard, recently expressed admiration of the Elim Movement's ability to harness its forces and fill the Royal Albert Hall on Easter Monday when many larger, much larger, organisations cannot do so. This is not reported for selfish satisfaction, but as a stimulus to those who did not join us to do so for our jubilee celebrations next Easter and October.

Living sound and song

Youth rally in the Royal Albert Hall

Report by J. J. MORGAN

ONCE again all roads led to London for the great annual Elim rally in this premier hall—the Royal Albert Hall. This has been the "Mecca" for Elim friends for well-nigh forty years, and with the passing of the years it never loses its attraction. It is a very wonderful gathering of Christian friends under this great dome in the heart of this ever-expanding city.

The afternoon youth rally was conducted by the Elim Youth Committee, and prior to the actual service Pastor D. B. Gray, the conductor of the London Crusader Choir, was hard at work putting the massed youth choir of some 750 voices through its final rehearsal. One enters the building to the strains of music, the great organ sending out its welcome and the choir responding to the leadership of the conductor.

After the Symphony of Praise the service opens as Pastor A. Tee leads us in our opening hymn, "Be glad in the Lord and rejoice." He welcomes us to the great family gathering and desires us to express ourselves in terms of joy and gladness, as we have much to rejoice about.

One looks round on a sea of happy faces. In the centre of the united choir is the London Crusader Choir in its place of honour as usual, a place well deserved by virtue of its long and outstanding service to the cause of Christ. Grouped around it tier upon tier and row upon row rise up the youth of our churches from far and near. On the platform are our ministers and their wives, and our guests of honour.

Soon the hymn is ended. It is prayer time, and the great congregation bow as Pastor S. Gorman, our Missionary Secretary, leads us in prayer to God for His blessing upon this day of witness and worship. A chorus is now introduced which is one of the keynotes of the day, "He lives, Christ Jesus lives today."

Mr. Gray introduces the musical programme of the afternoon under the title "Living Sound and Song." The audience is thrilled as the choir renders its hymns of praise to Him who rose from the dead on that first Easter morning.

Miss Jennifer Briggs from Bangor, Northern Ireland, reads to us the Word of God, and soon we



Section of the youth choir in action.

are listening to the Bournemouth Quartet, the leader having been interviewed by Pastor T. W. Walker. We are charmed by the Coventry Girls' Trio, who in distinctive attire ministered to us unaccompanied following an interview of Miss Joy Newman, one of the members of the Trio, by Mr. Walker.

Pastor J. H. Davies takes two choruses which have messages in them, "Christ is the answer to my every need" and "His name is wonderful." How the building re-echoes to the singing of these choruses. Our next hymn is truly a youthful one :

I am so glad that our Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me.

The chairman of the Youth Committee gives the announcements and informs us of future events, what to do regarding lost property and where to obtain the all-important cup of tea.

Our American brother W. Hanson comes to the microphone and sings a solo prior to Pastor C. M. Ward's message to us. He seems carried away in the thrill of the moment as he pours out his heart in song.

Soon we are listening to brother Ward as he tells

us how God in His grace came to those Thessalonians so long ago, how they turned to God from idols. We need a similar turning to God today from the multiplicity of idols which surround us. After a forthright, challenging word he hands the service over to our Youth Director, Pastor A. Tee, to conclude the appeal, and as he pleads for men and women to turn to God there are numerous hands raised all over the building, signifying the desire in many hearts to turn away from their vain idols and find reality in God and in His salvation.

What a gathering this is in the Royal Albert Hall. One meets friends from all over the British Isles and overseas. How appropriate the closing hymn, led by Pastor J. H. Davies :

What a gath'ring ! what a gath'ring,
What a gath'ring of the ransomed in the summer land
of love !
What a gath'ring ! what a gath'ring
Of the ransomed in that happy home above !

Finally the service concludes as our President, Pastor W. J. Hilliard, commends us to God in prayer. So ends a very blessed and inspiring service in the Royal Albert Hall.

A great day for the Irish

Reported by DAVID ANDERSON

WE ARE back in Northern Ireland again, and what memories—memories that will live within us for the years to come. How can we ever forget the depth of sincerity and warmth received from our Christian friends in England.

For many of the twenty-four people who flew over for the Easter Monday rally in Trafalgar Square it was the first visit to the rally. Speaking for myself, it was my initial visit to London as a Christian. How different it was from those wartime furloughs when the powers or the Devil had held me captive.

As we left London Airport and boarded the bus *en route* for Cromwell Road on Easter Saturday night we sang chorus after chorus to the glory of God. We could not contain our joy in giving thanks to the Almighty for His mercy and goodness for a safe journey to London.

At Cromwell Road we parted, with many promises to meet each other again the next day, some to stay in the Elim Bible College, the remainder to a home of two Belfast Christian friends, Lily and Ted Frampton, of Balham, both Army scripture readers in London.

On Easter Day we attended the Elim Church, Clapham, and despite the fact that there were some misdirections from our Balham party it was wonderful to give God the glory for His great guidance.

On Sunday at the Elim Church, Ilford, at the invitation of our good friend T. H. Stevenson, the Irish party were asked to present the gospel in word, song and testimony. Sammy Kelly, former professional footballer with a Northern Ireland top football club, gave a rather moving and simple word of testimony. Many took part. H. B. Magowan, from Apsley Street Elim Church, Belfast, gave God's message. The climax of the meeting was the singing of the Irish party, which seemed dwarfed by the sweeter singing of the children from Dr. Barnardo's Homes. What a joy it was to hear these lovely little children sing "Jesus loves me"; in fact I believe this has been one of the dearest memories brought back from London.

The Easter Monday rally, which has been penned by many in the *EVANGEL* on other occasions, was something we as a party will never forget, as we experienced the presentation of God's precious gospel under the anointing of the Holy Ghost, and the rendering of the songs of Zion. How moved we were when many souls signified their desire to follow Christ.

Later I sat for the first time under the roof of the vast Royal Albert Hall, a place to which I had in earlier years yearned to go because of my interest in boxing before I was saved. Now, a building that over the years had seen the greatest fight stars in the world of sport was filled with the glory of God. Souls were saved, and many received the Holy Ghost, including one of our members. How radiantly he spoke of the experience. I am quite certain our young brother in the Lord will never forget the Easter weekend.

Tuesday left us a day for sightseeing and looking up friends, but our main topic was the most wonderful weekend of our lives—we loved every moment. As we boarded the plane for our journey back to the Emerald Isle many were already contemplating a visit in 1965. We were tired, but gloriously filled with the satisfaction that we had heard the rustle in the tops of the mulberry trees. God had moved in a mighty way!

CLOSE-UP OF THE LONDON CRUSADER CHOIR

Wednesday, May 6th (B.B.C. 1, 11.15 p.m.)

A CHOIR rehearsal will form part of the "Viewpoint" programme on Wednesday, May 6th. The choir is one which does much of its work in prisons, and the subject of the programme is its conductor, Douglas B. Gray.

Among evangelicals the London Crusader Choir is well known, but to see the choir at rehearsal is to see revealed some of the qualities which have kept it singing and travelling under the leadership of Douglas Gray for thirty-five years. The demands which he makes are almost unlimited, but they are made and accepted because he and his singers share a common belief in the religious significance of what they are doing. Although they are all amateurs, they have travelled many thousands of miles and often take part in several concerts and services at different places in a single weekend. They have visited Europe, Canada and the U.S.A., as well as most parts of Britain. Their visits to prisons and Borstals now number over 900.

In the studio Douglas Gray will himself answer questions, and viewers will also hear some of his choir members giving their impressions of the man and of his work.



Double Anniversary at Springbourne, Bournemouth

Reported by the Editor



ON April 21st Arthur and Gladys Gorton, now in charge of the Elim Church, Curzon Road, Springbourne, Bournemouth, celebrated their thirty-fifth anniversary in the Elim ministry, and their thirty years together as husband and wife in a joint ministry which has been maintained unbroken throughout this period.

Married after five years in the Elim ministry, they were appointed to the charge of the Elim church in Ballymena, in Northern Ireland, where they carried on a successful work for one year before being transferred back to this side of the Irish Sea.

Through this period they have been ministering together in a number of churches. They spent six profitable years in Plymouth in this thriving evangelical centre of activity; they spent six more years in the northern border town of Carlisle, endearing themselves to the folk there in their active ministry and care of the church. Five more years were spent in Swansea, where they enjoyed much blessing on their labours. Shorter periods were spent in ministry in other churches in various parts of the United Kingdom, including one period of two years in Bath, the old Roman spa in the west country, where the church prospered under their joint ministry.

At the present time they are well into their seventh year at Springbourne, Bournemouth, and the years slip quickly by as they continue their God-blessed ministry there. Quite recently a good number of the young people have received the baptism with the Holy Spirit and are already showing intensified interest in the spiritual activities of the church.

On April 30th these indefatigable servants of Christ boarded the *Queen Elizabeth* at Southampton for a short, eight- or nine-week visit to the United States and Canada. Arriving at New York, after a look around the city, they move on to an itinerary, a "tight schedule," which will keep them fully occupied during their stay in the west. They are due to return in mid-July to resume their ministry in Springbourne.

In addition to her ministry at the church with her husband, Mrs. Gorton writes her weekly column for the *ELIM EVANGEL* and her contributions are greatly appreciated, especially among our women readers. Arrangements have been made for a continuation of this ministry from our sister's pen during their absence.

Tuesday, April 21st, was a happy occasion at the church, when at a celebration tea affectionate tributes were paid to them for their past six years' work in Springbourne. A presentation was also made to them to mark this special occasion.

By the time you read these words they will be well on their way overseas. We wish them God-speed and pray they may be inspired and enriched by this visit to that vast and interesting land way out west.

HE CHANGETH NOT

A testimony of God's healing

IT WAS on January 13th this year, when only half an hour had gone by after returning from lunch, that this unforeseen thing happened. I was cutting a steel plate with a burning set and intending to walk around to the back of it so that it would fall away from me. Suddenly the plate fell. I was not quick enough to get clear and my toe was crushed.

The X-ray revealed that the bone at the top was crushed. The nurse explained to me that it was like a crushed peanut. My toe could not be stitched because of its state, and the doctor said it would have to take its course.

Praise be to God for the prayers of His people. I have been back at work three weeks now, with my toe restored to its natural state and the nail three-parts grown. I can run, jump and climb as though nothing had happened. Also again I say glory to God, for, from start to finish, I have not lost a moment's sleep.

Yours in the Master's service.

G. ABBOTT.



HEAVENLY SUNSHINE!

Easter Monday open-air service in Trafalgar Square

Report by T. W. WALKER

THE London edition of one of the morning papers said that the temperature on Easter Monday in London was thirty-nine degrees Fahrenheit and that it had been forty-five on Christmas Day!

We travelled to the famous square beneath grey and rather lowering skies. It felt chilly, but fresh. How would the cold weather of the whole Easter weekend affect the crowds at the open-air service? was our point of discussion. Almost to the very second that our Secretary-General, Rev. H. W. Greenway, began the proceedings with the now familiar theme song about the heavenly sunshine, the sun broke through the clouds and lit up the whole area. Though it was never warm (and the people on the plinth had to endure the worst conditions as they were always in the shade of the lions and the base of Nelson's column), the service was graced by pleasant sunshine. We feel that this annual witness is a wonderful effort in the very centre of our nation,

a stone's throw from the Mother of Parliaments in one direction and Buckingham Palace in another.

The loyal and enthusiastic support from our Elim friends was a cause for great gratitude. Elim has always believed in aggressive evangelism and we pause to reflect on the goodness of God in giving us such a splendid opportunity. Trafalgar Square 1964 was a worthy effort and we praise God for it.

After the opening hymn, accompanied, as always in the square, by Geoffrey Cooper on the portable organ, Rev. Arnold Brooks, of Southampton, led us in prayer. It is no exaggeration to say that he preached the gospel even in prayer. His rich north-country tones reached out in prayer to God, but his obvious love for souls came over to the human listeners, too. The choir from Southampton played their notable part in the proceedings as they sang on three occasions. This ministry of song was a great blessing to us all and a splendid advertisement for



*A flash of the
platform party
on the plinth of
the great
Nelson's column in
Trafalgar Square on
Easter Monday
morning*

The Coventry Trio thrill the crowds with their singing. Behind the organist (Geoff Cooper) can be seen the conductor of the Southampton Choir and the two speakers.

the gospel. "Wonderful grace of Jesus," they carolled; "Blessed Assurance," they stressed, to that lilting tune of recent days; "I love Jesus," they declared. This last was taken up in the Royal Albert Hall later with great enthusiasm—a splendid and robust setting for these grand words.

The Coventry Trio added a splash of colour in their crimson-and-white outfits as they stood on the plinth waiting their turn to sing. As they stepped forward to the microphone their dedication and sincerity were matched by the most attractive way in which they were dressed. Unaccompanied, they gave us a lovely rendering of a symposium of evangelistic numbers, including "The old rugged Cross," which the congregation sang with much pleasure at the behest of the chairman after the trio had sung.

Two speakers were in the forefront of the battle for souls. The first was Rev. Brian Barnett, pastor of our Watford church. What a fine physique he has! As he stood to speak and then began with such certainty and directness, we thanked God in our hearts for such grand presentation of the good news. Taking his theme from "I am the way, the truth and life," Pastor Barnett had a most telling opening to his address by asking us if we knew what "cenotaph" meant. We felt relieved when he told us that he was a Londoner and he had not known until he was thirty years of age! "Empty tomb" was the meaning the speaker gave, and with this most appropriate start he went on to press home the gos-

pel message with clarity. The other speaker was Rev. Alfred Chuter, minister of Elim Church, West Ealing, London. He was thoroughly at home from the beginning. As the chairman remarked in introducing Mr. Chuter, there was tremendous support for him from his own young people, some of whom toiled manfully in the cold supporting the banner which announced the Royal Albert Hall services.

It was the writer's privilege to have a talk with the speaker later in the day and to tell him that he had appeared to be as much at ease and in the spirit of things as if he were addressing his own congregation, and Pastor Chuter was able to tell of some young men who had come down to London from the north of England, had listened to the message and had yielded to Christ in the square. They told our brother that they were going to get over to the Royal Albert Hall as soon as they could to join in the fellowship of our family day. They were not alone in their decisions. We were thrilled that others came to Christ, too.

It has been the writer's privilege to attend quite a number of these Easter Monday open-air services, but the reverent enthusiasm of this year's meeting, the atmosphere of the whole proceedings and the rapt attention of the crowd despite chilly conditions were second to none. We have a great fund of good will in our evangelistic efforts. Our people are behind us 100 per cent. Never was this better demonstrated than on Easter Monday in Trafalgar Square.



Church that began in a marquee on the market

Rev. George Backhouse, first resident minister of the Elim Church at Lowestoft. His campaign in a marquee on the Triangle in the summer of 1939 put the church on a firm footing.

The following report is from *The Journal*, Lowestoft, in March 1964.

Twenty-fifth anniversary of Elim at Lowestoft

A FEW months before the start of the last war, people flocked to a marquee on the Triangle Market for services conducted by the Lowestoft Elim Pentecostal Church.

"Elim" seemed a strange name at that time; now it is well known. The church is firmly established in the town, and will celebrate its twenty-fifth anniversary this weekend with special services in the St. Peter's Street Church, which has been its home since April 1957.

It was the marquee campaign held by Rev. George Backhouse in the summer of 1939 which put the church firmly on its feet—a remarkable achievement considering that he had been in the town for only four months, as the first resident minister of a very small and unknown church.

Tough assignment

It began with the visit—at the invitation of Mr. R. Soanes, for many years a deacon of the church—of Rev. George Kingston and Rev. George Stormont. A band of local people had prepared the way by distributing leaflets, and the first service was held in the Raglan Street Hall.

As a result, Rev. G. Backhouse was made the first resident minister in March 1939.

It was a very tough assignment (writes the present minister, Rev. Arthur Greaves). The clouds of war hung over the land and there was much which could have deterred most men, but Mr. Backhouse faced the situation with the determination by which he

was later to become known to many people. His personality and vigour got him through many difficulties. He pressed on almost alone for some time, and then in July 1939 he was joined by another Welshman, Rev. G. Francis.

Together they held a campaign in the tent erected on the Triangle. Mr. Francis stayed for a few weeks, then Mr. Backhouse continued in the tent until the end of August, during which time many converts were made and many testified to being healed of sickness. After this several halls in the town were used as meeting places until Easter 1943, when the first Elim Pentecostal church was opened in Milton Road, in a former billiards hall which is now the site of Henry Pike Ltd.

Rev. George Kingston opened the church and the present minister was the guest preacher for the special services which followed.

Crusaders

Mr. Backhouse continued a very successful ministry in this building for seventeen years until November 1955. They were years of great achievements. The church grew in numerical strength; the Sunday school was formed and also a band of young people known as Elim Crusaders, many of whom are in the church today. Under the leadership of Mrs. Backhouse the Sisterhood was commenced, a work that has been a great help to many throughout the years.

During his stay in Lowestoft Mr. Backhouse served on many committees, including the Lowestoft Rendezvous, the Lowestoft Keswick and the Free Church Ministers' Fraternal, and under his leadership the church became a member of the Free Church Federal Council, a position which it still enjoys. Because of this the church took its place with other evangelical churches in many ventures in the town.

During the war Mr. Backhouse joined the Auxiliary Fire Service and became known in the town as the firemen's parson. November 1955 marked the end of his stay in Lowestoft.

Another move

His place was taken by Rev. John C. N. Eaton, who for just over five years worked to keep a vigorous Elim witness. During his ministry at Lowestoft the Methodist church in St. Peter's Street became available to Elim and after much hard work by the members it was opened by Rev. George Stormont on Saturday, April 6th, 1957.

Like his predecessor, Mr. Eaton served on many committees and took part in several united evangelistic efforts in the town. His ministry concluded on March 5th, 1961.

Women's column

By GLADYS GORTON

ON THE QUEEN ELIZABETH

BY THE time you read this article, if all goes as planned and God willing, we shall be aboard the *Queen Elizabeth* en route for the United States and Canada. This trip has come about in a rather remarkable way. It all began by doing somebody a good turn—without any thought of return on my part. When the invitation came to us earlier in the year we put the “fleece out” and it has really been amazing how people and things seemed to turn up and fit in with events all together in a very short time. For the first month we are in Pennsylvania, Massachusetts and Connecticut, then we go to Canada. A preaching itinerary has been arranged for us. We would value your prayers. We should arrive back home in mid-July. I shall write to you giving you items which I am sure will be of interest to you.

When we went to the Cunard office in Southampton to make inquiries, etc., the young fellow behind the counter, rather serious-looking I thought, gave us all particulars, including the fare. “That means, of course, everything is included,” he said without a flicker of a smile. My husband’s eyes twinkled and, giving me a knowing look, he began to speak—I knew he was going to tell about the man who ate bread and cheese and did not know that the lovely meals on the ship were included in his fare—but he was interrupted by the serious-faced young man: “There was a man, an Italian I believe, who ate dry biscuits in his cabin not knowing that the meals were for him.” There was not the sign of a smile on his face. “Oh,” exclaimed my husband, “that really *did* happen?” “Oh, yes,” came the mild reply. I did not know how to keep my face straight!

Preachers have frequently used this as an illustration showing that everything is included in salvation—joy, peace, happiness and satisfaction. Jesus saves and He satisfies. Hallelujah! Pastor K. McGillivray wrote from the *Queen Elizabeth* last January saying that most of the passengers were missing from their meals (seasick!) but that he had enjoyed every one of them, and that if all the passengers were like him the Cunard Shipping Co. would be poorer! Happy is the person who can fully enjoy the voyage regardless!

This is what it says on one of their brochures:

“The most powerful stabilising installations afloat smooth your way across the Atlantic in the *Queen Elizabeth* and the *Queen Mary*. Anti-roll stabilisers are part of the equipment.” You and I who belong to Jesus are on board the gospel ship bound for the heavenly harbour. Jesus is our Captain. I understand that the stabilisers on the *Queens* are controlled from the bridge. When Jesus is in command of our frail barque He “stabilises” during life’s heavy storms. You may have heard of the incident which happened many years ago: a terrific storm at sea; the passengers huddled together in one of the salons, terrified. One brave man climbed to the top deck toward the bridge, where he could see the captain, who turned and smiled at him. “I’ve seen the captain’s face. He smiled,” he told them when he returned. “All is well.” Read Matthew 8:23-27.

AS I KNEEL TO PRAY

By VERA WOODHOUSE

*Dear Saviour, as I kneel to pray and
seek to touch Thy hand,
The words I'd use don't somehow come,
I cannot understand;
I love Thee now and serve Thee too,
with all my heart and soul,
If only I could find the words to tell
Thee of it all.*

*Then, Saviour, as I try to pray, I hear
Thy voice divine;
It throbs with love, it gives me peace,
and whispers, “Thou art Mine”;
And as my tears begin to flow I cease to
struggle on,
For Thou are here to comfort me and
so my strife is gone.*

*No matter now the words won't come,
You see and know my heart;
It's open wide for Thy great love, the
whole—not just a part;
And as I learn this blessed truth my
prayers can silent be,
I have an Advocate with God, and Jesus
Thou art He.*

RED-HOT

“I was made a red-hot Christian by an infidel lecturer. That unbeliever said: ‘If I believed what you Christians claim to believe, I would never rest day or night telling men about it.’”

General William Booth.



SUNSHINE CORNER

Hello Sunbeams.

By the time you read this Easter will be just a memory and you will be thinking about summer holidays instead. As I write Easter and the Royal Albert Hall are very fresh in my mind. How wonderful it was, and how exciting. So many friends to meet, such wonderful singing by the choir. I almost wish it were next Easter.

I expect you will be reading the reports of this wonderful event, and of the people who decided to serve the Lord Jesus both in Trafalgar Square and in the two meetings at the Royal Albert Hall. I want to tell you about my happiest memory and one of the most important people on the platform. No, it wasn't the speaker or Mr. Tee or Mr. Greenway. It wasn't Mr. Gray either, or the organist. In fact, if you were there you might not have noticed him, but I did and I was thrilled to see him playing such an important role.

He was Mr. Gray's assistant, and without his help the choir and the organist and the other instrumentalists wouldn't have known which piece came next. He was the little boy who held up the card to the choir to tell them which number to sing and when the chorus was to be repeated. I watched him all the time and he really worked hard at his job and he didn't make one single mistake.

That little boy taught me quite a lot of interesting things. First of all I noticed that he stayed right close to Mr. Gray and he kept looking to him for his instructions. He didn't go wandering about the platform and he didn't keep looking to see who was coming or going. He took his job very seriously. He reminded me that we should remember that the Lord Jesus is our great Conductor and we must listen for His voice and do what He says. We should keep our eyes fixed upon Him if we would really serve Him.

Secondly I noticed that the message was passed on to others; he got very clear instructions and he passed them on. The wonderful singing depended on the clear instructions and that great choir knew what they had to sing because a little boy raised his message so that they could all see it. Jesus has a message for us to pass on to others, and we would do well to follow the example of the little boy.

Then I noticed the little boy receive a smile and a "well done" from Mr. Gray. They had been working together and they looked so happy and pleased. One day we too shall receive our "well done" from the Lord Jesus Himself. I trust that we shall have earned it as well as the little boy did. There is a verse of a hymn that goes:

"There's a work for Jesus
Ready at your hand.
'Tis a task the Master
Just for you hath planned.
Haste to do His bidding,
Yield Him service true;
There's a work for Jesus
None but you can do."

I am so glad that there was a place for sunbeams in the great Easter meetings. So often in the Bible God used a boy or girl to do His will, and He still needs boys and girls today.

'Bye now, and God bless you all and use you in His service.

Lots of love,

AUNTY DOROTHY.

*Faith gets the most, love works the most,
humility keeps the most.*

* * *

*Humility, not infallibility, becomes fallen
creatures. Infallibility is the apex of Satan's
proposition to man.*

* * *

*The Devil has no conscience, the "flesh"
has no sense.*

CULTS, CRANKS AND CHRISTIANITY

(Concluded from page 285)

half of someone else. Mormons today will be quick to tell you that they no longer practise polygamy; they still believe in it, however.

Often the language of Mormonism is evangelical; because of this one young Elim Crusader known to the writer even thought that they were Christian! However, apart from the errors mentioned above, they have many other queer ideas and strange ceremonies. They believe that whole families can be sealed on earth and that the unit will continue in heaven. Jesus said: "Ye do err not knowing the scriptures, for in heaven they neither marry nor are given in marriage, but are as the angels." Tithing is obligatory among Mormons; they also tend to abstain from beverages like tea and coffee.

We will end this article by quoting a statement that is attributed to Brigham Young: "Every spirit that confesseth that Joseph Smith is a prophet and that the book of Mormon is true, is of God; and every spirit that does not, is of Antichrist." Such perversion of Scripture is its own condemnation.



YOUTH PAGE

Conducted by the National
Youth Director

CULTS, CRANKS AND CHRISTIANITY (3)

MORMONISM

By BRIAN BARNET

MENTION THE name Mormon and most people immediately think of men who have many wives, and indeed the early history of this cult is littered with the gross excesses of this particular error. Nowadays, however, the Mormon church prefers to be known as the *Church of Jesus Christ of Latter-day Saints*.

In recent years the missionaries of Mormonism have paid particular attention to the United Kingdom. All young Mormons give up two years of their time to do "missionary work." Going about in pairs, they introduce themselves as ministers and then go on to propound the heresies of this cult. It has been calculated that the number of Mormons in Great Britain has doubled in the last two years as the result of this fervent missionary activity. At the last count it was estimated that there were some 1,500 of these young missionaries working in Britain and about 20,000 Mormons in the country.

The history of this sect is long and sometimes very romantic; sometimes it is very black with intolerance and persecution both from within and without. The founder was a man named Joseph Smith, who was born in America in 1805. He claimed to have divine visions and revelations from early childhood. He averred that an angel named Maroni revealed to him the place where certain golden plates were hidden. On these supposed plates was written the history of "ancient" America. Smith was able to translate these histories, which were written in a language never heard of by historians or linguists—Reformed Egyptian (note that the Egyptians speak Arabic). Smith claimed that the only way he was able to effect this translation was because the angel allowed him the use of two crystals which he claimed were the urim and thummin we read of in the Old Testament. This was the way that the Book of Mormon came into being. Smith said that this book contained the fulness of the Gospel of Jesus Christ. The Book of Mormon is regarded as co-equal with the Holy Scriptures. Smith was killed by rioters in 1844 and the Mormons had a "martyr." Brigham Young took over the leadership of the cult. At this time the Mormons were terribly persecuted and, led by Young, they made their historic trek across the Rocky

Mountains from Mississippi, a distance of 1,500 miles, to Salt Lake in Utah. Nowadays the whole state of Utah is dominated by the Mormons. Brigham Young died in 1877, leaving seventeen wives, a very large fortune and some fifty-six children.

The first great error of Mormonism is to add to the authoritative Word of God. They claim that the Christian Church has no right to state that the canon of Scripture is complete in the Holy Bible. To be logical, however, one must ask how is it then that the Book of Mormon is authoritative, since there have been other so-called revelations since the time of Joseph Smith, some of which we are dealing with in this series! The Book of Mormon is a very strange book to have originated in A.D. 420 as is claimed. It contains portions that are verbatim extracts from the 1611 version of the Bible, some quotations from Shakespeare, and also some information that is derived from the Westminster Confession, which was not drawn up until the seventeenth century! These strange anomalies are but one reason why it is not possible to accept as genuine the Book of Mormon. Removing the authority of the Bible, of course, leads to many other errors. The *Encyclopædia Britannica* quotes an ex-president of Utah as follows: "There is but one man on earth at a time who may receive revelation for the guidance of the Church and he is the president of the Church, God's mouthpiece; Seer and Revelator and Mouthpiece. His official word when speaking in the name of the Lord the Church is to receive as from God's own mouth." It seems to the writer that this outdoes even the papal decree of infallibility.

The Mormons do not think of God as Spirit (see John 4:24) but as of material substances. Jesus Christ is not recognised as God. Mormons deny the Trinity—the Holy Spirit is relegated to the realm of substance. A Mormon named Pratt, in a book entitled *Key to the Science of Theology*, even likens the Holy Spirit to other substances and influences like electricity, galvanism and magnetism. Like most cults, the Mormons claim that salvation can be found only within its ranks. They practise two baptisms, one for the believer and one for the dead. Baptism is necessary for salvation. Since a vicarious baptism is possible it follows that it is possible to be saved on be-

(Concluded on page 284)



THE FAMILY ALTAR

Monday, May 4th. 2 Chronicles 34 : 20-33.

"Have not kept the word of the Lord" (v. 21).

How could they keep it when they did not know it existed? It was tucked away with the other unwanted articles in the house of the Lord, not thrown away in the past because of its sentimental value. Upon what then did they base their religious practices and belief? It could only be the traditions passed down—hearsay. Note how "powerful and sharp" was the Word and how strong became the convictions of the king to its truths. Only the wrath of God, not His blessings, could result by not keeping the Word. Likewise we could be denied God's best. How much do you know of God's Word? Are your beliefs and convictions grounded upon its teachings?

Prayer topic: For every means of spreading the gospel of Christ.

Tuesday, Mary 5th. 2 Chronicles 36 : 9-23.

"To fulfil the word of the Lord" (v. 21).

This concluding chapter concludes also the history of the kings of Judah, the desolation and destruction of Jerusalem, the commencement of the seventy years captivity in Baby'on; all just as God had declared. There is a bright spot, however (vv. 22, 23), again in fulfilment of God's word: "My word shall not pass away," i.e. promise or punishment. History repeats itself. Verses 15 and 16 read like Matthew 23 : 34-39. The rejection of Christ, the "living word," brought again the destruction of Jerusalem (Matthew 24 : 2). But the bright spot again, "Blessed is He that cometh in the name of the Lord." Israel's King and ours. Preparation for this fulfilment is happening now. "Who is there among you of all His people? . . . Let him go up." The "fig tree" continues to blossom.

Prayer topic: For the aged and lonely folk.

Wednesday, May 6th. Revelation 1 : 1-8.

"Made us kings and priests unto God" (v. 6).

Sinners were, now in union with Christ we have been made "kings and priests unto God." From the depths and degradation of our sins we have been lifted to this sublime royal calling, for we are "joint heirs with Him." "The Prince of the kings of the earth" (v. 5) to share in this holy calling "within the veil." Peter confirms this: "Ye are . . . a royal priesthood" (1 Peter 2 : 9). The priesthood of the believer should be a very real ministry. Kingship speaks of sovereignty, ruling power. Over what? Over the sin from which we have been delivered. "Sin shall not have dominion over you," say the Scriptures (Romans 6 : 12-14). The position has been reversed in Christ. Thank God! Are we reigning in triumph?

Prayer topic: Remember the Junior Crusaders.

Thursday, May 7th. Revelation 1 : 9-20.

"I was in the Spirit on the Lord's day" (v. 10).

Today is Ascension Day. What spiritual significance does it hold for you? You have appropriated the work of Christ on Calvary, His glorious resurrection, but what about His ascension? At Calvary Christ was our sacrifice for sin; by His resurrection He justified us in the sight of God; and now through His ascension we can triumph, like Him, over "principalities and powers." These are the hindrance to victorious Christian living, the force that would prevent our

enjoyment of "spiritual blessing in heavenly places." Read through Ephesians. The purpose and proof of "being in the Spirit" is the revelation and reality of Christ to us (vv. 10-20). "One like unto the Son of man." When did we last enjoy this experience?

Prayer topic: Elim Headquarters staff.

Friday, May 8th. Revelation 2 : 1-7.

"Left thy first love" (v. 4).

More important to Christ is our love for Him rather than our service, however loyal and faithful. This is true of our standards, however high and demanding, as Christians. It appears that all these qualities are invalid if loveless. What does Paul say? "If I have not charity [love] I am nothing" (1 Corinthians 13 : 2). After all, Jesus came not in His love and the love of the Father to make us loyal church members, or merely to do service for the church, but to die for us in order to win our love to Him. This is the reciprocation of His love. "We love Him, because He first loved us." To lose out in this love is a grievous sin. Sinning against love—no wonder there is a need to repent.

"Love in that story so tender,

Clearer than ever I see;

Stay, let me weep while you whisper,

Love paid the ransom for me."

"She loved much, because she had been forgiven much."

Prayer topic: For the Elim Executive Council.

Saturday, May 9th. Revelation 2 : 8-11.

"But thou art rich" (v. 9).

Smyrna was one of those proverbial hard places where everything seemed against the church and the minister. Persecution, poverty and opposition by the professors of religion. On the temporal and material side their account was **in the red!** Spiritually they seemed to be doing very nicely and going along comfortably. No! They were positively rich. This was the true "statement of account" in the estimation of Christ; they had the assets that measure true success. Faithfulness was all that Christ demanded of them, but faithfulness is all-important. Are we enjoying the "true riches," the "riches of His grace"? Remember: "He became poor, that through His poverty we might become rich."

Prayer topic: For the "struggling causes" and "the faithful few."

Sunday, May 10th. Revelation 2 : 12-17.

"To him that overcometh" (v. 17).

Overcoming in the Christian life must be a glorious possibility, or it would not be demanded of us. "He that hath ears to hear" is the message to the Church in all ages. We can overcome even under such conditions: "where Satan's seat is" (v. 13). The stronghold of the Devil is not invincible, for the "weapons of our warfare . . . mighty . . . to the pulling down of strongholds" (2 Corinthians 10:4). The church in Pergamos was not excused its laxity along certain lines (vv. 14, 15) because it lived "where Satan dwelleth." Neither can we excuse our compromise and defeats. "He which hath the sharp sword with two edges" has provided us with the same weapon (Hebrews 4 : 12), the weapon He used so effectively against the Devil personally: "It is written."

Prayer topic: For the Elim Bible College faculty and students.

LONDON CRUSADER CHOIR

(Conductor : Douglas B. Gray)

May 2, Portsmouth (Guildhall), M.V.; 9, Barking (Assembly Hall); 10 Holloway prison and Barking (Assembly Hall); 12, Royal Albert Hall (United Communion Service).

COMING EVENTS

BARRY. May 9, 10. Elim Church, Upper Pyke Street. Visit of E. Davies, of Treharris. Sat. at 7. Dowlais M.V. choir. Sun. 11 and 6.30. Convener: G. J. Jones.

BIRMINGHAM. May 17. Elim Church, Graham Street, off Newhall Street. Whit-Sunday. 11 and 6.30. Special visit of G. Miles, Leeds.

BIRMINGHAM, Langley Green, May 23, 24. Elim Church, Mount Pleasant. Church Anniversary. Sat. 7.30 Speaker: J. W. Newman. Singing items by Coventry Trio and Langley Male Voice Choir. Sun. 11 and 6.30. J. Nicholson.

BISHOP AUCKLAND. May 2, 3. Elim Church, Tenters Street. Visit of Wycliffe preachers. Sat. 7. Sun. 6.30.

BRADFORD. May 2. Elim Church, Southend Lane, Leeds Road. Annual Festival of Praise, featuring Bethshaw sextet, massed choirs of Elim churches in N.W. Presbytery. Conducted by Leslie Wigglesworth. Special speaker: H. W. Greenway.

BRIDLINGTON. July 31—Aug. 13. Auburn Farm, Fraithorpe. Elim N.E. Presbytery Youth Camp. Applications to I. R. Moore, 123 Belgrave Drive, Hull, Yorks.

CHELTENHAM. May 2. Elim Church, 117 St. George Road. North Gloucestershire Pentecostal Fellowship. Speaker: J. J. Way (Bath). Sat. 6.30.

HASTINGS. May 9. Elim Central Hall, Station Road. Sussex Presbytery Rally at 7. Speaker: B. A. Barnett. Convener: A. S. F. Horne.

LEIGH-ON-SEA. May 2-7. Elim Pentecostal Church, Glendale Gardens. Campaign with Reg. Klimionok, Australian evangelist and violinist. Sat. 7. Sun. 11 and 6.30. Mon.-Thurs. 7.45.

LONDON. May 2. Metropolitan Tabernacle. Sat. 2. Business meeting North London Presbytery. 7. All London Crusade. A. Tee.

ROCHESTER. May 9-12. Elim Church, Star Hill. Sat. at 7. Group from Wimbledon. Sun. 11 and 6.30. Elim Bible Students Male Quartet. Mon. and Tues. 7.30. Speaker: A. S. F. Horne.

ROMFORD. May 9-11. Sat. Richmond Road Church (kindly loaned). 3 and 6.30. Sun. Elim Church, Wheat-sheaf Road. 6.30. Mon. Richmond Road Church. 7.30. Special speaker: T. W. Thomson, supported by Elim Bible College students and band.

SALFORD. May 9-17. Elim Church, Nursery Street, Pendleton. Evangelistic Campaign conducted by John Woodhead.

SALISBURY. May 10. Elim Church, Milford Street. Special visit of Elim Bible College students. 11 and 6.30.

SHEFFIELD. May 3. Elim Church, Lee Croft, Campo Lane. Visit of W. Dearnley, Wrenthorpe. 10.45, 6.30 and 8. Convener: L. N. Knipe.

WORTHING. May 20. Elim Church, Grosvenor Road (opposite Christ Church). 3 p.m. Sisterhood Anniversary. Speaker: Mrs. M. Crowhurst. Soloist: Mrs. B. Woodward. Tea served after service.

WHITSUN CONVENTIONS

BATH. May 16-18. Elim Church, Charlotte Street. Sat. 7 p.m. Dowlais Elim Male Choir. Sun. 11 and 6.30. Mon. 3 and 6.30. Convener: J. J. Way.

BIRMINGHAM, Graham Street, May 16 and 18. Elim Church, Graham Street (off Newhall Street). Sat. 7. Mon. 3 and 6.30. Speakers: O. G. Miles and J. McBurney. Cups of tea provided between services on Monday.

BISHOP AUCKLAND. May 16-18. Elim Church, Tenters Street. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6. Speakers: A. P. Johnston and R. Nugent. Convener: G. Barker.

COATBRIDGE. May 16-18. Elim Church, King Street. Whitsuntide Convention. Speaker: Alex Tee. Sat. at 7.30. Sun. 11.30 and 6.30. Convener: Richard Lighton.

LEIGH-ON-SEA. May 16-18. Elim Church, Glendale Gardens. Sat. 7. Sun. 11 and 6.30. Mon. in Wesley Church, Elm Road. 3 p.m. Missionary Rally. 6.30. Final meeting. Speakers include Howard Carter and Charles Kingston.

ITINERARIES

John McInnes, on furlough from British Guiana: May 2-4, Merriott and Yeovil; 5, Winton; 6, 7, Spring-bourne.

May 8, 9, Salisbury; 10, 11, Weymouth; 12, 13, Wim-borne and Christchurch; 14, Winton.

D. L. Norton, on furlough from South Africa: May 2, Coatbridge; 3, Edinburgh; 4, Kirkintilloch; 6, Alloa; 7, Dundee.

May 8, Aberdeen; 10, Motherwell; 12, Shotts; 13, Clydebank; 14, Glasgow; 15, Woodside.

May 16, Paisley; 17, Govan; 19, Greenock; 20, Dum-fries; 21, Carlisle; 22, Whitehaven.

Miss Picken, on furlough from Southern Rhodesia: May 7, Hastings; 9, Hastings (Presbytery meeting); 10, Eastbourne 11 a.m., Newhaven 6.30 p.m.; 11, Worth-ing; 12, Bognor Regis; 13, Hove; 14, Preston Park.

ELIM'S YEAR OF PRAYER

Churches participating from May 4th midnight to May 11th midnight:

Norwich, Sudbury, Romsey, Stockton-on-Tees, Whitehaven, Worcester, Portsmouth, Camberwell, Ryde, Silverdale, Elim Headquarters, Holland Park, Small Heath (Birming-ham), Dumfries, Shotts, Scarborough, Rochester, Delancey, Colne, Bermondsey, Coulsdon, Caterham, Ballysillan (Bel-fast), Leeds.

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MONDAY and TUESDAY at 7.30 p.m.

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ENGAGEMENT

PETERSEN—BOWTELL, Miss Helen Petersen (elder daughter of Mr. and Mrs. Vernon W. Petersen, of 8 Wood Lodge Lane, West Wickham, Kent) to Andrew Bowtell, B.A. (elder son of Mr. and Mrs. Bowtell, of 5 Barnfield Wood Road, Beckenham, Kent). Miss Helen Petersen is the eldest grand-daughter of Mr. and Mrs. Walter H. Petersen, now living at 42 Silver Lane, West Wickham, Kent, and well known to many Elim members from 1924 onwards. C.720

MARRIAGES

GRAY—WALKER, On March 28th, at Elim Central Church, Clapham, London, S.W.4., David Malcolm Gray to Margaret Jean Walker. Officiating minister: T. W. Walker.

WRIGHT—NELSON, On March 29th, at Elim Central Church, Clapham, London, S.W.4., Josiah Wright to Delora Ruth Nelson. Officiating minister: T. W. Walker.

OLIVER—GORMAN, On April 2nd, at Elim Central Church, Clapham, London, S.W.4., Laurence Oliver to Pauline Gorman. Officiating ministers: G. W. Gilpin, D. B. Gray and T. W. Walker.

EDWARDS—SOLOMON, On April 4th, at Elim Central Church, Clapham, London, S.W.4., Cadwell Alvin Edwards to Lira Lima Solomon. Officiating minister: T. W. Walker.

WITH CHRIST

JAMES, On March 23rd, Ethel Elizabeth James, aged 64, went home to be with her Lord. Officiating minister at funeral: T. W. Walker.

AUSTIN, On March 14th, Ivy May Austin, aged 63 years. Faithful member of Elim Church, Reading. Officiating minister at funeral: T. W. Thomson.

CALDERWOOD, On March 29th, Elizabeth Calderwood, beloved and faithful member of Elim Church, Melbourne Street, Belfast. Funeral conducted by E. J. Thomas.

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THE ELIM EVANGEL

Vol. XLV No. 19

MAY 9th, 1964

6d



Youth rally at Derby, following the conference of youth workers.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Official Organ of the
Elim Foursquare Gospel Alliance

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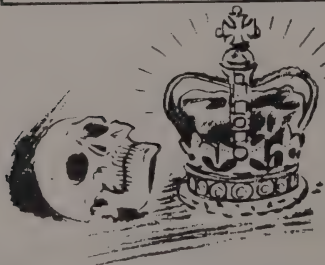
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COVER PICTURE :

*Youth rally at Derby, fol-
lowing the conference of
youth workers.*

*Pictures on page 295
by Alex Lawrence, of York.*

BIBLE VERSE



For the wages of sin is death;
but the gift of God is eternal life
through Jesus Christ our Lord.

ROM. 6:23

Evangelism in the News

EVANGELISM is in the news! Everywhere there is an intensifying of evangelistic enterprise as it is realised that we are nearing the end of our opportunity. With all the evidence manifest around us of the imminent return of the Lord of harvest, Christians of every evangelical denomination are straining every nerve, every muscle, to the task of reaching the lost before the daylight fades and the night comes on.

Billy Graham is coming to London in 1966, and will conduct his intensified campaign in Earls Court. Coming in 1966 instead of 1965, he will be able to stay longer with a view to a nation-wide ministry of evangelism. The total seating capacity of Earls Court is 20,000, with extra facilities for a further 7,000 as overflow under the same roof. Capacity for a choir of 1,000 voices will be provided for the event. The crusade will also include, in all probability, meetings in the Wembley Stadium.

Resulting from his last London crusade in the Harringay Stadium, many evangelical churches came together to form new fellowships for further evangelism, and these have been and are being responsible for major crusades in several areas, one being in the Ilford and Barking area at the present time. Evangelistic societies are striding forward with new energies concentrated on the task of evangelising.

Elim has always been known in evangelical circles for its intense evangelism, and the programme now on hand will include pioneer crusades in towns where there is now no Elim church, and in some areas no Pentecostal witness. Join us in prayer that Elim campaigns as well as all the other efforts now being planned may bring forth a mighty harvest of souls for Christ's kingdom.

This second half of the twentieth century has seen a major breakthrough by the direct action of the Holy Spirit. He is the director of activities in all the harvest programme, and there is abundant evidence all over the world that He not only directs and controls but still baptises in fire—God's holy fire.

The task is unlimited; the field is as wide as the world; the great commission—our marching orders—still awaits the obedience of the servants. We all, without exception, are "workers together with Him." Let us take courage, stride forward into action, and reap while the multitudes still wait to hear the message, and the Master waits to gather in the fruits of His—and our—labours.

W. G. HATHAWAY.

NEXT WEEK :

Whitsun Pentecostal Number

COUNTDOWN TO INFINITY!

By W. L. HOPPER

ALMOST 6,000 years ago God created man in His own image. Perfection was the rule. Sickness, sorrow and death were unknown. The garden wherein man was placed had a perfect climate; the death rate was nil; work was a pleasantry; sin was completely unknown, for Satan, in the form of the serpent, had not yet entered. God, however, in His great desire for voluntary worship, gave man a choice; and, like man today, he made the unwise choice of obeying the wrong voice.

It was this disobedience that brought about sickness, death and destruction, causing the entire human race to suffer. Because of it we have mental institutions, penitentiaries, sanatoria and cancer clinics.

The countdown started when man listened to the voice of Satan. That voice is still active today. He speaks: "Don't worry about this little sin. Everyone does it. There is no need to be sanctimonious; enjoy yourself. Don't be old-fashioned; join the twentieth-century crowd; have fun. Forget prayer and Bible reading, and don't spend so much time in church. Really live!"

If man is to survive this catastrophic condition he must have help from a higher power. He must return to his Creator and seek forgiveness, for only God can right such a wrong. It all started when man listened to Satan's voice; may it end with his listening to the voice of God.

"... five"

Man had been created hardly 1,000 years when God repented over His creation. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). Can you imagine the agony of God, having to judge the masterpiece because of disobedience? All the love, consideration and planning was to be wasted; however, God found one man who was still perfect in spite of Satan's efforts to corrupt him. And this man, Noah, found grace in the eyes of the Lord, and was not destroyed. Perhaps they would yet serve Him voluntarily; maybe He would yet realize His ambition of having a perfect race of people. But His perfect specimen had hardly landed from the ark when he began to corrupt himself again. This

has been the story of carnal man down through the ages. God forgives him, and he sins again; God shows mercy, and His mercy is flouted. Remember the words of God in the sixth chapter of Genesis: "... My spirit will not always strive with man. . . ." I greatly fear that we are facing another destruction, not by water, but by fire. May God preserve His people in these perilous times.

"... four"

Two men, their herdsman and their cattle are travelling together. Their substance is so great that the land is not able to produce enough for them that they may dwell together. Also there is strife between their herdsman, and trouble is feared. The elder of the two, being the younger man's uncle, suggested a separation, saying: "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

The younger man looked to the left, and saw the well-watered plain of Jordan, which at that time was a veritable paradise—even today the land boasts a near-perfect climate, seldom ever reaching 100 degrees in summer, and never falling below freezing point in the winter. The younger man, looking at it, could visualise great herds grazing on its abundant grasses and growing fat. Perhaps he could even see himself as master of the entire plain, so he chose the left. His uncle travelled on into western Palestine, known as Canaan's land, and was invited to take it over symbolically by putting his feet on it.

It was not long, however, before Lot, the younger man, saw the folly of his choice; instead of becoming master of the entire valley, he found himself enclosed in an environment of wickedness. Not since the foundation of the world had there been such evil and debauchery as was found in Sodom, one of the chief cities of the plain. The wickedness was so great that a stench went up from it to the nostrils of God, causing Him to come down to see what was causing it. Then, returning to heaven, He sent fire and brimstone and destroyed Sodom and Gomorrah, with all their inhabitants—all, that is, except Lot and his family.

Luke 17:26 says: "And as it was in the days of Noe, so shall it be also in the days of the Son

of man"; continuing in verse 28: "Likewise also as it was in the days of Lot. . . ."

Man is still corrupting himself on every hand. I wonder what kind of an odour goes up from this generation.

" . . . three "

The third millennium found King Solomon about to build the temple that David his father had started to build but was not allowed to because of his warring activities. Solomon was the wisest king Israel ever had. His wisdom was displayed in many ways, such as finding the real mother of the child by offering to cut it in half. His fame and fortune were so widespread as to cause kings and queens to journey from afar to see and to hear his judgments. He built a temple so elaborate that it would put many of our best and most expensive edifices to shame. They brought in so much material that they were advised to stop. When the temple was finished the glory of the Lord filled it completely. His people were made to rejoice, and the ministers could not minister; yet this same temple later became a den of thieves and a selling house for instruments of idolatry. Solomon himself succumbed to idol worship and drifted away from God. Was God to be defeated? Certainly not. He was still in control of the universe. He sent His only begotten Son to die on the cross.

" . . . two "

When Christ came to earth He found it very much the same as it was in the days of Noah and Lot. Idol worship was flourishing on every hand. The services in the temple had become a mockery. There were still a few devout people who read the Scriptures and were looking for the Messiah, but most of them failed to recognise Him when He came. He tried to save the world by preaching and healing the sick, but that did not work. He chose twelve devout men and sent them out, but they too were rejected. He wept over Jerusalem and tried to persuade them to accept Him, but to no avail. To complete salvation for everyone He went to the cross.

To say that Christ was not afraid of the cross, or that He relished the thought of dying on it, would be less than truthful. However, He was willing to die for the sins of the world. We must remember that He was human as well as divine. His humanity cried out "O My Father, if it be possible, let this cup pass from Me," but His divinity said ". . . nevertheless, not as I will, but as Thou wilt." So He died on the cross for you and me. Satan said: "Ah, we've won at last; we've killed the Son of God." But God knew that His plan had succeeded. It was a perfect plan, like His first creation; however, it still depends on willing acceptance. Whoso-

ever will may come, but none will be forced to do so. ". . . one "

The tenth century found the world steeped in Catholicism and ritual. The great schism of 1054 finally brought about the division of the Church into the Roman Catholic faction and the Orthodox division. A few centuries later Martin Luther declared that men must live by faith alone. Friction arose concerning religious practices, faith and penance. Men began to understand the meaning of talking to God for themselves. It caused a rebirth of Christianity. Men, ready to die for their faith, proclaimed justification by grace through faith from the housetops. Thus began one of the most glorious eras of the Church, an era that will take us to the coming of Christ.

" . . . zero "

A bugle call is sounded from heaven and is heard by sleeping saints around the world. Graves that have been concealed for years suddenly burst open and the clods roll to one side; the concrete vaults give way to the resurrection power of God. The ashes come together from the four corners of the earth and are reassembled to form a human body. Some graves are hidden from sight, tall buildings having been built over them. The resurrection power, however, knows no bounds, and the buildings will give way and God's people will come forth.

The living saints who have kept themselves unspotted from the world feel a strange sensation. There seems to be a magnetic force pulling them upward and they find it impossible to stay on the ground. Giving no thought to what they are leaving, they lift up their hands and say "Even so, come, Lord Jesus," and are wafted away on wings of love. Looking around, they see many precious loved ones who had gone on before being carried up with them in the clouds. They then shout "Hallelujah! The race is over, the battle is fought, and the victory is won."

Later this same group will gather around the great table of God for the marriage supper of the Lamb. Then, INFINITY. . .

Church of God Evangel.

WHITEHAVEN CONVENTION

THE EASTER convention services were again a source of blessing. The presence of the risen Lord was manifested from the breaking-of-bread service on Good Friday morning until the closing service on Easter Monday night. The attendances at the meetings were an increase on previous years. An innovation was an after-church rally on Easter Sunday night, which was well attended.

(Continued on next page)

British Pentecostal Fellowship

J. HYWEL DAVIES VISITS BIRMINGHAM

MR. DAVIES, on this occasion of the meeting of ministers and members of the British Pentecostal Fellowship in the Elim Church, Graham Street, gave an account of his discussions with ministers of other denominations during his visits to different parts of Britain and Europe. It is evident that there is an increasing spiritual hunger abroad among evangelical Christians, and the number of those who are opening their hearts to the teaching of Pentecost increases daily.

Beginning with the new movement of the Holy Spirit in the U.S.A., where thousands of Episcopalians, Presbyterians, Methodists, Baptists and Lutherans were experiencing the baptism in the Holy Spirit and speaking with other tongues, Mr. Davies quoted reports he had gathered from different reliable sources.

Turning to Europe, accounts were given of the spread of this charismatic revival. One Church of Scotland minister testified: "Do you know what it is like to be blind and then suddenly see? Can you imagine coming out of a tunnel into light? This was



*J. Hywel Davies,
Administrative
Secretary of
the
Evangelical
Alliance.*

the sort of experience I had when I first read the *Trinity Magazine* and began to learn how the Spirit was blessing the Episcopal Church in America. I immediately followed this by reading St. Luke's gospel carefully to see what Jesus had to say about it. And then, absolutely convinced, the whole earth became alive in colours I had not seen before. . . . And then in May came the experience of the New Testament which can only be described as the baptism of the Holy Spirit at the hand of Jesus. One Sunday, in my study on my own, with no hysterical atmosphere, I was suddenly on my knees praising God in an unknown tongue. . . . It is a great gift—a great

edifying, nourishing, fertilising process of praise." This minister is a Master of Arts and Bachelor of Divinity. It is significant that ministers and church leaders on an above-average educational and cultural plane are experiencing the baptism. It even makes the headlines in the press. The *Glasgow Sunday Mail* reported by banner headlines "Strange new sect in Scottish kirk," leading off with this unintentionally funny phrase: "A form of worship bordering on the supernatural."

In Britain it is the topic of the Christian press. The gifts of the Spirit are in evidence in some churches outside the Pentecostal movement. How strange it is to hear of Anglican clergymen selling booklets in support of speaking with other tongues. This is happening in Britain today.

Mr. Davies's remark were greatly appreciated.

WHITEHAVEN CONVENTION *(continued)*

Throughout the weekend S. Brown (Elim), of Mountain Ash, and G. Daniels (Apostolic), of London, ministered under the anointing of the Holy Ghost, and all the meetings were ably convened by the local minister, W. J. Allen. Special singing items were rendered by the Crusaders and various members of the church.

The interior of the church has been recently re-decorated by church members, and a scroll painted by a local signwriter has enhanced the pleasing appearance.

HY. POSTLETHWAITE, Secretary.



Youth Committee at Derby conference.

FORTY-SIXTH EASTER CONVENTION IN DOWLAIS

WITH AN expectancy of blessing, crowds began to gather for the first service of this convention on Easter Saturday. Even before the service began a sense of God's presence filled the church as the beautiful tones of the electronic organ, exquisitely played by Mrs. Evelyn Davies, brought the old hymns flooding back to memory. For some this was their first Easter convention, having so recently found Christ as Saviour, and for others this was their forty-sixth convention in Dowlais, but all were expecting a new and fresh blessing.



Part of the congregation at Dowlais.

The presence of the living Christ was so real as the Dowlais Elim Male Voice Choir (conductor, Mr. T. J. Smith) sang of their desire to serve Christ. The portrayal of the sufferings of our Lord by G. Hillman (Letchworth) was so vivid that everyone was moved in spirit. The victory of the resurrection thrilled the large congregations which gathered at the Easter Sunday services and, as Mr. Hillman again ministered, it was a great thrill to see "the Lord adding to the church" as the appeal was given. A feature of these services was the singing of the Dowlais Junior Crusader Choir.

For a number of years the Dowlais convention has been the focus for Pentecostal people of the area, and again on Easter Monday the people came from the towns and villages nearby to join in worship. The singing rang to heaven as men and women sang in English and Welsh the old hymns of praise and the new choruses of devotion. Our hearts were again thrilled as J. Dart, M.A., and Mr. Hillman again ministered the Word of God, emphasising that "the Lord is risen indeed," and when He speaks it is "a word of power." The male voice choir captivated the congregation with two contrasting pieces, one a traditional hymn of praise and the other a negro spiritual. During the service, the resident minister,

Ramon Hunston, who convened all the services, paid tribute to the ladies who had laboured behind the scenes to provide refreshments for the many visitors who attended the convention.

Again on Easter Tuesday, as people made their way to Dowlais, the blessing of God was evident, and none who were in the final evening service will forget it, for it was with power and Holy Ghost authority that the two speakers ministered from God's Word. The Junior Crusader Choir sang an old favourite and Mr. I. Rogers, who has done Christian work in Mauritius, an island in the Indian Ocean, and is at present a children's officer in London, touched every heart as he sang with deep sincerity "Stand by me." The final hymn was a crescendo of faith as with renewed spiritual vigour the people took their leave of old and new friends.

THIRTIETH ANNIVERSARY SERVICES AT YORK

"BORN twenty-five years ago and still going strong" was the comment of R. B. Chapman when the York Church reached its twenty-fifth anniversary. Just recently we celebrated our thirtieth anniversary, and thanked God for His faithfulness over the years. We were privileged to have the President with us for this special occasion, and his ministry was very much enjoyed, when he emphasised the lessons to be learned from the book of Ruth.

Our newly formed male voice choir rendered two pieces on the Sunday evening, and when one considers that they have been together as a choir for only a few weeks, and had only a few hours of practice in that time, it proves what can be accomplished when brethren join together to serve the Lord in the singing of the gospel.

At this anniversary time we praise the Lord for the work among the youth of the church. For some two years now we have held a youth squash after the Sunday evening service, when some forty or fifty young people gather in the minor hall to sing choruses and listen to a programme of singing, or have a discussion on some topic or doctrine. The squash ends up with a cup of tea and cakes being enjoyed by all. Then by about ten o'clock everyone decides that it is time to go home after a busy and profitable time in God's house. We trust that under the ministry of our pastor, Mr. Kennedy, we shall continue to go from strength to strength, serving the Lord and seeking to extend His kingdom.

ALEX LAWRENCE

Sympathy has the power of turning keys in rusty locks.



Women's column

By GLADYS GORTON

NOT ALONE

SHE stood on my doorstep looking as fresh as a daisy in her pink dress and white shoes. I did not know her then; she had called to make an inquiry. I invited her in and we sat discussing the matter, and then I went from the room to fetch some information which she needed.

"Are you a Christian?" she asked (my husband's Bible lay open upon the dining table and she had noticed it).

"Yes," I replied. "My husband is the Elim minister at Curzon Road, Springbourne."

"I'm a Christian too," she said, her face aglow. "I know all about the baptism of the Holy Spirit," she told me. "In fact I studied and sought it for two years, but never received and have since given up."

"The Lord has brought you to our house for a purpose. This hasn't happened by chance and He means you to seek again," I said with conviction.

She left me after we had spoken on the subject a little longer, and some time later she called again, admitting that God had been speaking to her again. We encouraged her to wait upon Him, especially in her own home. After a few months she *did* receive in her home. She is the mother of three sons, and the two eldest—the youngest is still a baby—gave their hearts to Jesus during Auntie Sunny's meetings recently.

Since her baptism Sheila has written a number of poems, and I insert two for you to read, as I am confident that they will be a blessing to you. Here is the first one:

"Not alone, but kept in Jesus;
In His love how truly blest,
Held to Him in full protection,
On His gentle arms I rest.

Oh what wealth my Saviour offers—
All the riches of His grace!
But more wondrous than all treasure,
Just to look on His dear face.

Jesus, Thou my own beloved,
Oh what joy to know Thee mine—
Peace beyond all earthly measure,
Just to know that I am Thine!"

The second one is:

"Lord, let me not my feet employ
To run the way of selfish joy,
But always useful service seek
For every day of every week.

Let not my hands impulsive go
In worthless movement to and fro,
But find some work, though it be small,
Of helpful kindness, free to all.

Lord, take possession of my mind,
That no uncleanness Thou shalt find;
Help me to read no tainted thing,
But all my moments to Thee bring.

Oh Lord, may all my heart inspire
My Jesus only to desire—
To love Thee with a heart kept clean,
That Jesus only may be seen."

S. NEWLYN.



President and Mrs. Hilliard and J. C. and Mrs. Kennedy at York.



York Male Voice Choir.

MATTHEW PRESENTS the Lord Jesus Christ in His Kingship. Mark presents Him as the Servant Prophet. Luke presents the Lord as the Son of man, John as the Son of God. Matthew brings before us then HIS MAJESTY THE KING, THE LORD JESUS CHRIST.

What royal dignity is His, the Sovereign of the universe—He who has unlimited sway, a king not by natural birth but by sovereign right, Matthew traces His lineage back to David, which is the royal line of Israel. So much for the predominant theme and character of the book, but let us move on to our meditation, the Mount of Transfiguration, the scene of which is reputed to have been on Mount Tabor. Here we have the unveiling of His kingly glory. Transfiguration means a change in appearance, an outward expression of His nature.

To digress a little for a moment, “after six days were passed Jesus taketh Peter, James and John and bringeth them into a high mountain apart.” In scripture a mountain is invariably associated with a specific revelation, e.g. Abraham on Mount Moriah. God revealed Himself to Abraham as Jehovah-Jireh, God’s provision for mankind. As the ram was the substitute for Isaac, so the Lord Jesus Christ is the sinner’s substitute.

Mount Sinai: God gave the revelation of the law of Moses.

Mount Carmel: God revealed Himself to Israel and to Elijah as the only infinite and omnipotent God.

Mount Olivet: the angels revealed the mode of our Lord Jesus Christ’s second coming.

Mount Calvary (Moriah): revelation of revelations. God’s great plan of man’s redemption and salvation conceived in the council chambers of eternity finds its practical expression in the substitutionary death of the Lord Jesus Christ.

What revelation does the Mount of Transfiguration bring before us? I believe the Scriptures leave us in no doubt. Peter in his second epistle writes “we were eyewitnesses of His majesty when we were with Him in the holy mount.” Therefore I believe that the revelation on this occasion was the revelation of the majesty of the Lord Jesus Christ. What is majesty but the outward expression of Deity. They beheld His kingly glory.

Taken in its dispensational setting the transfiguration is a preview of the millennial kingdom and glory. The Old Testament saints represented by Moses and Elias, as well as the New Testament saints represented by the disciples, look forward to the messianic reign, for it is strictly a Jewish hope. He is still in a unique and distinct way the King of the Jews.

THE MOUNT OF

By T.
(WREXHAM)

However, it is not my intention to speak on its relation to the approaching new dispensation but on the practical and immediate effect of the transfiguration upon the disciples. Peter, James and John seem to have been the privileged three, the inner circle of the twelve, those with whom the Lord appears to have been more intimate; they came in for special blessings. He disclosed the secrets of His heart to them. Apparently the twelve disciples came to the foot of the mount (following Mark’s account), but only three ascended, and those three became pillars among the apostles, pillars in the Church.

Matthew 16 speaks of our Lord’s sufferings, Matthew 17 speaks of our Lord’s glory; in effect we have the Lord’s sufferings in the light of future glory. His glory was via His sufferings. The disciples were expecting the Lord to set up His earthly kingdom there and then, failing to understand and appreciate that they would see Him crucified before they would see Him crowned with glory and honour. Thus they are given a preview of His future reign; not only so, but a foretaste of the glory also. This experience lived with them to the end of their earthly pilgrimage (ref. 2 Peter 2: 14-18).

Incidentally they ascended the mount for a time of prayer as Luke records it. While the Lord prayed He was transfigured before them and Moses and Elias appeared in glory, Moses and Elias representing also the law and the prophets. “This is He of whom Moses and the prophets did speak.” He was the principal theme of all prophetic utterances. The Lord holds a conversation with them. What do you think was the subject they talked about? Was it the millennial reign or the Lord’s future glory? No, the theme was His death! Why? Because their future, their hopes, depended on and centred in His death. The death of the Lord Jesus Christ is the centrality of the purpose of God, it has not only an eminent place in Scripture, but a pre-eminent one; they spoke therefore of His death.

Then another joins them; first of all four engaged in prayer, then six, and now someone else joins them, making seven, a perfect prayer meeting. Saints of both ages are joined together in Christ, their hopes are our hopes. Who is this seventh person? A bright cloud overshadows them (cloud in this sense in Scrip-

TRANSFIGURATION

ER T S
CHURCH)

ture is ever the symbol of the presence of Deity). God the Father has joined them, the cloud veils His essential glory. We cannot share this glory, it is not communicable, but one day we shall behold it.

First the vision of the Lord Jesus Christ in His heavenly glory. It is essential that we should have a proper conception of who He is; our vision of Him can become blurred and marred through unbelief and perhaps unholy familiarity. Holy familiarity is to be enjoyed, but unholy familiarity is to be abhorred. Perhaps the disciples had been so long with the Lord that they lost the sense of awe, that reverential fear that so becomes a child of God. Thus it was needful that they should have a fresh glimpse of Him, a new experience. They fell on their faces. It is not necessary for us to seek a visible sign or an outward manifestation, but a fresh impact of the Spirit of God upon our spirits, so that the eyes of our understanding may be enlightened; that our vision of Him may be clear, and that our hearts may be taken up afresh with Him. What is revival but a heart ablaze for God?

Following the vision there came the voice: "This is my beloved Son . . . hear ye Him." God the Father openly acknowledges His Son. He would draw their eyes away from Moses and Elias; in fact according to Mark's and Luke's accounts Moses and Elias had left the meeting when this pronouncement was made. (They are My servants, but this is My Son.) You have had the dispensation of the law and the prophetic dispensation, but this is the dispensation of My Son. They were but glimmers to bring you to the full light. "This is My beloved Son"—God also bearing witness to the deity of His Son.

What a depth of meaning is behind that word "beloved." What infinite love exists between the Father and the Son. He is "the brightness of His glory," "the altogether lovely one," the delight of the Father's heart, the highest object of His love. We are in tune with the Father's heart as we centre our heart's affection upon His Son; there is mutual agreement, He is the Father's daily delight and ours. Who can estimate the wrench that was felt by the Father when the Lord Jesus Christ left the "ivory palaces" and came into this world of woe? Our need and His love drew Him from the Father's bosom,

but the Father and Son were one in this great transaction. It was agreed that the Father should smite the Son that we might be eternally reconciled. See the Son looking up to the Father with adoring love. "For so, Father, it seemed good in Thy sight." Adorable Saviour! Glorious Son of God! Oh that we could be in sympathy with the Father's heart, making His Son the supreme object of our lives, hearts ablaze with His love, filled with His Holy Spirit and rich in His Word.

Notice that the three disciples are on their faces. It is good to be found in this posture when God is dealing with or speaking to us. Think of Moses at the burning bush when God revealed Himself to him, Moses "hid his face." A similar experience happened to Isaiah and he cried "Woe is me, for I am undone; for mine eyes have seen the King, the Lord of hosts." John on Patmos, when confronted with the glorified Son of God, says "I fell at His feet as dead."

Oh the effect of the presence of God. Oh that we may enjoy more of it, so that the atmosphere in our assemblies may be permeated with the presence of God; that the voice of God in our midst may be characterised by that holy awe. When the vision and voice had ceased, Peter requested (and I suppose he spoke for the other two) that they might build three tabernacles. "Lord," he says, "it is good for us to be here." Peter was enjoying this mountain-top experience; he had been blessed indeed, but was unaware of the need of the multitude at the foot of the mountain "without hope and without God in the world."

It is well for us to have a clear conception of the greatness of God, and the glorious hope of Christ's second coming burning brightly in our hearts, giving us a spiritual impetus and incentive to press on in our Christian life; but it is also necessary and imperative that we should have a vision of a lost world that we may be moved with compassion toward those who are without.

The first vision is of the majesty of our Lord Jesus Christ, the second is a vision of the misery of mankind.

Oh that we might embrace the souls of men and women, praying fervently for them in our private as well as in our public prayers. "And thy Father which seeth in secret Himself shall reward thee openly." May we then ascend the mount which speaks of progression in the divine life, living on a higher plane, enjoying the presence of God, listening to His voice, that our assemblies may be hospitals for the spiritually sin-sick souls of men and women.

Scottish Evangelistic Rally

Reported by ARTHUR ANSTEY

IT WAS a glorious day of sunshine that greeted us for our annual Scottish evangelistic rally as we met in Govan, Glasgow, for this great event, and although it was also the day that city bus workers decided to strike it did not hinder our gathering together. A line of private coaches from the various churches in our presbytery brought the crowds of happy Elim folk to this Easter rally. It was Easter by the calendar, Easter by the weather and Easter in our hearts.

The Town Hall, Govan, was soon filled with the praises of the Lord and a spirit of expectancy filled the air as we sought the blessing of the Lord in an opening prayer. We were not disappointed, for as the sun shone through the windows of this beautiful hall our hearts too were touched by the Sun of righteousness. The united choirs of Greenock and Motherwell thrilled us with the rendering of "The high of the heart," and after a missionary's voice had sounded forth the Word of Scripture it was testimony time. A. F. Frost (the D.S.), after calling on a Dundee Crusader to speak a word of testimony for the Master, sprang a surprise for some of the ministers who were "sitting at ease in Zion" and they were also called to bear witness in personal testimony and were not found wanting.

The sweet voice of soloist Kathlene Young, of Shotts, brought an extra melody to our hearts and prepared us for the first message of the day from our guest speaker, O. G. Miles, of Leeds. From the book of Jeremiah the preacher brought us a threefold exhortation to dwell deep, dwell without care, and dwell alone, and with illustrations from his rich experience drew our hearts nearer to the risen Lord. The united choirs again contributed to the great blessings of the afternoon ere we closed with a hymn of praise. Workers behind the scenes had well catered for our temporal needs; meanwhile those seeking healing or the blessing of a personal Pentecost gathered in the minor halls and once more we proved that God is still on the throne.

The evening rally saw greater numbers, and with an early start of praise in chorus-time the blessing of the Lord rested on the gathering. Mr. Frost, ably piloting the meeting, called again for on-the-spot testimonies from other young ministers who maybe thought that they had escaped, and this brought a touch of humour and timely words from the surprised ones. "God so loved the world" and "Love's immortal token" were rendered by the united song-

sters, then another message from our soloist brought great blessing to the listeners, George and Violet Hill, Scottish radio gospel duettists from Edinburgh, were invited to minister in song as an extra item, thus completing a feast of gospel song ministry blending in Christian harmony to the blessing of the rally. O. G. Miles drew our attention to Psalm 71, and the anointing of the Spirit was evident as once more he illustrated vividly from the background of the psalmist's life and from personal experience, bringing many precious gems of divine truth to our hearts. The local pastor of Govan took the opportunity of inviting friends to the local Elim church so that they could continue to enjoy the blessings that were evident in the rally. We could not help but reflect that just about three years ago the pioneer campaign conducted here had certainly brought forth fruits, and with the Woodside campaign converts also in this rally, like one of old, we could "thank God and take courage."

SHEFFIELD CONVENTION

WHAT A glorious spiritual feast we had during our Easter convention. We had a number of speakers—J. C. Kennedy, I. Moore, J. Lancaster and W. Patterson. Also C. J. Watkins was present on Monday afternoon, when he led in prayer.

From the very commencement on Good Friday evening we felt the presence of the Lord, and right through the services until Monday evening the glorious theme of the Cross was the message of every speaker. We had revelation upon revelation on Christ's sufferings in the great act of redemption. We were taken to the upper room where Christ instituted the communion service and Judas went out into the night to betray the Lord. From there we were taken to the garden of Gethsemane and then to Pilate's judgment hall and from there to the crucifixion. How great was the cost of our redemption! What a wonderful Saviour we have! We can say we never before saw so clearly the significance of the Cross and the humility of the Saviour. From the Cross we were led to the tomb and then to the glorious resurrection when the tomb was empty, and how we rejoiced in the wonder of it all.

On Monday night we heard from John Lancaster how the body of Jesus was created by the Holy Ghost and how the Church, His spiritual body, was also created by the Holy Ghost.

At the final service on Tuesday evening John Lancaster again ministered under a mighty anointing of the Holy Spirit and we were all challenged by his message. We saw many things that need to be confessed and put right before the Lord can pour out His Spirit and bring about the revival for which we are longing and yearning.

We do pray we may see the fruit from this convention in the days to come. We were truly blessed and built up in the faith of our Lord Jesus Christ.

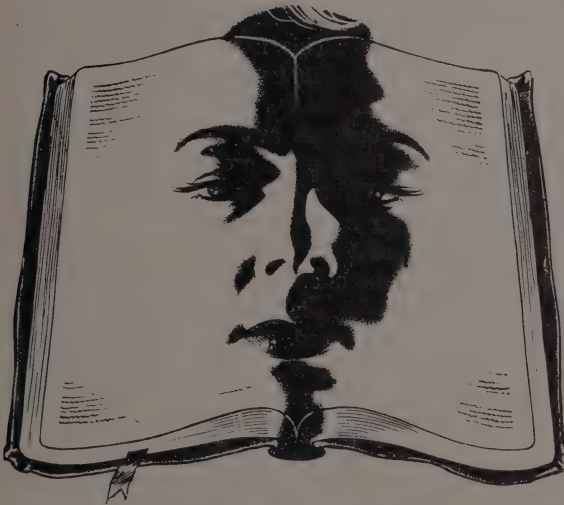
Solos and choir pieces also had their part during the convention. The local pastor, L. N. Knipe, convened the services.

We extend our grateful thanks to the visiting speakers for their fine messages.

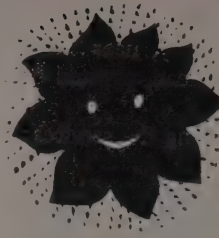
C. J. LADLOW.

*When sorrow comes upon you that no other soul can share,
And the burden comes too heavy for the human heart to bear,
There is One whose grace can comfort, if you'll give Him an abode,
There's a Burden Bearer ready, if you'll trust Him with the load.
For the precious promise reaches to the depths of human woe,
That however deep the waters, they shall not overflow.*

For An Understanding Of One's Self



"THE INTERPRETATION OF THY WORDS ENLIGHTENS AND INSTRUCTS THE OPEN-MINDED" — *PSA. 119:130 (MOFFATT TES)*



SUNSHINE CORNER

Hello Sunbeams.

"What a lovely view!" exclaimed the lady who had come to visit me. I certainly agreed with her; the view from my window is wonderful, and very interesting too. It was this remark that started me off on my new game. Perhaps you would like to hear about it.

As I look out of my window I am surprised how many of the things I see remind me of Bible stories. The great television mast with its little red lights reminds me of a text every time I see it. When God sends out His message He speaks through His Son and the message reaches to the ends of the earth. See if you can find a text about this.

The most wonderful part of the view is the hillside and the trees. They are breathtakingly lovely and a constant joy. They remind me of so many things, like the story of Adam and Eve, and how God walked in the cool of the garden. God didn't speak from a long way off; He came right down to where they were and helped them in their need. Trees make me think of Zacchæus, too. Jesus met him and changed his whole life. I can imagine Zacchæus peering through the branches and his surprise when Jesus called him by name.

I can see two roads from my window. Halfway up the hill is a busy main road and I can watch the traffic passing along it. Cars, buses, lorries rush along at an alarming rate. Lower down, almost at the bottom of my garden, is a very narrow path. I wouldn't have known it was there, but I saw the farmer leading his pony along it. It is very narrow and there is only room for one, so the pony had to follow behind. You can guess the text for that one. It is a reminder of the straight and narrow path that leads to life and the broad road that leads to destruction.

Well, that's the game, sunbeams; you get a pencil and paper and your Bible and start looking. When you see something that reminds you of a Bible story or a text in the Bible, write it down and look it up in your Bible. You will be surprised how long the list will be. I have nearly filled a page already and there are so many more to find. So happy hunting. God bless you all.

Lots of love, AUNTY DOROTHY

SELBY CRUSADE

A CRUSADE was recently held in Selby, near York, and was conducted by John Woodhead, assisted by Raymond Watson.

The following soloists helped during the services:



The Selby crusade team.

CULTS, CRANKS AND CHRISTIANITY

(concluded from following page)

its day of rest and worship. For instance, how can we now keep the seventh day and be sure that it is the sabbath? The fourth commandment was given at the time the Jewish calendar obtained, the early Church and the historic Church were governed by the Julian calendar, then in the eighteenth century the Gregorian calendar was adopted. Each change resulted in the loss or addition of days. This fact is seen as the reason why the Eastern Orthodox Church holds its Christmas and Easter festivals at different times from the western Church. We will not go into the question of whether even the S.D.A.s literally keep a sabbath as commanded concerning distances walked and other observances. There can be no real doubt that this insistence on sabbath keeping is an addition to the pure gospel of justification by faith. The doctrine of the sanctuary is even more damaging; it is strange idea of the ministry of the Lord Jesus Christ. It would seem that the idea of Jesus only entering the sanctuary in 1844 is drawn from the ministrations of the Jewish priesthood both in the outer chamber and the inner sanctuary. It seems, however, that the writer to the Hebrews thought differently (Hebrews 9 : 24 ; 8 : 1). To affirm that Christ only entered the sanctuary in 1844 is to make mockery of the work of the Holy Spirit for 1,800 years, since he was ministering to the unfinished work of Jesus. Mrs. White wrote that the work of atonement must continue as long as probationary time shall last. The fact that the

Nurse D. Woodhead, Miss J. Lawrence, Miss K. Pickering and Mr. Sam Thompson, all from York, also Mrs. Corsie from London, all of whose singing brought both delight and blessing. The pianist throughout the crusade was Peter Crampton, from the York church.

During the crusade more than twenty people accepted the Lord Jesus as their Saviour. Cases of divine healing were also recorded.

After Mr. Woodhead's departure (to conduct services in Wales) the meetings were continued by Raymond Watson, who is in charge of the Selby assembly.

When the outlook is frightening try the uplook.

It is not that God does not speak to us, but that we are never listening.

Some people are like a stove full of shavings, ready to fire up any moment.

triumphant cry "Finished" was hurled by the Saviour from the cross is ignored. Further, the S.D.A. doctrine is in error when we consider their teaching concerning the scapegoat. Recently the movement has denied it believes that the Devil plays any part in redemption, yet the "inspired" Mrs. White wrote: "While the sin offering pointed to Christ as sacrifice and the high priest represented Christ as Mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will be placed." This flatly contradicts Isaiah 53 : 6 and John 1 : 29. Whatever modern S.D.A.s may say concerning this, their founder certainly wrote that Satan bears our sins away—hence he and not the blessed Lord Jesus is the propitiation. If on such a vital point Mrs. White was in error to what extent was the rest of her revelation inspired?

One further point that worries one is the much-studied desire to be anonymous. The Voice of Prophecy broadcast is Seventh Day Adventist, yet one never hears it mentioned. The colporteurs seem to want to conceal their identity, the Stanborough Press and the Signs Publishing Company are both Adventist.

This movement, like some other cults, has done a great deal of good, especially within the realms of medical research and health. Some of these people undoubtedly have a great love for the Lord Jesus and their loyalty and faithfulness should be a challenge to us. We maintain, however, that no matter how evangelistic they appear they are not evangelical in doctrine, and that is what matters.



YOUTH PAGE

CULTS, CRANKS AND CHRISTIANITY

(4)

Seventh Day Adventism

By BRIAN BARNETT

Conducted by the National
Youth Director

SEVENTH Day Adventism has come to be recognised as almost the most respectable of the cults. In recent years there have been serious attempts to present it as being within the evangelical tradition. It is worth remembering, however, that the evangelical groups in the U.S.A. have consistently resisted this attempt, always on doctrinal grounds not merely concerned with their sabbatic teaching. Most often it seems they are at issue with the S.D.A.s on the doctrine of the work of Jesus Christ. It is important that we appreciate this; no amount of seeming orthodoxy and correct phraseology should allow us to overlook error and to countenance unscriptural practice and theology.

Like many of the sects, this group arose in the U.S.A. during the middle of the nineteenth century. In 1818 a William Miller predicted that Christ was coming again in 1843, having arrived at this conclusion by using the times and years mentioned in the book of Daniel. When Christ did not arrive in 1843 a new date, October 24th, 1844, was fixed. When once again Christ failed to appear, Miller, disappointed, admitted he was in error and he and many who followed his teaching returned to their old churches. Some, however, continued in Miller's ideas and from this group sprang the S.D.A.s.

A small group in New England led by an Ellen Harmon—later known as Mrs. Ellen White—re-examined Miller's date, and instead of admitting the error claimed that Christ had come in 1844 but that it was to enter the sanctuary in heaven to begin His work of investigating judgment. In 1850 a paper, the *Advent Review and Sabbath Herald*, was commenced and a headquarters was set up in 1855. The name Seventh Day Adventist was adopted in 1860 and by 1863 the formal organisation was created. Mrs. White wrote many books, and these are very highly regarded by the sect. However, it is not so much her writings that bother us, but the cult's attitude to them. Mrs. White is considered unique, holding a position different from any other writer except those who actually penned the Scriptures. It is significant that none of the denominations claims this! Consider the great teachers of the Church—Augustine, Calvin, Luther, Tyndale, Lati-

mer, Wesley, and so on. Even for those who rediscovered the great scriptural truths at the time of the Reformation we do not make this claim; we openly admit that there are places where we consider them wrong or uninformed. Mrs. White, however, reached the position where there can be no admission of error in her writings!

The cult is very missionary-minded, clean living and very strict in its observance of doctrine. Its medical centres and nursing homes are excellent, and normally where there is a large group in any area its members are found to be good citizens. However, the doctrine of the sect differs very considerably from the evangelical position. This must be remembered when they claim that they believe in salvation as we do. Adventists deny immortality; they propound a doctrine of conditional mortality, that is for the saved and not for the lost. According to them the soul sleeps after death until the resurrection; they are not conscious of either bliss or pain. This is a natural conclusion, for they deny the tripartite nature of man; he is not body, soul and spirit but one unit, therefore the body does not exist without the soul, or the soul without the body. The idea of conditional immortality, of course, leads on to the belief in the annihilation of the wicked dead.

Much has been said and written about the S.D.A.s' position concerning the keeping of the ten commandments. Do they believe that in order to be saved the commandments, especially the fourth, must be kept? Nowadays the tendency seems to be to gloss over this point. Writing recently to *Life of Faith*, an Adventist spokesman said that they do not now believe that keeping the fourth commandment is essential to salvation. However, it seems from studying their literature that the sabbath-keeping rule will apply in the last days and that not keeping the sabbath will cause one to be lost. There are great difficulties over this, of course. The Bible says that we are not to be judged of sabbaths and feasts (Colossians 2:16). It is true that the S.D.A.s have amended the actual times from which the sabbath must be kept. There are other difficulties apart from the mass of New Testament evidence which shows that the Church kept the first day of the week as
(concluded on previous page)



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. J. B. Hounsom
(Elim Church, Knottingley)

Monday, May 11th. Revelation 2:18-29.

"According to your works" (v. 23).

Much that we do in the service of the Lord goes unnoticed, unacclaimed and unappreciated by others. This is as it should be, although human nature may at times resent it. We are to "do all as unto the Lord and not to men," says Paul. Console yourself with this thought, that the eyes of Him, "like unto a flame of fire," miss nothing. He is more than appreciative of the smallest detail concerning our efforts to serve Him and it surely will be acclaimed in "that day." On the other hand, we can only merit what we deserve, it is "accordingly" after all. The irrevocable law is "He that soweth sparingly shall reap sparingly." The same eyes, by the way, observe also the things we omit to do.

Prayer topic: Remember the Elim Youth Committee.

Tuesday, May 12th. Revelation 3:1-6.

"Thou hast a name that thou livest, and art dead" (v. 1).

The church at Sardis was reputed to be a live church. What a disillusionment was theirs to discover that this concept was untrue, the very opposite being the case. The reputation was false, undoubtedly based upon mistaken ideas of what constitutes a live church. True life is always expressed in growth, the Christian life being spiritual. The evidence of a truly live church or Christian is spiritual growth. Fruit also is the result springing from an inner life; it is the expression of it. Personal holiness was complimented by Christ (v. 4), with the promise of a closer walk with Him and the reputation of a name able to withstand the scrutiny of angels and God.

Prayer topic: The ministry of the ELIM EVANGEL.

Wednesday, May 13th. Revelation 3:7-13.

"Will I make a pillar in the temple of my God" (v. 12).

Christ has continually to reconstruct the true Church of God, the new Jerusalem. This involves promotion from among the ranks of "lively stones" to the responsible position of pillars in the church—"lively stones" that need to be supported no longer, but are now strong enough to support; having triumphed, now assisting others to triumph, being able to "comfort with the comfort wherewith they themselves have been comforted" (2 Corinthians 1:4). They now take the place of the stalwarts of faith who have completed their task. Are you in line for promotion? Christ would aspire to make you a "pillar" in His Church.

Prayer topic: For Sunday school superintendents and teachers.

Thursday, May 14th. Revelation 3:14-22.

"And have need of nothing" (v. 17).

Here we have an affluent church, which means affluent members, a contrast to the church in Smyrna. Affluent to the degree of "needing nothing," but not one single need. What an enviable state of things, we might say in the light of our many and constant needs. The fact that Christ strongly rebuked this church is evidence enough of the great danger of wealth and plenty and His own attitude to it (1 Timothy 6:9, 10). What is the danger? What is the sin implied? Needing nothing means not needing Him. Note Christ's plea (v. 18), "buy of Me." Far better to be in desperate need than not to need Him. How can we prove Him unless we have a need? Have we a true idea of real values?

Prayer topic: For all Crusader secretaries and youth leaders.

Friday, May 15th. Acts 1:1-14.

"And ye shall receive power . . . and ye shall be witnesses" (v. 8).

In this positive statement of Christ is the unmistakable evidence of receiving the Holy Ghost, "ye shall receive power." His power is ours to witness for Him and to Him. Primarily this power is to do just this and to carry on the work and teaching Jesus commenced (v. 1), therefore this evidence is of primary importance." He [the Holy Ghost] shall testify of Me" said Jesus (John 15:26). So our witnessing for Christ should mean and can mean the Holy Spirit expressing Himself through us. This wonderful ministry, however, can only be experienced and enjoyed to the full when we are willing to witness both in life and word for Christ. What is the evidence of your baptism?

Prayer topic: A renewed interest in witnessing for Christ.

Saturday, May 16th. Acts 1:15-26.

"A witness with us of His resurrection" (v. 22).

How right the disciples were in demanding such a standard as a condition for the apostleship. Only a personal experience can add conviction and retain the consistency of what we say. The power of the Holy Spirit with which we are enabled to witness—note yesterday's comment—is the spirit of the resurrection (Romans 8:11; 1 Peter 3:18). How can we do otherwise then than be compelled to witness of this great fact. Note how positive Christ was: "ye shall receive power . . . ye shall be witnesses" (v. 8). We who were "dead in sins" have been quickened by Him. He is the Resurrection and the Life. "Raised in the likeness of His resurrection" (Romans 6:5). God is not asking too much of us to live a life glorifying to Him, is He?

Prayer topic: A willingness to respond to God's Spirit.

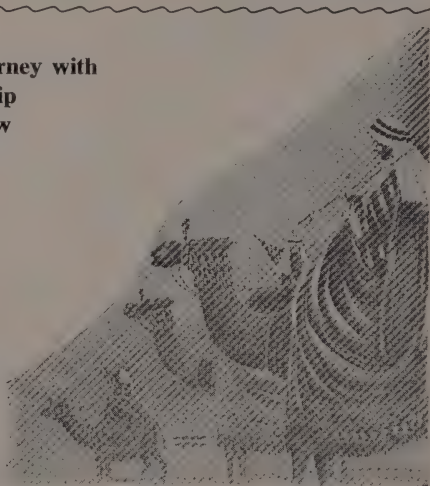
Sunday, May 17th. Acts 2:1-13.

"Heard them speak in his own language" (v. 6).

Although the inspiration of the divine utterance was held in question (v. 13) there was no dispute as to its nature, being repeated again (v. 11): "we do hear them speak in our tongues the wonderful works of God." It was a "sign to the unbeliever," for it was the testimony of those outside the church. At least on the day of Pentecost languages determined the evidence of the divine infilling quelling all criticism. The gifts God gives are of the best quality, of the highest standard possible, and therefore we should rightly expect such, even to angelic utterances, says Paul: "Though I speak with the tongues of men and of angels." "O for a thousand tongues to sing my great Redeemer's praise."

Prayer topic: For "spiritual covetousness" of the gifts.

A journey with
worship
in view



COMING EVENTS

BARRY, May 9, 10, Elim Church, Upper Pyke Street. Visit of E. Davies, of Treharris. Sat. at 7. Dowlais M.V. choir. Sun. 11 and 6.30. Convener: G. J. Jones.

BIRMINGHAM, May 17. Elim Church, Graham Street, off Newhall Street. Whit-Sunday. 11 and 6.30. Special visit of G. Miles, Leeds.

BIRMINGHAM, Langley Green, May 23, 24. Elim Church, Mount Pleasant. Church Anniversary. Sat. 7.30. Speaker: J. W. Newman. Singing items by Coventry Trio and Langley Male Voice Choir. Sun. 11 and 6.30. J. Nicholson.

CANNING TOWN, May 30, 31. Elim Church, Bethell Avenue. Sat. 7. Sun. 6.30. Two services by "The Evangelaires."

COATBRIDGE, May 16-18. Elim Church, King Street. Whitsuntide Convention. Speaker: Alex Tee. Sat. at 7.30. Sun. 11.30 and 6.30. Convener: Richard Lighton.

GRIMSBY, May 19-24. Elim Church, Tunnard Street. Campaign conducted by E. J. Thomas, Welsh singing evangelist. Weeknights 7.30 (except Fri.).

HANLEY, Stoke-on-Trent, Continuing to May 14. Elim Church, Bucknall Old Road. Campaign by R. D. Bradley (Smethwick). Tues., Wed., Thurs., Sat. 7.30. Sun. 6.30 and 8. Singing items.

HASTINGS, May 9. Elim Central Hall, Station Road. Sussex Presbytery Rally at 7. Speaker: B. A. Barnett. Convener: A. S. F. Horne.

ROCHESTER, May 9-12. Elim Church, Star Hill. Sat. at 7. Group from Wimbledon. Sun. 11 and 6.30. Elim Bible Students Male Quartet. Mon. and Tues. 7.30. Speaker: A. S. F. Horne.

ROMFORD, May 9-11. Sat. Richmond Road Church (kindly loaned), 3 and 6.30. Sun. Elim Church, Wheat-sheaf Road. 6.30. Mon. Richmond Road Church. 7.30. Special speaker: T. W. Thomson, supported by Elim Bible College students and band.

SALFORD, May 9-11. Elim Church, Nursery Street, Pendleton. Evangelistic Campaign conducted by John Woodhead.

SALISBURY, May 10. Elim Church, Milford Street. Special visit of Elim Bible College students. 11 and 6.30.

WORTHING, May 20. Elim Church, Grosvenor Road (opposite Christ Church). 3 p.m. Sisterhood Anniversary. Speaker: Mrs. M. Crowhurst. Soloist: Mrs. B. Woodward. Tea served after service.

WHITSUN CONVENTIONS

BARKING, May 17, 18. Elim Church, Ripple Road. Sun. 11 and 6.30. Mon. 3 and 6.30. Special speaker: Aubrey Hathaway, B.A.

BATH, May 16-18. Elim Church, Charlotte Street. Sat. 7 p.m. Dowlais Elim Male Choir. Sun. 11 and 6.30. Mon. 3 and 6.30. Convener: J. J. Way.

BIRMINGHAM, Graham Street, May 16 and 18. Elim Church, Graham Street (off Newhall Street). Sat. 7. Mon. 3 and 6.30. Speakers: O. G. Miles and J. McBurney. Cups of tea provided between services on Monday.

BISHOP AUCKLAND, May 16-18. Elim Church, Tinters Street. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6. Speakers: A. P. Johnston and R. Nugent. Convener: G. Barker.

CAMBERWELL, May 18. Elim Church, Benhill Road, off Church Street. Mon. 3.30 and 7. Speakers: D. W. Anthony and H. A. Court.

CLACTON, May 16-18. Elim Church, Hayes Road. Sat. 11. Sun. 11 and 6.30. Mon. 3.30 and 6.30. Speaker: J. Osman.

EASTBOURNE, May 16-21. Elim Church, Hartfield Road (three minutes from railway station). Campaign conducted by L. E. Lambert (Yeovil). Sat. 7.30. Sun. 11 and 6.30. Mon. 3.30 and 6.30. Tues. to Thurs. 7.30.

GRIMSBY, May 16-18. Elim Church, Tunnard Street. Sat. 7.30. Sun. 10.45 and 6.30. Mon. 3 and 6.30. Speakers: E. J. Thomas and Allan Caple. Convener: James McAvoy. Refreshments provided on Monday.

LEIGH-ON-SEA, May 16-18. Elim Church, Glendale Gardens. Sat. 7. Sun. 11 and 6.30. Mon. in Wesley Church, Elm Road. 3 p.m. Missionary Rally. 6.30. Final meeting. Speakers include Howard Carter and Charles Kingston.

LETCHEWORTH, May 16-18. Elim Church, Norton Way North. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Refreshments provided. Opportunity for receiving the baptism in the Holy Spirit. Speaker: H. Palliser, with Bedford Y.P. Vocal Group. Convener: George Hillman.

LIVERPOOL, May 15-18. Elim Church, Jubilee Drive. Fri. 7.45. Sun. 11 and 6.30. Mon. 3 and 6.30. Speakers: John Woodhead, Tom Johnston (missionary to Kenya) and C. Brookes. Convener: R. Wilds and G. Knight. Singing by Mrs. John Woodhead and Liverpool Quartet. Free buffet tea for all visitors.

SOUTHAMPTON, May 16-18. Elim Church, Park Road, Freemantle. Sat. 7.30. Sun. 11 and 6.30. Mon. 3 and 6.30. Tea provided between Monday's services. Speakers: W. Maybin and T. W. Walker. Convener: A. Brooks.

VAZON, May 17-21. Elim Church. Sun. 10.45 and 6. Mon. 7.30. Tues., Wed., Thurs. 7.45. Speaker: E. F. Cole. Convener: T. E. Francis.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): May 9, Barking (Assembly Hall); 10, Holloway prison and Barking (Assembly Hall); 12, Royal Albert Hall (united communion service).

May 16, Rotterdam; 17, The Hague; 18, Utrecht; 19, Gelsenkirchen; 20, Mulheim-Rhur; 22, Amsterdam. May 24, Brussels.

Gordon Hills, missionary to Eire: May 10, Palmers Green; 12, Letchworth; 13, Romford; 14, Ilford; 15, Woolwich. May 17, Islington; 19, Leyton; 21, East Ham. May 23, 24, Ipswich.

John McInnes, on furlough from British Guiana, May 8, 9, Salisbury; 10, 11, Weymouth; 12, 13, Wimborne and Christchurch; 14, Winton.

D. L. Norton, on furlough from South Africa: May 8, Aberdeen; 19, Motherwell; 12, Shotts; 13, Clydebank; 14, Glasgow; 15, Woodside. May 16, Paisley; 17, Govan; 19, Greenock; 20, Dumfries; 21, Carlisle; 22, Whitehaven.

Miss Picken, on furlough from Southern Rhodesia; May 7, Hastings; 9, Hastings (Presbytery meeting); 10, Eastbourne 11 a.m., Newhaven 6.30 p.m.; 11, Worthing; 12, Bognor Regis; 13, Hove; 14, Preston Park.

ELIM'S YEAR OF PRAYER

Churches participating from May 11th midnight to May 18th midnight.

Leeds, Clapham, Ipswich, Great Barr (Birmingham), Eastbourne, Gosport, Llanely, Hanley, Gloucester, Chester, Cashes Green, Chichester, Lurgan, Annaghanoon, Ballymena, Ballymoney, Apsley Street (Belfast).

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ANGLESEY, Trearddur Bay. Luxury four-berth caravan. S.a.e. for particulars. Mrs. Owen Jones, 19 Alderley Terrace, Holyhead. C.716

BANGOR, N. Ireland. Armachia Guest House. Beautifully situated on sea-front; central; superior accommodation; modern amenities; excellent catering. Brochure on application to Mrs. Briggs, 32 Seaclife Road. Phone 5925/3925. C.692

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

BOURNEMOUTH, Christian hotel. Happy fellowship, good food, liberal table, spring interiors, hot/cold all rooms, sea few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.725

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.674

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633. C.718

HASTINGS. Comfortable, good food. Bed and breakfast £3/10/- per week. Extra high tea and Sunday lunch included. Very convenient, near sea and shops. Write: Mrs. Gumbrell, 24 Brook Street, Hastings. C.724

HOLIDAYS on Devon coast. Caravan near Dartmouth. Four-berth, with kitchen; overlooking English Channel. Bus at door for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips. Write Pastor Nicholls, Bethel, Plymouth. C.727

HOVE, Sussex. Homely, comfortable accommodation for Christians, near sea and buses; central. Mrs. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. Brighton 38910. C.718

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULSE Hill 3860. C.655

LOWESTOFT. Small, homely Christian guest house. Few Whit-sun and summer vacancies. Good food, and happy fellowship. Brochure. Mrs. Griffin, "Bethany," 46 Alexandra Road. C.717

OLD COLWYN, North Wales. Christian guest house. Three minutes sea. Happy fellowship. Write brochure (s.a.e.): Pastor Gough, "Fairlawn," 25 Station Road. Tel. Colwyn Bay 55129. C.655

OLD COLWYN, North Wales. Mrs. Beaumont. Christian guest house. Tel. 55151 Colwyn Bay. Three minutes sea. "Marver," 6 Clifton Road. C.655

SKEGNESS. Holiday flats. One minute sea. Everything provided: spring interiors. Please state party. Mrs. Tasker, 41 Beresford Avenue. C.722

SKEGNESS. Woodlands Guest House, 38 Wainfleet Road. Telephone 563. Mr. and Mrs. G. Hickman. Write for illustrated brochure. Open all the year round. C.713

CAPTIVATING COLWYN BAY

For mountain and sea air. Warm climate.

GOOD FOOD

GOOD MEETINGS

Bryn Eireas Hall, Abergele Road, Colwyn Bay (tel. 3524)

MISCELLANEOUS

A FURNISHED FLAT required for two pupil midwives near to Marston Green Maternity Hospital, near Birmingham. Required July 1st. Write to Miss D. Hickson, 63 Colwyn Road, Northampton. C.715

MOTHER'S help, age 15-20, required for Christian doctor's family, with two young children. Live in. Must love children. Please write giving details. Franklin, 7 Spencer Court, Eastbourne, Sussex.

WANTED for the summer season, one or two ladies willing to serve the Lord in Christian guest house. Duties, to help where needed. Good wages. Please write: Maranatha, Torrs Park, Ilfracombe. C.726

CHRISTIAN SERVICE CHALLENGE . . . INASMUCH. Derek, aged fifteen, needing a home with Christian family. Kent, South London or vicinity. Contact 113 Glenview, London, S.E.2. Tel. Erith 34902. C.728

THE MOUNTAIN TOP GOSPEL WORK

ANNUAL SUMMER CAMP

held at ERWOOD, MID-WALES, JULY 25th—AUGUST 8th, offers a holiday with an opportunity to serve the Lord in outreach evangelism.

Details from Rev. Tony Stone, Hay-on-Wye, Hereford.

WITH CHRIST

PARSLAY, William A. On Easter Monday, March 30th, William A. Parslay, aged 82. A founder member of the Elim Church, Watford, he fought the good fight for sixty-four years and at the age of eighty was still winning souls. "Till the crowning day." Officiating minister at funeral: Brian Barnett.

WATTS. On April 16th, Mrs. Emma J. Watts, aged 90. Member of Elim Church, Ilford. Funeral conducted by T. H. Stevenson.

UDELL. On March 22nd, James Udell, of Eastleigh Elim Church, after an illness lasting twenty years. Officiating minister at funeral: R. W. Smith.

A GOOD TEST

Some Christian women met in a home for their weekly Bible study. When the leader discovered she had forgotten her Bible the hostess offered to loan hers. She looked where she usually kept it, but it was not there. She searched for it, but could not find it, much to her embarrassment. Finally she asked her newly employed cleaning woman, "Mattie, have you seen my Bible?"

The woman responded with "Praise the Lord! Praise the Lord!"

Asked for an explanation, she said: "The first thing I do when I go to work at a new place is to hide the Bible."

"But why?" asked her employer.

"Just to find out how long it takes the people to miss it. Your Bible is in the linen closet under the sheets."

YOU STILL HAVE TIME

TO BOOK FOR CONFERENCE

JOIN US AT SKEGNESS

FOR THE

ELIM CONFERENCE

MAY 25th to 29th

FOUR GREAT PUBLIC RALLIES

SEND AT ONCE FOR PARTICULARS AND LIST OF HOTEL ACCOMMODATION AVAILABLE TO CONFERENCE SECRETARY, 20 CLARENCE AVENUE, LONDON, S.W.4.

THE ELIM EVANGEL

Vol. XLV No. 20

MAY 16th, 1964

6d



The Ipswich crusade in the Co-operative Hall, and continued in the Elim Church, has brought wonderful results. Alex Tee and his team have seen over 100 converts and some marvellous and miraculous healings. To God be the praise!

Whitsun Pentecostal Number

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

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COVER PICTURE

Ipswich crusade meeting in the Co-operative Hall, conducted by Alex Tee and team.

Photo by Tudor Photos Ltd.

BIBLE VERSE



But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

JAS, 5:12

EDITORIAL

Doctrine and Experience

WHIT-SUNDAY is with us again, and thoughts turn to the outpouring of the Spirit of God on that first Pentecostal day and to every such outpouring since that day, whether individual or collective.

So often it has been said, and rightly, that we cannot build doctrine on experience; but time and time again experience has proved doctrine to be wrong. Luther proved by experience that justification by works of sacrifice and penance could never give him what he found by simple faith in God. But the doctrine of justification by faith was proved by his own personal experience.

In the early days of the Pentecostal Movement, just over half a century ago, the doctrine of the baptism with the Holy Spirit as a second major experience of the Christian life was proved over and over again by the experience of tens of thousands of Christians in all parts of the world.

Today something similar is happening. For years sections of the Christian Church have withstood the doctrine of baptism as a second experience, and claimed that we "have it all at conversion." Now, in this new outpouring of the Spirit in the second half of the century, many thousands of Christians in the older historic denominations have received a similar experience of being filled with the Spirit. Once again doctrine—propounded by those who had not received this new experience—has been disproved by experience. Like the minister in one of these churches who said "I tried to fit this new experience into my doctrine, and I found it would not fit. Eventually I had to revise my doctrine."

Doctrine based on lack of experience can be out of harmony with the truth of God. But doctrine backed by the personal experience of people of many nationalities and many shades of opinion is established as "present truth." Experience is a wonderful illuminator of doctrine. It enables us to stand with the apostle Paul and declare unequivocally "This one thing I know." When faith in the truth of God is backed by a personal experience of it we are in a strong position. Building doctrine on experience may be dangerous, but possessing an experience of what the doctrine is all about is contagious, and can be explosive.

Many Christians, for long entombed in the doctrine that you "have it all at conversion," have found new life and liberation in a new, second and glorious personal experience of what it means to be baptised with the Spirit, and that subsequent to conversion.

Assemblies of God, Springfield, Missouri, U.S.A.

This largest Pentecostal denomination in the world, with nearly 10,000 churches in the U.S.A., is at this time of writing (April 20-23) celebrating its golden jubilee, the fiftieth anniversary of the founding of the organisation. The General Superintendent, Thomas F. Zimmerman, is presiding, and the premiere of the anniversary film, recently made for this occasion and entitled "Like a River," is being shown. To accommodate the crowds attending, general sessions of the convention will be held simultaneously in three auditoriums, connected by closed-circuit television. Visual presentation will be seen and heard in the two overflows on 9ft. x 12ft. screens.

BAPTISED with the SPIRIT OF GOD

By W. G. HATHAWAY

ONE OF the tenets of our faith is that every true believer in Jesus Christ who has made a full surrender to do God's will and to obey His commands can be filled to overflowing with Holy Spirit of God.

Some people believe that the Holy Spirit of God is only an influence, an atmosphere, a sense of the presence of God. But the Bible teaches us that He is the third Person of the Blessed Trinity, having all the attributes of personality: mind, will, power of action, speech, and possession. He is in fact the Executive of the Godhead who carries out God's will. We see Him in action in the creation, in the birth of Jesus by the Virgin Mary, in the anointing of Jesus with power to do His many miracles. He helped Jesus to the cross, and when He had given Himself to die for our sins and was laid in the grave it was the Holy Spirit who, before three days had elapsed, brought Him again from the dead as Jesus Himself had foretold. It is the Holy Spirit who shows us our sinfulness, then shows us Jesus as our Saviour dying for us. He it is by whom we are "born again" and become children of God. He it is who helps us at every moment when we need Him. The Holy Spirit will finally, as the Bible tells us, bring us home to God and to heaven and to eternal glory through our Saviour Jesus Christ.

It is this Holy Spirit who comes to us, as He also came to Jesus at His baptism by John in the Jordan before He commenced His public ministry. He comes to bring us the assurance of our salvation; to refresh us as the dew from heaven; as the rain to water the thirsty ground; as the Living Water within us, springing up unto everlasting life. God promises to "pour water upon him that is thirsty, and floods upon the dry ground." He has promised that in the last days of this present dispensation He will "pour out His Spirit upon all flesh." This means that it is God's will that everybody everywhere may receive this Holy Spirit of God into their hearts and lives. It means that every tribe and tongue, every colour and creed, every man, woman and child of every race or nation may receive the Water of Life and never thirst again. The moment they believe on the Lord Jesus Christ as their Saviour, and receive Him into their hearts, and confess Him as their Lord and Master, they may be filled with the Holy Spirit of God and receive power to witness to others of what Jesus Christ has become to them.

Every believer in the Lord Jesus Christ is "born from above" and therefore adopted—or otherwise born—into the family of God, and may then seek to be filled with the Holy Spirit. This comes as a new experience after your conversion to Christ, for it is Jesus the Saviour who baptises those who know and love Him with the Holy Spirit. When first Jesus ascended into heaven after His resurrection He commanded the disciples to wait in the city of Jerusalem until He sent down the Holy Spirit from heaven. This came ten days later, when the Holy Spirit came with "a sound from heaven as of a rushing mighty wind, and it filled all the houses where they were sitting. And there appeared unto them cloven [divided] tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues [in languages they had never learned], as the Spirit gave them utterance" (Acts 2:2-4).

Today, those who receive the fulness of baptism with the Holy Spirit may not hear the rushing wind or see the tongues of fire, but they will speak with new tongues or languages by the power of that same Holy Spirit. Nearly 2,000 years have passed since Jesus came as the Babe of Bethlehem, lived, and died upon the cross, and rose again and ascended into heaven, and sent down His Holy Spirit, but He is still the same Jesus "yesterday, and today, and for ever." Today, all over the world, thousands upon thousands of believers have had that same experience and have been filled with the Holy Spirit and have spoken in new tongues or languages by His power. Not only does He impart this gift—this *charisma*—but He gives power to heal the sick and lame. Wonderful miracles of God's power are being witnessed in every land through the power of the Holy Spirit. Many other miraculous gifts are also imparted by the Spirit, as you can read for yourself in 1 Corinthians 12.

You may ask what is the purpose in our receiving the Holy Spirit. There are several reasons. Let us think of them in this way:

(1) That we may grow more and more like Jesus our Saviour, who was also filled with the Spirit.

(2) That we may have power and authority to tell others about Jesus Christ and to be His witnesses.

(3) That the Holy Spirit may teach us more of His holy Word—the Bible.

(4) That He may reveal to us more and more of the love, grace and beauty of our Lord Jesus Christ.

(5) That we may be in the position that God may use us in any way He chooses so that we become a blessing to others.

For those of you who are already believers in Jesus Christ and know the peace and joy of sins forgiven, and have received His gift of eternal life, there are some passages of Scripture you may read for yourselves about this experience of the Holy Spirit. There are many thousands of Christians in this country alone who know they are saved by faith in Jesus, but know nothing of this deeper experience of being filled with the Spirit. An examination of the following scriptures will help you to understand what God's Word says about it:

(1) *It is God's promise to all believers.*

"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38,39).

(2) *It is an endowment of God's power.*

"Ye shall be baptised with the Holy Ghost not many days hence." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:5,8).

(3) *The Holy Spirit will reveal Christ to you.*

"When He, the Spirit of truth, is come, He will guide you into all truth... He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John 16:13,14).

(4) *It comes after your conversion.*

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised [in water], both men and women... Now when the apostles which were at Jerusalem heard that

Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost... Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:12,14-17).

(5) *It can come as soon as you receive Jesus.*

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision [the Jews] which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gifts of the Holy Ghost. For they heard them speak with tongues and magnify God" (Acts 10:44-46).

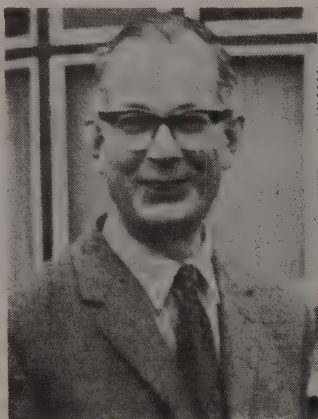
(6) *It normally comes after receiving Jesus and being baptised with water.*

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were you baptised? And they said, Unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them: and they spake with tongues, and prophesied (Acts 19:2-6).

(7) *Jesus, the risen Son of God, is the baptiser with the Holy Ghost.*

John the Baptist said: "I indeed baptise you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptise you with the Holy Ghost, and with fire" (Matthew 3:11).

One final word of advice. If you want God's best in your life, do not be satisfied until you, too, have received this blessed baptism with the Holy Spirit. It was Jesus Himself who said: "If ye then, being evil, know now to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13).



**Deformed
legs and
feet, healed
at the
Ipswich
Crusade**

Dear Mr. Tee,—I am writing to you to thank you for the wonderful prayers you offered to God on my behalf for healing on Sunday, April 12th. I am happy to say that your prayers were soon answered. I had my left leg injured during war service in 1942 and have suffered much pain through this. My feet and my legs were always stone cold and I suffered much pain and discomfort. My feet were also badly deformed with arthritis. When I came to your service in the Co-operative hall last Thursday and you prayed so very hard that God would cure me completely I felt a wonderful power of radiant light entering my whole body and the pain had completely gone. The warm feeling has remained with me and, praise God, it will continue to do so. I have this morning walked all the way to your church and home again, which is an hour's walk each way. I felt like walking on air. I so very much enjoyed the service this morning.

Yours very sincerely,

(signed) CHARLES FINCH.

Mr. Charles Finch, 4 Oulton Road, Ipswich.

News from the Churches :

B.B.C. TELEVISION BROADCAST SEEN AT ELIM CHURCH, BURTON-ON-TRENT

The Sunday evening programme of community hymn-singing on B.B.C. television "Songs of Praise" came recently from the City Temple, Cardiff, and was seen by the congregation at the Elim Church, Moor Street, Burton, as part of the evening service.

The minister, Rev. K. Smith, expressed the appreciation of the congregation to the firm of W. T. Parker Ltd. for their co-operation in the relaying of the programme. A letter of appreciation is to be sent to Rev. P. S. Brewster, minister of the City Temple, Cardiff.

Anyone seeing the programme could receive free literature and information from Elim Headquarters, 20 Clarence Avenue, London, S.W.4, or Rev. K. Smith, "Elim," 77 Ash Street, Burton, mentioning the broadcast.

"Speak, Lord, for Thy servant heareth," Samuel's response to God's voice, formed the basis of the evening message. The art of listening to God's voice demanded the consecration of the heart and the consecration of the mind, It might be through the earthquake, fire or wind, but so often it was through the still small voice within that we heard God speak. God's voice was unmistakable, coming with conviction and assurance. One must be willing to obey His voice when He called, even though the divine answer was not the one we expected or even wanted.

GLASGOW CRUSADER ACTIVITIES

We in the Glasgow Elim Church have been greatly encouraged by the success of changing the Crusader meeting from midweek to a Sunday after the evening gospel service. The young people have succeeded in attracting some of the local teenagers from the jazz club next door into their service. This move has been beneficial to our own Crusaders, some of whom were hindered from attending in midweek due to compulsory evening classes. During the summer months the young people will be responsible for the open-air services. We would desire the prayers of all Elim people in this new venture of winning the modern teenagers for Christ.

J. CLARK

RUGBY SPECIAL

The visit of Idris Davies, evangelist, had been eagerly anticipated at Rugby for some considerable time. The first meeting on the Saturday night was held in the Church House at Rugby. The meeting was

well supported by the Elim churches from Coventry and Kingstanding. Idris Davies took his text from Romans 6 : 23 and the Holy Spirit was truly present, convicting souls of sin. The items so beautifully rendered by the Kingstanding choir were suitably applicable to the tone and spirit of the meetings. The Sunday morning and evening services were held in the Elim church, and once again one was impressed by the deep spiritual atmosphere which prevailed. Truly the Lord once again honoured His Word, for He was present in the midst.

J. GAMBLE.

FIRST ANNIVERSARY AT CLAPHAM

Pastor T. W. Walker recently celebrated his first anniversary at Clapham, Pastor W. G. Hathaway ministering at both morning and evening services. The meetings were continued on the Monday in conjunction with the Sisterhood anniversary, Mrs. E. F. Cole being the special speaker in the afternoon. Much blessing was experienced under the homely yet inspired ministry of Mrs. Cole. The evening meeting took the form of a family service, at which Mrs. Mary Smyth, who had ministered in song during the afternoon, sang twice. Two young people sang a duet, Mr. A. Birkenshaw (church secretary) paid a tribute to the able ministry of Pastor and Mrs. Walker during the past year, and Pastor H. W. Greenway brought the anniversary services to a close in his usual helpful and happy way.

PRESBYTERY REFRESHING

Lively times in lovely Derbyshire !

It was 4.30 on a recent Saturday and the scene was the village of Ambergate, not far from Belper.

Some 150 Elim Crusaders from the various churches of the presbytery were gathered at the school-room of the parish church, busily engaged with sandwiches. There was an air of eager anticipation at the thought of the programme ahead.

Passing on to a nearby recreation field, activity began with a capital A. Under the organisation of the Youth Commissioner, R. Rees, Crusaders and ministers alike indulged in a couple of hours of handling a rounders bat and kicking at a football. The best was yet to come !

At seven o'clock, now well loosened up, we wound our way up to the site of the barbecue. More Crusaders had joined us by then and, to the strains of "In my heart there rings a melody," led by I. Richard, the fire was lit.

What a delight to view now almost 200 young people, amid choruses, on-the-spot testimonies, fine singing items, and, of course, the inevitable "hot dogs" and "cuppa."

At 8.30 a challenging message for clean living and consecration to God was given by a guest speaker, Dr. Van Heerdon, of South Africa, to climax the day.

With the fire waning and the gathering dispersing, a young lady summed up the day for us all in the words "It was super." It was!

READING INDUCTION SERVICE

The Induction service for Pastor and Mrs. T. W. Thomson was held recently, when friends from local churches and Christian witness joined the members of the church in the service which was conducted by the Secretary-General, H. W. Greenway, who was accompanied by F. J. Slemming, the secretary of the Oxford Presbytery, together with G. W. Gilpin, the Principal of the Elim Bible College, and H. W. Palliser.

Introducing Mr. and Mrs. Thomson, the Secretary-General spoke in appreciation of the work they had concluded in Northern Ireland and said he looked forward to a continuation of blessing as they commenced their ministry in Reading. Mr. Slemming welcomed them on behalf of the Oxford Presbytery, and the secretary of the church gave a welcome on behalf of the members. Acknowledging the welcome and remarks, Mr. and Mrs. Thomson expressed a desire to serve the Lord and be workers together with those who had laboured in Reading.

Refreshments were kindly provided and served by the ladies, which gave an opportunity for all to share the bonds of fellowship with old and new friends, so precious at all times.

EXALTING CHRIST

If you want your life to be fruitful, exalt Christ. If you want the co-operation and fulness of the Holy Spirit, exalt Christ. If you want to defeat Satan in your ministry and triumph over sin in your life, exalt Christ.

Exalt Him over all doctrines and creeds; exalt Him over all shibboleths and blessings. In Him is the end of strife; in Him is the desire of all nations; in Him is comfort for the mourner and healing for the broken-hearted; in Him is everlasting life. Nothing is aside from Him; nothing is apart from Him; nothing is above Him. He is absolutely all in all.

Christian Witness.

"Works that I do shall he do" (John 14:12)

Jesus, when accepting man into partnership with Himself, bestowed on him a priceless possession—the right to become the son of God, and with it the right to approach the throne of God and to work the works of God. How can it be? Because the Holy Spirit, through whom Jesus worked, is the source of power behind all the works of God, and He is given to man. Jesus breathed on the disciples and said "Receive ye the Holy Ghost." What is a sick body or a deranged mind to the one who brought the world into being, who created man with all the complex mechanisms and functions still being unveiled by medical science? Jesus not only promised this, but throughout the history of the New Testament confirmed His Word with signs following the ministry of the apostles and early Church. He has not changed.

BOOK REVIEWS

The Enticing Stranger, by J. K. Stunt.

Andy is left alone and in disgrace on a holiday island, when he encounters a stranger. Many are the adventures of the two boys, and the elder has a strong hold over Andy, who wonders how he is going to get back to his happy home again. (Victory Press, 6/6.)

Crisis in Cedar Close, by E. J. Warde.

Adventure comes to quiet Cedar Close and the young folk there find plenty of thrills. They also find that Jesus Christ is the best friend to trust. (Victory Press, 6/6.)

Alpine Adventure, by George Lazenby.

This book for older girls and boys is full of interest and mystery. It is centred round Trudi, and an unexpected holiday reveals her true identity. (Victory Press, 6/6. Boys and girls 11-14 years.)

Flight of the Fork-tail, by Angus Kinnear.

Essentially a book for boys and one which should capture the imagination. An adventure holiday amid sea and cliffs turns out to be of serious consequence which calls for courage and a personal faith in God. (Victory Press, 6/6.)

ALEX TEE.

LATE NEWS

Report just to hand from the Treharris crusade conducted by Derek J. Green and party, including the Angelus Four Christian rhythm group, records that crowds of young people are attending. Thirty-six teenagers and thirty-five children acknowledged Christ as Saviour in first three nights.

Women's column

By GLADYS GORTON

A MISSIONARY'S TESTIMONY

NEARLY 2,000 years have rolled away since the day of Pentecost when the 120, after waiting ten days, received the glorious baptism with the Holy Ghost, and even today this miraculous blessing is still the experience of thousands throughout the world. Looking back over many years, I guess I have seen hundreds receiving this blessing, and *every time* I hear someone, filled with the Holy Ghost, magnifying God in other tongues it fills me with wonder and awe. This is something with which I cannot become familiar, or take for granted.

You may remember Mrs. Ken McGillivray's testimony which appeared in this column five years ago. She received her baptism in the vestry of our church, after the close of the evening service. During the morning service God spoke clearly to her through the gifts of the Spirit. She came to me after the meeting and told me this. I did not know she was there. There were tears in her eyes as she requested a time of seeking, and that was how it came about that we were praying with her in the vestry. Since her return to Formosa with her husband and children God has graciously used her and many, including other missionaries, have received the baptism with the Holy Ghost.

Lately we were full of joy through meeting a missionary who has received the Pentecostal blessing but is not in the Pentecostal Movement. Miss Grace Lincoln has been a missionary in Fez, Morocco, for nearly thirty years. While home, through the illness of her father, she went to an all-night prayer meeting in St. Paul's, Portman Square, London, and about two o'clock in the morning the leader of the meeting asked if any had a word of testimony. Four people stood to testify that they had received the Pentecostal baptism. This greatly impressed our sister, as she too was earnestly seeking this experience.

The following is part of her testimony which she wrote for *The Pentecostal*: "About eight years ago the Lord brought me into contact with some very dear missionaries in whose lives I could see a power to which I myself was a stranger. Then began a

search which continued until March 8th, 1963. Little by little the Lord radically altered my thinking and my believing concerning the Holy Spirit. He brought me to see how desperately little I knew of His power in my life and service. As I searched the Word and prayed, I became conscious of a great hunger and thirst, and an increasing longing for the baptism of the Holy Ghost, which the Lord showed me to be the only answer to my need.

"Then the question arose, 'Would this necessitate my speaking in tongues?' For some time I tried to convince myself that although it was true that many people did speak in tongues at and after such a baptism it was in no wise a proof of the same. When nothing happened in answer to my continual crying to the Lord, one day in desperation I said 'Yes, Lord, by any road, at any cost, even if it means speaking in tongues.' After this the Lord graciously brought me into contact, time and time again, with friends who knew the Holy Spirit power for which I was seeking and longing. How I praise the Lord that in fellowship with them He gave me most precious foretastes of what He had promised to give me in His Word. My thirst increased. Sometimes I was tempted to believe that I had been baptised without any manifestation, but I knew in my heart that this was not so.

"At a meeting in East London the answer to my prayer seemed so near, in fact those in the meeting seemed so sure that I had received the baptism. There seemed to be no response in my heart, however, and I returned home just the same as ever with my longing unsatisfied and my thirst unquenched. I cannot explain this, nor do I feel any need of explanation. On the following Tuesday, in a drawing-room meeting in London, the Lord gave me such a baptism that has left me without any shadow of doubt in my heart. Hallelujah! Yes, with other tongues I praised my wonderful Lord and still praise Him, and I will praise Him until I see Him face to face, and then for eternity.

"What difference has it made to me? The Lord Jesus is increasingly real and precious and His praise is sweet. In my service for Him I am experiencing new power, especially in preaching and in personal contacts. The hunger and thirst which preceded my baptism are still with me, but now on behalf of others who are seeking even as I was."

Miss Lincoln requests prayer that the native pastor of the little church will soon receive his baptism.

Only those who are gazing on God can He guide with His eye.—DR. J. H. JOWETT.

THIS PAULINE question was forced upon me recently when I visited a teachers' training college outside Worcester to lecture to a group of students about the Pentecostal Movement and the place that Elim played in it.

I had to deal with the origin of our Movement, and finally lay before them in detail what we believe. This presented to me a wonderful opportunity of getting over to those who had never before contacted us the truths which are so precious to us. The time allotted for the lecture was one hour, with another thirty minutes when the students could ask me questions. I was happy to give this lecture and answer the questions put to me at the end, yet I must confess that I left the college feeling that we in Pentecost have been our own greatest enemies through the years and maybe still are.

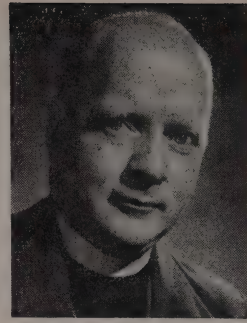
Of one thing I am convinced: we have suffered more from our exponents than we have from our opponents. We have been guilty of misrepresenting Pentecost to outsiders, and we might have won them sooner to the truth if we had been more careful to maintain a balance, a decency and a decorum that must have characterised the early possessors of this Pentecostal blessing and gift.

The remark that set me thinking along this line and made me feel not a little ashamed of some who profess to be Pentecostal—though not of Pentecost—was made by one of the students who recalled having been invited by a friend of his to a Pentecostal service, where two things put him off and robbed him of any blessing. First there was an undue, and to my mind an uncalled-for, emotional display on the part of two people, which for him bordered on the irreverent. Second there was an utterance in an unknown tongue that left him hanging in the air because there was no interpretation.

What a pity! I had to admit to this student that both were out of order as far as the Word of God was concerned: unnecessary emotional display, which at the most succeeds in drawing attention to the people concerned, and the misuse of a precious gift of the Spirit.

It was this young man's experience that led me to the question which acts as a text for this article. We must not evade this matter of irregularity in our practice of Pentecost. We must face up to it, and do something about it. If you are still interested I trust that you will bear with me as I try to present this difficulty and seek a solution from the Word of God.

As I see it, there is no call for any undue irrational emotional behaviour in the enjoyment of Pentecostal blessing. This is something we should banish from our minds. To be Pentecostal, or to be filled



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with the Spirit, does not mean that we have to abandon decency and common sense. To all those who have had this wonderful experience and to those who still seek to be filled with the fulness of God I would say do not be led astray into these byways of emotional displays, which bring but little lasting edification to you or others who may be in fellowship with you. A proper practice of New Testament Pentecost should in no wise offend or turn away even the "unlearned" of the text. The blessing of God does not repel.

May I offer an illustration? It is not the experienced driver who grates his gears and jumps about when trying to start. These things belong to the inexperienced and immature. The experienced motorist goes through all the motions of driving with automatic precision. So in the enjoyment of Pentecostal worship we should pray and praise and exercise the God-given gifts without any of these evident signs of immaturity. "In understanding be men," says Paul.

People should be able to enter a real Pentecostal service, even though it be the first visit, and be able to say that the Lord was in the midst, rather than leave feeling repelled by an undue performance on the part of any member. If I worship God in the Spirit I will be kept in the background, but if I worship in such a way as to put people off I am exceeding the bounds of intelligent reaction to the touch of the Lord. For this reason it is unwise to maintain that everything that may happen in a meeting is of the Spirit, and therefore physical reaction to the blessing of God should be controlled, or it becomes an emotional display.

But some will say that they cannot help their physical reaction to the touch of God. In kindness let me say two things. First, what would happen if all who participated in public worship in your assembly cast restraint aside? Would it glorify God? Would it edify your fellow worshippers? Would it attract the outsider? These are questions you can-

ACTICE F PENTECOST

By W. J. MAYBIN
Minister of Elim Church, Worcester)

*that occupieth the room of the unlearned say Amen
giving of thanks?"* (1 Corinthians 14:16).

not ignore if you are a member of a Pentecostal assembly. We want to maintain the liberty of the Spirit, and when the leader of a Pentecostal meeting says from the platform that we should enjoy the freedom of the Spirit it is up to those who worship in the pews to respond with a decorum that is in keeping with the place we assemble in, the people we gather with, and above all the Lord we worship. Our worship demands reverence, and if it is real Holy Ghost worship it will be characterised by reverence.

The Bible states that "the spirits of the prophets are subject to the prophets" (1 Corinthians 14:32). As the Conybeare and Howson translation puts it: "And the gift of prophecy does not take from the prophets the control of their own spirits." The same is true whatever the gift. Physical reaction to Pentecostal blessing can be controlled, and if the Holy Spirit is controlling order and decency will prevail. I can control myself, my voice, my body; I can control my gift, and if I do not I will succeed in drawing attention to myself, and then the Lord is robbed of the glory that belongs only to Him.

Let me now come to the second thing that put this young man off. It was the exercise of a gift of tongues which, being uninterpreted, left the worshippers unprofited. This is an only too frequent occurrence in our circles that needs to be remedied. I would seek in all lowliness to set this irregularity in its true perspective. Someone will say that if God was glorified in the utterance that is all that matters. But therein lies the point at issue. Is God glorified in something that is outside the jurisdiction of His word? If God lays down certain principles by which Holy Ghost worship is to be conducted, is He glorified if these principles are ignored? More caution is needed in the exercise of this particular gift and its corresponding gift of interpretation. According to Paul, the use of tongues in public apart from the gift of interpretation should be carried on in an undertone (1 Corinthians 14:28). "To himself" suggests "in quietness," to himself and God. True, the

speaker who exercises his gift audibly finds personal edification, but the congregation is left in a vacuum, and this is surely wrong!

Two statements from Paul cause concern to some readers. The first is in 1 Corinthians 14:18: "I thank my God, I speak with tongues more than ye all." This is not the language of a man who was seeking to decry the gift of tongues, which on his own confession he exercised more than all these Corinthians. He was not seeking to silence the gift, but merely to put it in its proper place. His second statement, "Howbeit in the church" (v. 19), would suggest that for Paul the chief exercise of the gift was in private devotions. "Yet in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in an unknown tongue." These statements are not contradictory but complementary. Here I quote from an article I read recently: "Paul's use of the gift of tongues was in inverse ratio to theirs. They exercised the gift in the church *ad nauseam*, and probably very little in private devotion. . . . Paul, however, spent much time alone, speaking to God in the language of the Spirit. And there are those here, I know, who would testify to the wonderful edification that results from being able to switch over from the language of the Spirit, and pour out one's heart to God. There is a communication between the loving God and one's own regenerate spirit which is made possible through the exercise of this gift which He puts within us, and which enables us to touch Him in the realm of the Spirit."

I have come to the conclusion that over-much speaking with tongues in public betrays the fact of failure to use the gift where it should be used primarily, in the privacy of one's own devotions. For years these two gifts have been paraded in public with, perhaps, unscriptural regularity, until congregations are so accustomed to them that they no longer make the impact they once did. I recall my first association with this Movement, when these gifts were somewhat rarer but much more powerful. I have searched my heart before God, as one who has exercised these gifts of the Holy Spirit, and know that more care is needed in their operation.

I quote again: "Now for Paul's last word on the subject. 'Wherefore my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.' One of the marks of human weakness is to stifle or suppress that which we are unable to control. Paul knew very well that sooner or later there would be a reaction to this gift in the church at Corinth. That gift which they had used wrongly would eventually become stale and they would cast it on one side and

despise it, as a child will weary of a toy and will look for something new. So he gives them this warning. It might be that the elders would get together and agree that they must put a stop to this and clamp down on speaking with tongues. Realising that danger, Paul, with apostolic authority, says 'forbid not to speak with tongues.' That was his last word concerning the gift of tongues, and it stands for today. If only these people at Corinth had heeded the warning which Peter gives (1 Peter 4:10): 'according as each has received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ . . .' That is the way we should steward all the good things which God entrusts to us, including the gifts of the Holy Spirit."

Let no one say that he would rather have wild fire than no fire at all. That is as ridiculous as it is unwise. I have a good fireplace in my living room, but what would happen if I gave way to the temptation to have wild fire? My fire is a good one, and it benefits all who are in the room, but it is controlled. Let us seek the control of the Spirit, the control of love in all such exercise, and then God will be glorified and the church edified.

There is a hunger in the hearts of many for these great truths, but we must present them doctrinally and in practice in such a way that they will be compelled and not repelled. Let us so handle the precious things God has committed to us that the query of 1 Corinthians 14:16 will become the grand climax of 1 Corinthians 14:25. Then all things will indeed be done unto edifying.

ACOMB SUNDAY SCHOOL, YORK

A large number of parents and children gathered in the school hall, Acomb, on February 23rd, when we held our Sunday school prizegiving. After some lusty singing the pastor, J. C. Kennedy, gave a word of welcome to the congregation on behalf of the York church. The special speaker was our loved friend Miss O. Routledge, who also distributed prizes, to the great delight of the children.

Recently the school teachers have found great blessing when visiting door to door on this housing estate, inviting new children to our meetings. We praise the Lord that this corner of His vineyard continues to grow in numbers, and we thank God for all His goodness.

THE ORIGINAL

A group of people were being shown through some university buildings when they came to a gallery, on the wall of which was a large reproduction of Holman Hunt's "The Light of the World." The group paused and the conductor announced, "Ladies and gentlemen, the original of this picture was sold for £30,000."

A gentleman who had been quietly meditating before the picture when the group came up turned round and said: "Ladies and gentlemen, I would like to remind you that the *true* original of this picture was sold for thirty pieces of silver."

How many value highly representations of Christ who value the Saviour Himself so lightly! Can canvas and paint mean more to them than the living and loving original? However beautiful and majestic an artist may make the likeness of Christ to appear, there is nothing more wonderful than He Himself, who is mighty to save.



CRIPPLE HEALED AT IPSWICH

Mrs. Martin came hobbling on a stick to the Co-operative hall on Wednesday, April 8th. She had suffered for many years and had used her stick for about four years. Her hip was the worst, although her arm and leg were also affected. She was instantly cured and completely made whole in answer to prayer.

On the next night her husband was the first to raise his hand for salvation. That night Mrs. Martin walked back and forth in the front of the hall and testified to the miracle which God had performed. Both she and her husband have since joined the Elim Church.

Mrs. Martin, 66 Side Gate Lane, Ipswich.

THE LAND AND THE BOOK

Archæologists from the University of Pennsylvania have discovered evidence that civil defence was known nearly 1,000 years before Christ, in Gibeon, one of the most famous cities in the Bible.

The evidence shows that the people of Gibeon, in building their city in the early part of the Iron Age (1200-900 B.C.), spent a large part of their public funds on protection against military aggression.

A team of archæologists, headed by Dr. James Pritchard, curator of the new Biblical archæology section of "Penn's" University museum, uncovered this evidence during the 1962 season of excavations at the Arab village of El-Jib, Jordan, which is on the site of the ancient city.

A staff of fifteen archæologists and technicians, who directed a work force of 100 labourers from El-Jib, found an elaborate system of civil defence designed to enable Gibeon to withstand siege indefinitely.

The defence system involved the construction of two walls which encircled the city. From inside the massive inner wall a tunnel led to a spring. A great pool within the wall was reached by a spiral stairway containing seventy-nine steps.—Reuter.

MOVEMENTS AGAINST ISRAEL

LONG AGO Isaiah, looking to the end of the "times of the Gentiles," foretold that God would bring the seed of Israel "from the east and gather thee from the west" (43:5). He said of them: "This people have I formed for Myself: they shall show forth My praise." The world is yet to know this truth, "I will get them praise and fame in every land where they have been put to shame" (Zephaniah 3:19).

So the moves against Israel are now very ominous. The clashes between them and Syria, Jordan and Iraq are becoming more numerous, for it was recently reported from Jerusalem that "mortar, machine gun and bazooka fire blazed in the holy city of Jerusalem late last night." Cairo has reported that "Israeli and United Arab Republic fighter planes clashed over Sinai." Cairo later reported that the United Arab Republic said that it had placed its armed forces on a state of alert because of the Syrian-Israel border crisis.

Then the *Sydney Morning Herald* published a sub-leader entitled "Slow fuse in the Middle East," and said: "The counter charges of aggression by Israel and Syria are depressingly familiar." It went on to say that the latest skirmish would not be so important were it not for "the fear and suspicion which appear to be growing more and more intense in each country."

Recently President Nasser was reported as saying "Our armed forces are ready to wash out the shame of Palestine." The Syrian Defence Minister has said that his army is "ready to crush Israel." Reports from official sources in London have said that Egypt is facing its worst financial crisis since the revolution which brought President Nasser to power eleven years ago. The report says: "Main factors contributing to the economic crisis are involvement in the Yemen war, heavy expenditure on armaments . . . and soaring costs of the Aswan dam." In such circumstances, it is usual to produce a diversion to turn the minds of people away from the crisis and blame some other nation. That nation would fittingly be Israel, and at any time now the Egyptian President may launch his long-prepared attack in concert with Syria, Iraq and Jordan, assisted by the Soviet, as foretold in Ezekiel 38, Isaiah 14 and Psalm 83.

The Soviet long ago had equipped Egypt with rockets, tanks and submariners, and also built the submarine base in the Red Sea, with the express purpose of destroying Israeli shipping at a given time. That time is upon us and the movements referred to above show that the Israeli-Arab showdown is near, and so is the fulfilment of the age-long prophecies relating to Israel's extremity in Jeremiah 30:7: "Alas, for that day is great, so that none is like it; it is even the day of Jacob's trouble, but he shall be saved out of it." The great invasion is "the fulness of the Gentiles . . . and so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob" (Romans 11:26).

Reader, you are watching it come. Accept the *only way out*. You can read of it in Acts 2:38-41. Time hurries on. Act now!

Selected.

ISRAELI JORDAN WATER PROJECT

A spokesman for the Israeli Foreign Ministry said that the nation's Jordan water project would not impair the sites of holy places along the River Jordan and the Sea of Galilee. His statement followed a comment by ecumenical patriarch Athenagoras on leaving Jordan for Istanbul, who said that diversion of waters of the Jordan "would be a source of great distress and anguish" for Christians the world over. The Israeli official said that the patriarch or any other Christian leader would be welcomed to Israel to inspect the plans. He said there would be "no impairment of the hallowed character" of the holy places.



Hello Sunbeams.

It didn't take me very long to discover that Simon lived next door but one. I could hear Mummy saying "Oh, Simon" several times a day. He seemed to be always in trouble. It didn't show in his face when I met him. He gave me a simply beaming smile and I just had to smile back. Mummy gave a big sigh and said, "I really don't know what we shall do with Simon," and then she sighed again.

Suddenly things began to change. Simon appeared at the door early one morning to clean Uncle Geoff's car. He made a good job of it too, working really hard. As soon as it was finished and Uncle Geoff had signed his card he was off; he didn't wait a minute. Gaily ringing his bicycle bell, he shot off down the road to find more jobs to do. It was the Scouts' bob-a-job week and Simon was anxious to find all the jobs he could. Mummy didn't have to say "Oh, Simon" once that week.

Why was it that Mummy had to say "Oh, Simon" so often? Simon didn't mean to be naughty, he was just impulsive. He didn't stop to think and so he often did the wrong thing. He was just like the

Simon in the Bible. Jesus often had to say to him "Oh, Simon." He was always saying and doing the wrong thing. He meant well, but things just didn't turn out right. The other disciples must often have said "Oh, Simon" too. Simon just couldn't help it; he had that kind of nature.

Jesus understood Simon and knew just how to deal with his impulsive nature. Jesus said to Simon one day: "Simon, son of Jonas, lovest thou Me?" When Simon said "Yes" Jesus told him to feed His sheep and His lambs. Jesus knew that Simon needed to be busy and He gave him work to do. Jesus loved Simon very much indeed in spite of his many mistakes. Do you know what Simon's other name was? You will find it in John 21.

Perhaps you are like Simon next door but one. Perhaps you feel unhappy about it sometimes. Jesus has a place for you and is willing to help you. He loves all boys and girls and wants them to come to Him. He is able to change our natures and make us useful in His service.

If you look in the book of Acts you will read how wonderfully God used Peter. He had some wonderful experiences and many people were saying "Oh, Peter," but for a different reason. See how many wonderful things Peter did. Yes, that was his other name—and what a wonderful disciple he was.

'Bye now sunbeams. God bless you all.

Lots of love, AUNTY DOROTHY.

WITH CHRIST

HALL. On March 11th, George Hall, of Dernalea, Milford. Foundation member of the Elim Church, Armagh. Funeral conducted by G. H. Wallace.

WEIR. On April 9th, William Weir, of "Bethule," Killuney. Foundation member of Elim Church, Armagh. Funeral conducted by G. H. Wallace.

WEIR. On April 13th, Sarah Frances Weir, also of "Bethule," Killuney. Foundation member of Elim Church, Armagh. Funeral conducted by G. H. Wallace.

CAPTIVATING COLWYN BAY

For mountain and sea air. Warm climate.

GOOD FOOD

GOOD MEETINGS

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Trust trusts God when it doesn't understand.

—S. D. GORDON.

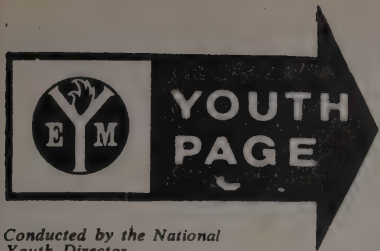


I STUDIED TO BE A NUN (conclusion)

reassured me. She invited me to her home the next morning and I went.

As we prayed, I was soon filled with the Holy Spirit, speaking in a language I had never learned. My search for God was satisfied.

I have found the close walk with God that I had always longed for. I know the Lord Jesus Christ personally now. I know He has washed away my sins with his blood. The guilt is gone, and each day He grows sweeter!



Conducted by the National
Youth Director

I STUDIED TO BE A NUN

By IDA WEILERT

I WAS brought up in a Roman Catholic home and desired to know God from the time I was a small child. I took the Catholic religion seriously and tried to do everything I was told to do so that I could know God. But there was no satisfaction.

In my teen years the desire was intensified, and I decided to become a nun in order to quench the constant thirst in my heart for God. Accordingly, at the age of fourteen I went to St. John's Academy.

On the first day I was given the black costume of a nun candidate. My hair was cropped short and covered with a black cloth fitted tightly against my forehead. Then a nun took me to a cradle where a statue of the Baby Jesus lay. The little hands raised in the air were laden with beautiful rings that girls who entered the convent had placed on the fingers. The candidates were not allowed to wear jewellery.

The nun said: "Kneel here and ask the Infant Jesus to help you become a good nun."

We went to chapel for mass every morning, and to confession very Friday. Because of daily worship and no contact with the outside world I soon ran out of things to confess to the priest on Friday.

"I have confessed all," I told the mother superior, "but still I have no peace." She advised me to search for things in my past life that I had not confessed. Still I could not find peace with God.

One day I went out to the cemetery alone. "These people had their last chance for salvation before they died," a voice seemed to whisper. Then I began to doubt the Catholic teaching of purgatory and prayer for the dead.

We were told to keep our eyes constantly toward the ground and not to look up. I rebelled at this, for I thought those who loved God should look heavenward at least occasionally. We were also told not to try to think for ourselves or to reason out any part of our Christian faith. The teachings of the Catholic Church were to be accepted without question.

When we met another nun we were required to say "Praised be the blood of Jesus Christ." Every time I spoke those words I felt sinful and unworthy. No matter what I did for the church, the gnawing guilt of sin was still there.

I wanted to come home, but the mother superior was determined to keep me there, at least to finish the nine-month term.

The more I tried the more hopeless I became. A great deal of the time I was in tears, but they were not enough to relieve my poor soul. I continued to appeal to the mother superior for release. Finally she decided to send my record to the bishop to see if he would consent for me to go home. He gave permission and I left.

For several years after this I sought satisfaction in the pleasures of the world, but the emptiness was still there. I attended the Catholic church occasionally but did not strictly follow its teachings.

In February 1961 Mrs. Sam Gallina moved next door to me. She talked to me about God from the time we met. I marvelled at the way she seemed to know the Lord.

I had never attended any but the Catholic church because I was afraid to. But Mrs. Gallina invited me to a Penetcostal church and I decided to go with her. Although I was afraid, I was also impressed by the way the people prayed. I felt they must surely know God.

The third night the pastor's wife asked me if I was saved. I said I hoped I was. The Catholics taught me in catechism that when I was baptised as a child I was saved, but I knew there was something more to be desired.

When I got home I said: "Lord, whatever I need to do to be saved I'll do it. Whatever these people have I want it."

Then it happened. Something supernatural came over me and I became lost in the Spirit. Tears flowed freely. The assurance of salvation and indescribable joy filled my soul.

It was not long before I had more questions. Was there not something more? I wanted all that these people had. Then Mrs. Gallina explained the baptism in the Holy Spirit and I began asking God for it. I was so hungry, but did not know what to expect.

One night at church when I was praying I felt the power of the Holy Spirit. I was afraid, but my friend

(Concluded on previous page)



THE FAMILY ALTAR

Scripture Union Portions, Notes by J. J. B. Hounsom
(Elim Church, Knottingley)

Monday, May 18th. Acts 2:14-21.

"This is that which was spoken by the prophet" (v. 16).

Peter had no doubt whatsoever about his personal experience of the Pentecostal blessing; he needed no confirmation from others. What could be more dogmatic than "This is that"? There can be no misgiving when one receives the Holy Spirit; one knows beyond any doubt! This knowledge also confutes the critics and confirms the glorious Scriptures. Note the period of time covered by this prophecy, from the birth of the Church until possibly after its rapture, showing surely the perpetuity of the Pentecostal blessing throughout the ages. Are we in danger of looking for a new outpouring when the flow has ceased? Is the need rather for us to "launch out into the deep"?

Prayer topic: For a personal thirst of God.

Tuesday, May 19th. Acts 2:22-36.

"Hear these words" (v. 22).

The Holy Spirit not only loosened Peter's tongue to magnify God in "other tongues" (v. 4), but was the masterful enabling of his own mother tongue to testify of Christ. Have we advanced thus far? Peter did not philosophise. The Scriptures were the basis of his sermon and he relied solely on their logic. What Holy Ghost reasoning and wisdom, in appealing to David and referring to the title "Jesus of Nazareth." It is obvious that Peter was well acquainted with the Scriptures and knew the thrill of having them recalled to his remembrance (John 14:26). Are we enjoying this aspect also of the ministry of Pentecost?

Prayer topic: For students of the Elim Bible correspondence courses.

Wednesday, May 20th. Acts 2:37-47.

"And they continued steadfastly" (v. 42).

Pentecost is not a mere profession; it results in a persistent practice of spiritual exercise. The Pentecostal blessing should whet our appetites for more of the things of God and should be evidenced in a desire for church fellowship, Bible study, worship and prayer. "Continuance" is the conclusive proof, the hall-mark of genuine discipleship, says Jesus (John 8:31). How can there be that blessed state of "all things common" or "with one accord" if our spiritual exercise is inconsistent and fellowship infrequent? Exercise builds up, makes strong and produces healthy Christians who are in blessing. Are you such?

Prayer topic: For those engaged in translating the Scriptures into other languages.

Thursday, May 21st. Acts 3:1-10.

"Expecting to receive something of them" (v. 5).

The expectancy of this man presented a challenge to Peter and John, a challenge they could never have met prior to Pentecost. A challenge to pray? No—they were on their way to a session of spiritual exercise in prayer. (v. 1). This was the time not for praying but for action. Thank God they had something to give, "such as I have." They were in possession of the complete remedy to meet all the expectancies of this man; the power to heal and deliver, authorised in the name of Jesus. Do we pray when we should act? It is possible to excuse acting by praying. Are we in possession of power to meet the challenge awaiting just outside the church?

Prayer topic: For courage to use what faith we have.

Friday, May 22nd. Acts 3:11-26.

"Through faith in His name" (v. 16).

Faith is spiritual initiative, putting what is believed into action; stepping out in the knowledge of power invested in the name of Jesus. This is precisely what Peter and John did. A word of warning! Faith alone was not the answer; faith must spring from a pure life to be operative. "By our holiness" (v. 12). "Faith unfeigned." The channel God uses must be clean and holy (2 Timothy 2:21). How easy it would have been for Peter and John to make capital for themselves and enhance their position out of the healing of this man. Faith, which is God-given, can only be exploited to the glory of Christ Jesus (v. 13). Have we faith or do we only just believe?

Prayer topic: For the London Crusader Choir and their prison ministry.

Saturday, May 23rd. Acts: 1-12.

"Then Peter filled with the Holy Ghost" (v. 8).

The operative word in this phrase is "filled." Remove it if we dare and then what have we? Peter and the Holy Ghost! This was not just a filling but the blessed third **person** of the Trinity right there at hand. Jesus had forewarned his disciples of opposition (Luke 12:11, 12). This was no sorry plight the disciples were in. They recognised it as an opportunity for further witness in a new sphere. How else could they testify before the great Sanhedrin unless arrested and brought to trial? How else could they prove the competence of the "King's Counsel," the Comforter, briefed for their defence? Bless God, the services of the Holy Ghost our Advocate are at our disposal too.

Prayer topic: For the evangelistic churches in Communist countries.

Sunday, May 24th. Acts 4:13-22.

"Perceived that they were unlearned and ignorant men" (v. 13).

Although labelled as such, the disciples at least could teach the intellectuals something. "They took knowledge . . . that they had been with Jesus." With all their academic qualifications the Sanhedrin had to conceal this, and marvel even as they did about Jesus (John 7:15). "How knoweth this man letters, having never learned?" These theologians were mere theorists with no experimental knowledge of God. Paul tells us: "The natural man receiveth not the things of God . . . neither can he know them." Far better to be ignorant and unlearned according to the world's standards and to know God, being taught of Him. It has been said that "the Church is dying by degrees." Remember, "the foolishness of God is wiser than men."

Prayer topic: Remember the various Christian student organisations.

A WHOLE OR A HALF BOY?

A bright-faced little lad of a former generation, who had applied for the position of office boy, stood anxiously waiting while the proprietor pondered. He said to the boy: "I wonder whether you expect me to engage a whole or a half boy. Your body is all right. It is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games, and . . ."

The boy spoke up: "Yes, sir, I like to play ball. and I play for all I'm worth. But when I'm here I'll be all here. I ain't big enough to divide."

He got the job. None of us is big enough to divide. We cannot serve God and mammon.

COMING EVENTS

BIRMINGHAM. May 17. Elim Church, Graham Street, off Newhall Street. Whit-Sunday. 11 and 6.30. Special visit of G. Miles, Leeds.

BIRMINGHAM, Langley Green. May 23, 24. Elim Church, Mount Pleasant, Church Anniversary. Sat. 7.30. Speaker: J. W. Newman. Singing items by Coventry Trio and Langley Male Voice Choir. Sun. 11 and 6.30. J. Nicholson.

CANNING TOWN. May 30, 31. Elim Church, Bethell Avenue. Sat. 7. Sun. 6.30. Two services by "The Evangelaires."

COATBRIDGE. May 16-18. Elim Church, King Street. Whitsuntide Convention. Speaker: Alex Tee. Sat. at 7.30. Sun. 11.30 and 6.30. Convener: Richard Lighton.

GRIMSBY. May 19-24. Elim Church, Tunnard Street. Campaign conducted by E. J. Thomas, Welsh singing evangelist. Weeknights 7.30 (except Fri.).

KINGSTON-ON-THAMES. June 2-4. Elim Church, Thames Street. "The Bible through an Eastern window." Bible and Biblelands exhibition, conducted by Rev. Leonard T. Pearson. 7.30.

MANSFIELD. May 16, 17. Elim Church, Broomhill Lane. Minister's first anniversary services. Sat. 7. Sun. 11.15 and 6.30. Speaker: Frank Waite.

MANSFIELD. May 23. Gospel Mission Hall, Good-acre Street. Sat. 7. Baptismal service, conducted by R. Rees.

NUNEATON. May 30—June 7. Elim Church, Queens Road. Series on the Holy Spirit. By Alice Parham (U.S.A.). June 1 at 3, united women's rally. Weeknights 7.30 (except Mon. and Fri.). Sun. 11 and 6. June 7, Sunday school anniversary, 2.30 and 6. Convener: D. E. Dean.

SALISBURY. One event not preplanned was the disastrous fire which completely destroyed the church hall and schoolroom and made it a complete write-off. Fortunately the church itself, a fine building in Milford Street, was saved from damage by prompt action of the fire brigade and a fortunate wind that blew the flames away from the main church.

SHEFFIELD. May 23, 24. Elim Church, Lee Croft, Congo Lane. Missionary weekend. Special visit of John H. MacInnes, Elim missionary to British Guiana. Exhibits and coloured film of British Guiana.

WORTHING. May 20. Elim Church, Grosvenor Road (opposite Christ Church). 3 p.m. Sisterhood Anniversary. Speaker: Mrs. M. Crowhurst. Soloist: Mrs. B. Woodward. Tea served after service.

WHITSUN CONVENTIONS

BARKING. May 17, 18. Elim Church, Ripple Road. Sun. 11 and 6.30. Mon. 3 and 6.30. Special speaker: Aubrey Hathaway, B.A.

BATH. May 16-18. Elim Church, Charlotte Street. Sat. 7 p.m. Dowlais Elim Male Choir. Sun. 11 and 6.30. Mon. 3 and 6.30. Speaker: Ramon Hunston. Convener: J. J. Way.

BIRMINGHAM, Graham Street. May 16 and 18. Elim Church, Graham Street (off Newhall Street). Sat. 7. Mon. 3 and 6.30. Speakers: O. G. Miles and J. McBurney. Cups of tea provided between services on Monday.

BISHOP AUCKLAND. May 16-18. Elim Church, Tenters Street. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6. Speakers: A. P. Johnston and R. Nugent. Convener: G. Barker.

CAMBERWELL. May 18. Elim Church, Benhill Road, off Church Street. Mon. 3.30 and 7. Speakers: D. W. Anthony and H. A. Court.

CLACTON. May 16-18. Elim Church, Hayes Road. Sat. 11. Sun. 11 and 6.30. Mon. 3.30 and 6.30. Speaker: J. Osman.

EASTBOURNE. May 16-21. Elim Church, Hartfield Road (three minutes from railway station). Campaign conducted by L. E. Lambert (Yeovil). Sat. 7.30. Sun. 11 and 6.30. Mon. 3.30 and 6.30. Tues. to Thurs. 7.30.

GRIMSBY. May 16-18. Elim Church, Tunnard Street. Sat. 7.30. Sun. 10.45 and 6.30. Mon. 3 and 6.30. Speakers: E. J. Thomas and Allan Caple. Convener: James McAvoy. Refreshments provided on Monday.

LEIGH-ON-SEA. May 16-18. Elim Church, Glendale Gardens. Sat. 7. Sun. 11 and 6.30. Mon. in Wesley Church, Elm Road, 3 p.m. Missionary Rally. 6.30. Final meeting. Speakers include Howard Carter and Charles Kingston.

LETCHEWORTH. May 16-18. Elim Church, Norton Way North. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Refreshments provided. Opportunity for receiving the baptism in the Holy Spirit. Speaker: H. Palliser, with Bedford Y.P. Vocal Group. Convener: George Hillman.

LIVERPOOL. May 15-18. Elim Church, Jubilee Drive. Fri. 7.45. Sun. 11 and 6.30. Mon. 3 and 6.30. Speakers: John Woodhead, Tom Johnston (missionary to Kenya) and C. Brooks. Convener: R. Wilds and G. Knight. Singing by Mrs. John Woodhead and Liverpool Quartet. Free buffet tea for all visitors.

MERTHYR. May 16-19. Elim Church, Court Street. Sat. 6.30. Sun. 11 and 6. Mon. 3 and 6.30. Tues. 3 and 6.30. Speaker: Hywell Griffiths (Bridgend). Convener: C. Stacey.

READING. May 17, 18. Elim Church, Waylen Street. Sun. 11 and 6.30. "The day of Pentecost." Presented by the Crusaders. Speaker: G. W. Gilpin. Mon. 3 and 6.30. Speakers: B. Garrard and T. W. Thomson. Convener: G. W. Gilpin.

SOUTHAMPTON. May 16-18. Elim Church, Park Road, Freemantle. Sat. 7.30. Sun. 11 and 6.30. Mon. 3 and 6.30. Tea provided between Monday's services. Speakers: W. Maybin and T. W. Walker. Convener: A. Brooks.

VAZON. May 17-21. Elim Church. Sun. 10.45 and 6. Mon. 7.30. Tues., Wed., Thurs. 7.45. Speaker: E. F. Cole. Convener: T. E. Francis.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): May 16, Rotterdam; 17, The Hague; 18, Utrecht; 19, Gelsenkirchen; 20, Mulheim-Ruhr; 22, Amsterdam. May 24, Brussels.

Gordon Hills, missionary to Eire: May 17, Islington; 19, Leyton; 21, East Ham. May 23, 24, Ipswich.

Miss O. Jarvis, on furlough from India: May 31 and June 1, Kingstanding; June 2, Graham Street; 3, Blackheath; 4, Selly Oak. June 7, Langley; 8, Yardley; 9, Worcester; 10, Malvern; 11, Kidderminster.

D. L. Norton, on furlough from South Africa: May 16, Paisley; 17, Govan; 19, Greenock; 20, Dumfries; 21, Carlisle; 22, Whitehaven.

Miss Picken, on furlough from Southern Rhodesia: June 6, Derby (Presbytery Rally); 7, Mansfield; 8, Sheffield; 9, Barnsley; 10, Lincoln; 11, Beeston; 13, Nottingham; 14, Leicester.

ELIM'S YEAR OF PRAYER

Churches participating from May 18th midnight to May 25th midnight:

Armagh, Brookeborough, Lisburn, Markethill, Melbourne Street (Belfast), Honicknowle, Ealing, East Ham, Bangor, Saunders Street (Belfast), Ulster Temple (Belfast), Randalstown, Ilkeston, Mosborough, Newcastle, Kidderminster, Moneyslane, Palmers Green, Ellesmere Port, Chorlton-cum-Hardy, Newtownards, Derby, Newcastle (Co. Down)

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

BOURNEMOUTH, Christian hotel. Happy fellowship, good food, liberal table, spring interiors, hot/cold all rooms, sea few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.725

COLWYN BAY. Homely accommodation. Christian fellowship. Near sea, shops, station. Write for brochure: Mrs. Garratt, Lyndhurst, 17 Erskine Road. Tel. 2790. C.688

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.674

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633. C.721

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ISCA ROAD, EXMOUTH, SOUTH DEVON

A good Christian holiday at reasonable cost
It's worth 2½d. to have all the information and pictures

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ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

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OLD COLWYN, North Wales. Christian guest house. Three minutes sea. Happy fellowship. Write brochure (s.a.e.): Pastor Gough, "Fairlawn," 25 Station Road. Tel. Colwyn Bay 55129. C.722

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TORQUAY. Mr. and Mrs. Sudworth invite old and new friends to "Salem," 57 Woodville Road. Please send for brochure. C.694

MISCELLANEOUS

A **FURNISHED FLAT** required for two pupil midwives near to Marston Green Maternity Hospital, near Birmingham. Required July 1st. Write to Miss D. Hickson, 63 Colwyn Road, Northampton. C.715

LET US WORRY ABOUT YOUR MOTOR INSURANCE. Special rates for civil servants and school teachers. "Agreed value" policies. Ask for details now. Morris Hunter Insurance Consultants Ltd. (E), 37 Victoria Avenue, Southend-on-Sea, Essex (telephone Southend 41101). Branch offices: Belfast, Motherwell, Guernsey. C.714

MOTHER'S help, age 15-20, required for Christian doctor's family, with two young children. Live in. Must love children. Please write giving details. Franklin, 7 Spencer Court, Eastbourne, Sussex. C.726

WANTED for the summer season, one or two ladies willing to serve the Lord in Christian guest house. Duties, to help where needed. Good wages. Please write: Maranatha, Torrs Park, Ilfracombe. C.726

CHRISTIAN SERVICE CHALLENGE . . . INASMUCH. Derek, aged fifteen, needing a home with Christian family. Kent, South London or vicinity. Contact 113 Glenview, London, S.E.2. Tel. Erith 34902. C.728

MARRIAGE

DICK—RICHARDSON. On April 4th, Gordon Dick (H.M.S. Raleigh) to Enid Richardson. Both Plymouth Elim Crusaders. Officiating minister: Leonard Cowdery.

FOUR GREAT MEETINGS IN ALGITHA ROAD METHODIST CHURCH SKEGNESS

at 7.30. p.m.

ELIM CONFERENCE DELEGATES AND SPECIAL SPEAKERS

will take part

MONDAY: Induction of Elim President—Rev. C. J. E. Kingston

TUESDAY: Annual Missionary Rally

Speakers: REV. J. McINNES (British Guiana) and REV. D. L. NORTON (Africa)
Convener: REV. G. L. W. LADLOW

WEDNESDAY: Evangelistic Rally

Conducted by REV. P. S. BREWSTER and REV. W. PLOWRIGHT
Items by ELIM BIBLE COLLEGE STUDENTS

THURSDAY: Convention and Communion Service

Conducted by the President
Speaker: REV. A. MISSEN (A.O.G.)

There is still time to join the house parties and enjoy wonderful fellowship. Send at once for hotel brochure to the Conference Secretary, 20 Clarence Avenue, London, S.W.4.

THE ELIM *EVANGEL*

Vol. XLV No. 21

MAY 23rd, 1964

6d



The Pentecostal Bible School in Helsinki, Finland

Helsinki is to be the venue of the Seventh World Conference in June

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

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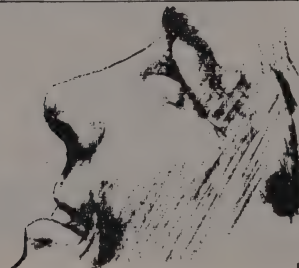
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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).

BIBLE VERSE



Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. **JOB 5:17**

Conference Cogitations

BY THE TIME you read this we shall be on the verge of the Elim Annual Conference in Skegness, so it is opportune for several reasons to confide my cogitations with you as readers.

Conference is a time of meeting old friends and making new ones, of saying goodbye to those who drop out of accustomed places to give way to those who succeed them in their particular tasks or appointments. It is a time of reviewing the past and making plans for the future, of learning from the experiences of days that lie behind us and putting into effect new ideas, introducing new personalities, and yet maintaining through it all an unbroken confidence in and a steady pursual of the ideals that have guided us throughout the years, for next year is our jubilee year.

Among the appointments to be made at the Conference, by the vote of the Representative Session, is that of the Editor of your magazine. When a vacancy occurred at the beginning of September it was obvious that it would be impossible for the Executive Council to make an appointment for a period of less than a year and expect some new Editor to take over, when it was not sure he would command the confidence of the Conference. So it fell to my lot as a previous Editor to be asked to take over the task as a temporary measure until the next Conference assembly. Having retired from major headquarters appointment four years ago, I would not desire to be nominated—even if that were the wish of the powers that be—for continuance in the task of Editor.

It has been an arduous task in the midst of other engagements, some of which I have had to cancel because of the demands of the present task. But I have enjoyed the months of providing the material for your cogitation, and I hope I have done so with at least some measure of success.

Until the new Editor is in a position to take over fully his new task I shall continue, at least for a few weeks, to provide you with spiritual nourishment from the pens of some of our best ministers, whose word and work are undoubtedly God-blessed.

The revival for which we have prayed over the years is nearer than ever before; it is in fact within sight and sound already. Yes, by the evidences all around us, there is "a sound of abundance of rain."

NEXT WEEK :

**SPECIAL ELIM BIBLE COLLEGE
NUMBER**

CHRISTIAN RESPONSIBILITY

By KENNETH SMITH (MINISTER OF THE ELIM CHURCH, BURTON-ON-TRENT)

"Lord, what wilt Thou have me to do?" (Acts 9:6)
THIS INCIDENT presents Saul at the crossroads of life, face to face with reality and the very One whom he hated. In his bewilderment, the astonished cry brings Saul to the place of submission.

Saul's cry for salvation is just like that of the Philippian jailer: "What must I do to be saved?" Conviction of sin must precede conversion of the soul. Saul professed the Lordship of Christ and proved his sincerity by promising obedience to the will of Christ. This attitude is bound to receive an answer from heaven. It is a good principle that in every situation and circumstance in life believers seek His guidance, expressing the sentiments of Saul's short prayer. The crossroads of youth, the problems of middle age and the challenge of declining years can be faced with confidence in Christ if we seek His guidance and are then willing to follow His leading.

Saul's words must surely be interpreted as a cry for service, and he was to be a "chosen vessel" for the Master. "Saved to serve" is not exclusively the rallying cry for Elim's youth, for all are called to serve the Lord Christ. Saul's prayer was personal, positive, practical and purposeful.

Personal: "Lord" and "me."

It must sadden the Saviour's heart to hear of people serving "Elim," or of members doing something just for their favourite minister. Jesus Christ is the highest and the only acceptable motive for our service. Saul recognised Christ's authority and proved his sincerity by seeking to do His Master's will. His was life service, not lip service! How long would you remain employed at work if you served there as you work for Jesus Christ? In other words, what are you doing for Jesus Christ? What is your personal contribution to the kingdom of God? Two incidents in Peter's life very forcibly illustrate the personal aspect of our relationship with Jesus Christ, the risen Redeemer. "Lovest thou Me more than these?" was the Saviour's searching question. "Feed My sheep . . . lambs" was to be the practical evidence of Peter's love.

In another scene the risen Saviour told Peter of his fate, the response being "Lord, and what shall this man do?" Do you remember the Saviour's gentle rebuke? "What is that to thee? follow thou Me." "*Me*" and "*Thee*"—these personal pronouns figure much in the spiritual life. It is the Lord who saved

me. It is the Lord whom I serve. It is the Lord who will judge me, and reward me according to my service. In this sense, at least, the importance of self is seen, for we are followers of Christ, not of men, and personally responsible to Him.

Positive: "what."

All may share in Christian service. Everyone has a contribution to make, for although no one is indispensable everyone is missed. Preaching has so often emphasised the negative aspect of the faith, becoming legalistic and lethal! "Thou shalt not" lost its challenge years ago. Preaching must be positive, so must our service. Find out what you should do and you will not have time for the things you should not do. The early disciples "turned the world upside down." They were sinners saved by grace—flesh and blood, as liable to all life's frustrations as we are, not angels sent down from heaven—but they did something for God. The old hymn is true, "There's a work for Jesus none but you can do." Get moving for God, for idleness leaves you wide open to temptation. Do something for Jesus Christ, but make sure it is in His will.

Practical: "do."

Christ wants "doers," not dreamers. Vision must give place to victory. Our service must be spiritual and practical, for the two aspects are complementary, not competitive. It is so easy to build castles in the air—spiritual ones at that! One minister went round showing a wonderful drawing of a massive church, with every modern device and structure. It was the envy of every preacher who saw it, but, alas, it was an artist's impression, not in bricks and mortar but simply the product of a very fertile imagination! Better a class of six than a Sunday school only in your dream world. Our service for Christ must be realistic. Prayer has a special place, for to be practical does not mean being prayerless. Saul prayed first. Beware of doing what you think and praying God's blessing on your decision. Seek divine guidance first.

Nothing is achieved without prayer, but it is not prayer alone that accomplishes great things for God. Be practical, for there are actions of service you may never have dreamed of doing. Here are a few: sick visiting, giving out tracts, letter writing. Any local newspaper gives a real field of personal witness through the "births, marriages, and deaths" columns

—for you are touching people at life's most precious moments, of joy and sorrow. Systematic prayer, knitting for missionaries, visiting older folk and baby sitting for a young married couple are all practical avenues of service. The Church is not short of work, but of workers! "Where there's a will there's a way" is an old adage, but very true, and every Christian must settle the question of his will in relation to the will of God.

Purposeful: "wilt."

"Redeeming the time, for the days are evil" urges the scripture, and we must beware of being merely seat warmers, merely making up the number on a Sunday evening. There is a tendency in Pentecostal assemblies for this to be true. Show some spiritual initiative, and *do* something for Jesus Christ. Be busy for God, but make sure that you know His will first. A bee-hive is a fascinating study, and so like the Church of Christ. There are drones and workers—which are you? Be a worker, not a shirker, in the

harvest field of souls. Saul needed humility, for God had his man in Ananias, the older Christian. The voice of experience and understanding will save you from many heartaches and disappointments in your Christian life of service. You will not convert the world, nor will you move society in five minutes, but by His grace you will be an effective witness, "a chosen vessel."

Let me close by repeating the challenge: What are you doing for Jesus Christ? What are you doing for the kingdom of God? Doing nothing? Shame on you! Do something! Doing something? God bless you. But do more! Remember that "your labour is not in vain in the Lord," for Christ is coming soon, and we must occupy until He comes. Idleness is a sin which leads to many other sins. Let your response be personal, positive, practical and purposeful. "Lord, what wilt Thou have me to do?" He will tell you if you really mean business and ask Him. Take His direction—then get on with the job!

PENTECOSTAL CONVENTION AT SALISBURY

The large and beautiful Elim church in Milford Street, Salisbury, was filled for the south of England Pentecostal Convention on Saturday, April 25th. About 500 people gathered from Dorset, Hampshire, Somerset, Wiltshire and Oxfordshire to sing praises to God and testify to the Foursquare Gospel. Ministers from Elim, A.O.G., Bible Pattern, and Independent Pentecostal churches joined the conveners, J. Hardman and L. E. Lambert, on the platform. Donald Gee, Principal of Kenley Bible College, brought challenging and thought-provoking messages. In the evening he called for discipline, recalling how distasteful it can often be (with particular reference to his childhood). He carefully distinguished between the liberty of the Spirit and the licence of self, and we learnt that the A.O.G. Bible College is half an hour more merciful to its students than Elim in the time of rising.

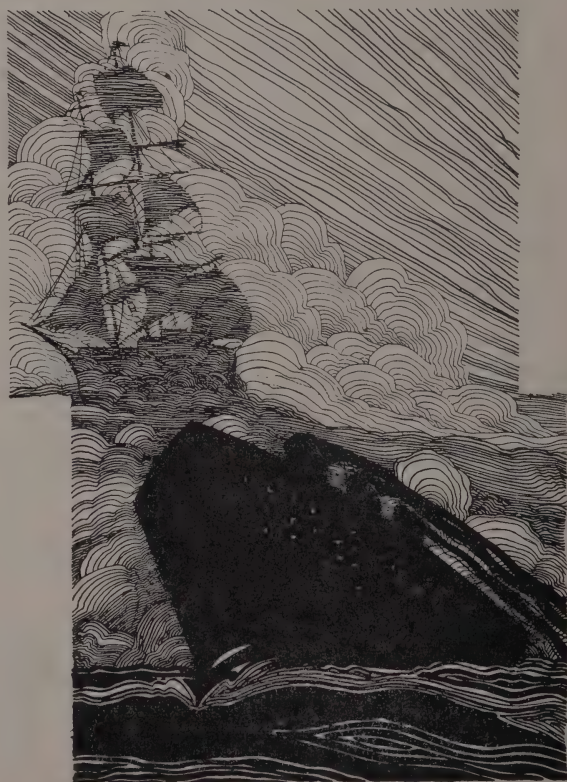
Musical items were supplied by five young men from Springbourne and by a blind brother from Oxford.

Nine young people were baptised in the new £300 baptismal pool at the Elim church in Milford Street, Salisbury, on a recent Sunday.

They were the first baptisms by total immersion since the church moved from Scots Lane, Salisbury, to its present building, formerly a Methodist church, more than four years ago.

The minister, J. F. Hardman, conducted the service, at which the special preacher was H. W. Greenway (Secretary-General).

Forging ahead! *Not dependent on the winds of circumstances, but with the power of the Spirit within.*



AGRICULTURE

By HILDA M. HAWES of Layer-de-la-Haye

"There shall be an handful of corn in the earth upon the top of the mountains" (Psalm 72:16).

AGRICULTURE is of great national importance. During recent years methods have changed and the introduction of mechanical devices has altered things considerably, but the order of procedure remains the same: preparing, planting, waiting, harvesting. The need is always urgent; people must be fed, the population increases, the need for food becomes greater. So it has been from the beginning of time. So it is in the spiritual realm of soul-winning.

"Still there are fields where the labourers are few,
Still there are souls without bread,
And still eyes that weep, where the darkness is deep,
And still straying sheep to be led."

Our island is not as dependent upon its own crops as it was in early days. Our imports of grain and root crops help us considerably; all the same, much of our land is still agricultural, and as well as being a nation of shopkeepers we are a nation of farmers. This can be one of the most rewarding of occupations and also one of the most disappointing. It is beset with great difficulties. Genesis 3:18 tells us that the earth will bring forth thorns and thistles, and that it will present a problem for those who farm it.

This was not God's first order, for at the creation God saw that the grass, seed and fruit yields were good. We know it was sin that degraded everything. Yet God in His long-suffering gave us assurance of success in our endeavours. He promised Noah after the flood (Genesis 8:22): "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." So whatever our modern scientists may predict about changing climates we have the covenanted promise of God that if we sow we shall reap. Down through the ages this has proved true. We know that natural calamities of earthquake, fire and flood have interfered, but out of chaos, at the appointed time, life has sprung forth. After the dreariest winters have passed the time of the singing of birds has come and the flowers have appeared on the earth.

When we consider agriculture, our thoughts turn to expansive rolling fields of ripened corn in all their golden glory. We see the magnitude of the whole procedure, yet our text speaks of a handful of corn on the top of a mountain. Undoubtedly this is prophetic promise, yet one of everyday interpretation and an encouragement to everyone engaged in

spiritual agriculture. First it gives us an assurance of fulfilment: "there shall be." In the strangest and most difficult circumstances there will always be something to sow. We know that "the seed is the Word," and to each of us is given the word of promise. We may not be able to handle much, but we can all manage a handful. Sermon preaching may be beyond us, but we can quote one Scripture verse to the help of a friend. We have the seed: "Heaven and earth shall pass away, but My word shall not pass away." It has come to us down the years; men of old wrote as they were moved by the Holy Ghost, and the power of God has preserved it for us in our personal need.

The handful is one of corn—the most productive of grain, the easiest to handle. Planted in a back yard it will push its way through stone and rubbish. It will endure through time. Corn has been found wrapped up in Egyptian mummies, and after thousands of years has been released and planted and it has thrived. So is the Word of God indestructible. "It shall accomplish that to which it is sent." If we go forth sowing in tears we shall doubtless come back rejoicing. There is no doubt about the final result. There will be a harvest!

"Though often my toil seems but labour in vain,
I leave with the Lord my endeavour.
I patiently wait for the sunshine and rain;
He keepeth His promise for ever."

The places of sowing are varied; even in the hilliest and most uncongenial of areas, where soil is poor and conditions are contrary, the plant life is amazing. We would say it is unsuitable, yet nature finds a way to cover the ugliest of rocks with a carpet of beauty. In the "Fact and Faith" film entitled "Hidden Treasure" there are photographs of arid desert waste, yet hidden in the dry sands are myriads of tiny blooms, too minute to see by human eye but revealed by the microscope. These flowers are of most delicate colour and construction. "He shall make the desert blossom as the rose."

The corn of our text is found at the top of a mountain—a most unlikely place. How did it come there? Who placed it there? It is almost impossible to believe that it was planted there by human hands; to pass the valleys of rich soil and to carry the corn to a mountain top seems ridiculous. Maybe the birds in their heavenward flights had left it

there, typical perhaps of the Holy Spirit, who in His unending quest for souls causes the seed to be taken to place we know not of. The promise for the handful of seed is that all Lebanon shall flourish and be blessed, also the city. It shall flourish like grass. What an encouragement to every child of God who works faithfully in difficult circumstances and uncongenial surroundings. In a previous article by W. Brambleby we were reminded how God has covered the earth with grass. Such is God's will to supply, replenish and achieve the thing which He desires, often without our help.

The harvest is the end in view of all agricultural work. Even our back-garden efforts are stimulated by the final result. We need to reassure ourselves of the fact that though Paul may plant and Apollos may water it is God who gives the increase. The harvest is a future hope, yet it is continuance. God adds to the Church daily such as should be saved. Our anxiety and sense of failure are unscriptural, for the harvest is with us. Our Lord said: "Look up and see, the fields are already white unto harvest"; "The husbandman waiteth for the precious fruit of the earth and hath long patience." Let us not be so obsessed with our sowing that we fail to see the harvest at our doors. When we are tired and dispirited it is well to remember that He neither slumbers nor sleeps. The energies of His spirit are ever working, souls are for ever being brought into fellowship with Him. Ours is not a programme of defeatism but a calling of assurance and certainty.

"Go labour on, spend and be spent,
Thy joy to do thy Father's will.
It is the way the Master went,
Should not the servant tread it still?"

WE MUST BEND OR BREAK

During a severe ice storm, trees were heavily laden with the ice, which quickly froze to each branch. Many limbs broke off the tall, stately trees and many trees snapped in two. Some were even torn up by the roots as the weighty burden of ice proved too much for them. But the graceful pine trees bent over to the ground and remained there until the warm sun melted their load and they were able to rise again to their upright position.

Often we are like the tall, stately trees—so rigid in our own ways and unwilling to bend ourselves to the circumstances God permits. When the storms of life come upon us we are broken by the weight of our burden. The flexibility and submission inherent in the prayer "Thy will be done" will take us unbroken through every storm.

Selected.

"THE RICH MAN AND THE BEGGAR!"

By HUGH SAWYER

*In the dust by the gates of a rich man's dwelling
Lay one covered in sores, with body foul-smelling;
Ahungered, he desired but the crumbs to eat
That fell from the table at the rich man's feet,
His only companions the scavenging dogs,
Licking his sores in filth, like grunting hogs.
Yet cared the rich man for the beggar's plight?
Not for a moment, he ne'er crossed his sight!*

*Clothed in costly purple and linen fine,
He at his ease daily did sumptuously dine;
A miser perhaps, but a glutton sure,
Thinking only of self and ne'er the poor!
Came the day that Lazarus the beggar died,
Unwanted, unloved, none caring, none cried;
Neglected by man, but remembered by God,
He alone had mercy upon this human clod!*

*The angels lovingly carried him aloft,
Into Abraham's bosom, so gentle, so soft;
His sorrows for evermore he left behind,
Now dwelling in rapture, with those of God's kind!
Then came the day Dives the rich man died;
Opening his eyes in hell, he in horror cried,
As far off his wretched gaze espied,
In Abraham's bosom, Lazarus, happy, satisfied!*

*"This flame doth torment me, oh do not linger.
Abraham! Father! Let Lazarus but dip his finger
In waters cool, my scorching tongue to soothe"
Yea, Abraham heard, but stayed unmoved!*

*"Remember thou the good things in thy life
While poor Lazarus suffered misery and strife?
He now in peace and comfort doth dwell,
But thou, O man, reapeth the fires of hell!
Hark, betwixt us a great divide is fixed,
Across which ne'er saint nor sinner e'er mixed;
Alas, naught is there we can for you do,
We cannot fly o'er, we cannot tunnel through!"*

*"Five brethren have I in my father's home,
Proud, rich, caring not whither they roam;
Oh, send Lazarus, tell them all's not well,
Lest they like me die, to suffer pangs of hell!"
"They have Moses and the prophets to follow,
Forbidding in lust and gluttony to wallow."
"Nay," cried Dives, "they would surely repent
If from the dead a messenger was sent!"*

*"If they list not to the prophets," said Abraham sadly,
"Neither would they believe one from the dead gladly."
So Dives, frustrated, cast away, for ever lost,
Suffered the pangs of remorse, at such a cost!
Once again in love this drama is wrote
For the carefree to heed, the wise to note
That beyond doubt there is a heaven, a hell
Reserved for those doing ill, and those doing well!*

The Lord takes notice, not only of what we give,
but of what we have left.

Women's column

By GLADYS GORTON

A GOLD-PLATED DUSTBIN

THE LATEST status symbol in New York is a gold-plated dustbin which costs about £35.

I put before you a few questions. How would you like a gold-plated dustbin? How would you feel if it was taken away on the shoulder of a big brawny dustman? How would you feel when it was banged against the side of the dustcart and dropped carelessly back in its accustomed place? Would it mean that in keeping with gold-plated dustbins the noble army of dustmen would be wearing top-hats or gold-braided hats and uniforms? And what about a gold-coated limousine for a dust-cart to go with the richly uniformed men and the gold-plated dustbins? To crown it all, wouldn't it be wonderful if the dust and rubbish in the gold-plated dustbin, carried by a gold-embroidered uniformed dustman, deposited in a gleaming gold-painted limousine, turned into gold?

Now isn't your head in a whirl as you read this introduction to a golden dream turning garbage into gold, dust into diamonds and rubbish into rubies? Mine is, but I have come down to earth by taking just one look at my somewhat battered dustbin which stands approximately three yards from my kitchen door. This dream-like transformation, of course, could never happen to those in New York who have gold-plated dustbins because, like ourselves, they too live in a realistic world.

This latest craze in "snobbery" shows that material values have taken precedence over the spiritual. One must "keep up with the Joneses" or "be one up"—go one better. A little girl I know came home from school and said to her father: "Daddy, you must get a new car. Mary's father has one and so has Joan's and Valerie's. I will save all my pocket-money to help you." (Her father has an old car which didn't cost much—that's why he got it!) You see, this girlie is already tainted with the "status symbol." It is the dominant spirit in this affluent age.

Yes, and even we may be afflicted with it. We must have this because so-and-so has it. If we have so-and-so we will be far above Mrs. —.

Praise God, we can be far above it all if we know this secret: "Godliness with contentment is great gain" (1 Timothy 6:6); "The Lord will pro-

vide" (Genesis 22:8, margin). Jesus reminds us: "As it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed. . . . Remember Lot's wife" (Luke 17:28-30). Lot's wife must have coveted many things which her friends had. She is

"A Bible character without a name,
Born to corruption which never came."

Thought: Let us thank God for His golden promises.

TRIALS ARE CHALLENGES

There are two ways of looking at our trials.

From the one standpoint our chief object is to get through them without being defeated and crushed. We look upon trials as enemies and feel we have won a victory when we have left them behind.

But there is a better standpoint. We can look at trials as opportunities of gaining more than a victory. We can regard them as challenges to compel us to be our best and to rise to a place of victorious power that we never could have known had the trials not come.

A. B. SIMPSON.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

IS GOD ANSWERING PRAYER?

During recent weeks one's heart has been made glad by the testimonies heard by those who have experienced great blessing as they have participated in Elim's year of prayer. Joy has filled their hearts as they have taken the torch of prayer from another and for half an hour or an hour held it aloft and then passed it on to another.

Is God answering prayer? Are there evidences of revival in our country? Yes, there are. We are hearing of people in all denominations who are being filled with the Holy Spirit and as a result are fired with evangelical zeal. Again, the other week a conference was held for student teachers. At the close of a challenging address on the Lordship of Christ no one moved. An evangelical leader told me personally that he thought they would have sat there for days if the leader had not spoken, so great was the sense of the presence of God in their midst. The meeting broke up after the speaker had said he was returning to the hall in one hour's time. To his amazement 400 young people were waiting for him. This was at ten o'clock at night. He was until the early hours of the morning counselling them, with many finding Christ as Saviour and Lord.

God is at work, dear prayer warrior, maybe as the silent dew that falls in the cool of the night. God is working and few as yet know of what He is doing, but the mighty showers will come. He is preparing men and women for revival. Then will His people be willing in the day of His power.

Prayer is requested

For revival throughout Britain.

That the wife of a believer will accompany him to an Elim church.

That a man who wishes to be delivered from smoking may have complete deliverance.

Thought for the week

A mighty revival is coming this way.

HOWEVER PROPHETICAL the message of Ezekiel in this instance may be, it does not in any sense rob this vision of its powerful and literal content. The underlying strain of the vision points up the might and majesty of Jehovah, set over against the helplessness and futility of human effort.

The efforts on the part of God's servants had been rejected and pushed aside. The sobs of the weeping prophet Jeremiah had been heard with the stern warning wrung from his broken heart, but daily the momentum of rebellion had increased. The people had become self-sufficient, and although having ears to hear they heard not the voice of God speaking to them through His servant. Hence, having rejected God's last plea, the captivity was inevitable. The captivity of Babylon serves as the backdrop of this mighty miracle. How poignantly the message of the utter frailty and futility of human leadership apart from the guidance of God is set forth. Oh that there might be found within us the burning, passionate desire to see as God sees—for this kind of envisioned, heaven-anointed, spirit-dependent attitude would lift us to our rightful orbit in spiritual things.

Human effort in the programme is necessary, but is a poor substitute for the operation of God among us. We cannot expect, nor should we, that the heavenly hosts will be dispatched to do the work which God has called man to do. The danger, however, is that all too often the whole idea smacks of the calculations of man rather than the operations of God—to lead away from rather than towards the elevating principles of the New Testament. The Laodicean church with its materialistic and modernistic approach, which excludes the Lord Jesus Christ, is a perfect example of this idea. Human efforts without divine sanction can lead to nothing but a schism of sorrow and aching disappointment within the body of Christ. The majority of our difficulties can be traced directly to someone who failed to yield the right of way to the Holy Spirit. We in this heavily accentuated, materialistic age are in mortal danger of "fishing all night and taking nothing" in our efforts for the Master. God help us to beware!

There were at least three things that burdened the heart of God here which I would like to share with you: 1, God needed a man to hear and obey His voice; 2, God needed a man to see the utter futility of human effort; 3, God needed a man to see a display of divine sufficiency.

First, a man was needed to hear and obey the voice of God. This man He found in Ezekiel, a man who was willing to listen for the voice of God and follow it regardless of the consequences. What a

THE GOD OF

By L. I.

need there is in this old sin-sick world for men who will shut out the babble of earth's noises to listen to heaven's directives. The burdensome claims of things about us still clamour for our time and attention until, if we are not careful, we will not have the time to listen in on heaven. The situation in Ezekiel's day demanded heaven's message, and human need is not changed even this day. To position ourselves so that we will have time for God to speak to us is mandatory to the advancement of the programme of the New Testament Church.

Apart from the noise of the people and the bidings of temporal obligations Ezekiel followed the Lord in this vision—beyond the sight of men, beyond the compliments and condemnations of men. As Elijah in the mountain, as Moses in the backside of the desert of Midian, as John the beloved on Patmos, as John Bunyan in Bedford jail, as Jesus in Gethsemane, so alone and apart from all hindering forces Ezekiel followed God.

Second, God called Ezekiel not only to hear and obey His voice, but to see the utter futility of human effort. May we pray again for such a vision as Ezekiel had. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." The awesome literalness of this whole miracle grips our hearts. What was the reason behind this sad scene? Behind all of it lay the failure to discern and obey God's way. Judah's leaders had failed to follow God's guidance, hence the people had failed also. What a responsibility falls on the shoulders of leadership today! God only knows how many wind up in the boneyard of despairing hopes because of wrong directions. Ezekiel must have sensed very keenly that the way of the Lord had been missed by this massive multitude, resulting in wholesale destruction.

Much is said on the side of the talented today. Our abilities, given to us by God, can become the crutch of self-sufficiency upon which we lean, to our own disaster. Our abilities are actually disabilities unless we possess the availability to God called for in total consecration. All of our self-sufficient crutches are impotent until we feel the touch of the

THE IMPOSSIBLE

1-10

IGGERS

Master's hand upon us, God wants to and will use our abilities if we feel in our deepest beings our inadequacy without His anointing, and earnestly seek for His help.

Third, the demand for this great need called for more than was available in the storehouse of divine sufficiency.

In the midst of this impossible situation the God of the impossible is speaking. "Prophesy to these bones," said God. "So I prophesied as I was commanded: and as I prophesied, there was a great noise." When God's way is discerned, when His voice is heard and obeyed, with the full knowledge possessing us that it is all God, or nothing can avail without His help, then we can expect God's power to turn the machinery of the New Testament Church. What a sight Ezekiel saw! What a marvellous miracle of orderliness he witnessed! The bones came together from all over the floor of that great valley, and not one bone was united to the wrong person. Holy Ghost order is for ever the order of the New Testament Church! "For God is not the author of confusion, but of peace, as in all churches of the saints." Where the Holy Spirit has a chance He will still operate with utmost order and dignity. Oh, how we need to see the sufficiency of God for all our needs! In impossible circumstances God is still able to "do exceeding abundantly above all that we ask or think." Holy Ghost shakings are very much in order and desperately needed in the New Testament Church. Let us pray for God to move till sinners are shaken and moved to the "fountain for sin and uncleanness," till believers are moved in the great and grand experience of holiness, till Pentecost burns on the altars of our hearts afresh, yea, till the sick are healed and the body of Christ is edified and made personally conscious of our Lord's soon return. Not only was there orderliness, but the warm blood of "life" raced in the veins of that vast army. Life—that heaven-sent, sacred, mysterious gift of God! Life in the midst of the valley of hopeless death!

There is no need beyond the sufficiency of the gospel of Christ. Whatever the darkness of trying circumstances may bring, let us remember that our God is able to give blessed victory over all. In these

post-resurrection days may our hearts pulsate afresh with divine life through Him who is the Resurrection and the Life. May we walk and talk with Him and share with this benighted world the blushing, radiant, miraculous life of His resurrection glory!

NEWS FROM EALING

Early this year the pastor, A. J. Chuter, and his wife celebrated their fourth anniversary at Ealing when nearly 100 members sat down to an excellent tea prepared by the sisters. Expressions of appreciation of Mr. and Mrs. Chuter's faithful and energetic ministry were voiced on behalf of the diaconate and by the Crusader secretary (Mr. P. Holmes). Alex Tee was the guest speaker at the gospel service the following day.

In March Mr. Tee followed with an eight-day campaign, assisted by Eldin Corsie at the organ. Decisions were made for Christ, and others came back to the Lord as a result. Mr. Tee's ministry was mightily blessed of God and was deeply inspiring to all as he expounded precious Bible truths in his own inimitable way. We are grateful to Mr. Tee for the unstinting service and tireless energy he put into the campaign.

The Easter convention brought great blessing as a result of L. Lambert's anointed ministry as he unfolded the unsearchable riches of Christ and His Word. The Saturday evening service comprised the West London Fellowship rally, when we were pleased to welcome friends from other Elim churches in the district. It was grand to see Brian Barnett and the Watford friends, who came *en bloc*, together with their own Easter convention speaker, J. B. Coleman, of Longton. Mr. Lambert and Mr. Coleman both ministered at this service, and their messages beautifully fitted in with each other, the Lord thus setting His seal to the gathering.

The following is a report by Mr. Ashley Blake, the Sunday school superintendent:

"Pastor Alexander Tee offered to conduct a children's campaign simultaneously with the adult meetings and at least thirty-four decisions were made during the eight-day campaign.

"The evening meetings averaged between 100 and 150 children, together with Noddy, Andy Pandey, Yogi Bear and Archie Tee, and the children are still singing with gusto 'Yes, Jesus loves me.'

"Rather less than half the decisions came from children not attending any Sunday school, and as a result the attendance at Sunshine Corner has virtually doubled, for which we praise the Lord."



Recently the Lord Mayor of Oxford, Alderman Parker, the Lady Mayoress, Alderman Roberts (the deputy Lord Mayor) and other councillors attended a civic service in the City Temple, the Elim church in Oxford.

After a splendid service, much appreciation was expressed by the visiting councillors and aldermen. The photograph shows the Lord Mayor and Lady Mayoress and some of their party, together with the minister, F. J. Slemming, at the door after the service.

NEW MINISTER AT ABERDARE

ON Tuesday, April 21st, the members and friends of the Aberdare Elim Church gathered to welcome their new minister and his wife. After supper, Mr. Smith, Mr. Edwards, Mr. Brake, all on behalf of the church, and Peter Brake, on behalf of the Sunday school, welcomed Pastor and Mrs. Thomas to their new appointment. In reply, Mr. Thomas stressed that, as a Pentecostal church, the Elim Church should strive to keep alive its testimony of the salvation of souls, the healing of the sick, the baptism in the Holy Spirit and the return of our Lord Jesus in a town in which a great harvest remained to be reaped. Mrs. Thomas stressed the need to tell young people of the love of our Saviour. To conclude a memorable evening, a tape-recording of the recent hymn singing from the Cardiff City Temple was played and the new pastor showed some slides.

FAREWELL AT SILVERDALE

THE Silverdale church was packed to capacity recently to say farewell to Pastor and Mrs. B. G. Edwards, who were leaving to take up their appointment at Thornton Heath. During their very successful ministry of four years they have made many friends.

The meeting was supported by the Hanley and Longton churches, with their respective ministers. Matthew Brown, the minister of the Methodist church, also attended and spoke of the happy fellowship they had enjoyed together. They had never been strangers, he said. J. Cooper and J. Coleman, visiting Elim ministers, commented on the happy times they had spent together and the treasured fellowship and friendship. We of the Silverdale church say in conclusion: "Blest be the tie which binds our hearts in Christian love; the fellowship of kindred minds is like to that above." The meeting was convened by J. Coleman. Refreshments were provided later. In recognition of their service the pastor and his wife were presented with a 400-day clock.

E. ROWLEY.

Speaking Of Peace



Remember Missionary Sunday — June 7th



THE ANNUAL youth rally of the York church was the means of bringing many girls and boys of ten years and older together from all the ten branches of youth work which are associated with the church. At five o'clock tea was served. Two sittings were necessary to cope with the number that had come along to enjoy the afternoon and evening together. During the first tea those who were waiting for the second sitting were occupied in the upstairs hall with singing, quizzes and testimonies.

At seven o'clock the main meeting of the day commenced, led by Miss Doreen Hinton, leader of the New Earswick children's meeting. Items were rendered by the girls and boys of the various branch meetings. Finally the speaker for the evening, Miss Blanche Clark, one of the leaders of the Tang Hall Sunshine Corner, brought an interesting talk on the Highway Code, the main point of her message being that the Bible is a Highway Code and meant as a guide for life. If it is ignored we risk our lives. The Bible brings us to the "crossroads of life," and we have the choice to make whether or not we accept Jesus as our Saviour. Next we were shown the "school" sign, and it was stressed that as Christians we are in a school, always learning about the Lord Jesus. Then "30 m.p.h." This important sign meant patience and consistency, running the race with patience, not caring how slowly we go as long as we finish, and as we go looking to Jesus, the Author

and Finisher of our faith. We were exhorted to lay aside every weight as we looked at the sign proclaiming "weight limit" and to keep going on in our Christian experience as we looked at the "no waiting" sign. Finally the need for caution was emphasised as the "slow at major road ahead" was displayed, watchfulness and prayer being necessary all along our Christian way.

ALEX LAWRENCE.

ACTIVITIES AT GREENOCK

EVERY YEAR Renfrewshire county holds a musical festival at the Town Hall in Greenock. Last year the Greenock Sunday school leaders decided to enter a choir from each of the local Sunday schools: Belville Street, Auchmountain, Gibbshill and Braeside. In the contest, Belville Street gained third place out of all the schools competing.

The members and friends of the Greenock church feel that the testimony of the local church has been raised by joining in this county festival.

The folk here feel that a good witness would be made if other Sunday schools followed the example of Greenock in their own county musical festivals.

ANONYMOUS GIFTS

The Elim Missionary Society gratefully acknowledges the anonymous gifts listed below and thanks the donors for their kindness.

| Receipt No. | | £ | s. | d. |
|-------------|--------------------------------------|-----|----|----|
| 841 | Ex-Clapham Crusader | 1 | 0 | 0 |
| 844 | Designated postmark not clear | 1 | 0 | 0 |
| 861 | A grateful heart (West Bromwich) ... | 1 | 10 | 0 |
| 866 | Driffield member | 1 | 0 | 0 |
| 875 | Bristol, per Rev. J. Smith | 3 | 0 | 0 |
| 888 | W.W., Harrogate | 10 | 0 | |
| 881 | Huddersfield | 2 | 6 | |
| 889 | Wimbledon | 500 | 0 | 0 |
| 888 | Swindon | 5 | 0 | 0 |
| 904 | M.A.W., Huddersfield | 5 | 1 | |
| 911 | Per Pastor A. Renshaw | 5 | 0 | 0 |
| 927 | C.M.J., Wimbledon | 1 | 0 | 0 |
| 928 | Banbridge Elim member | 10 | 0 | |
| 929 | "In His name," Bolton | 10 | 0 | |
| 940 | Per Rev. R. Chapman | 3 | 0 | 0 |
| 942 | B.C., Belfast 6 | 10 | 0 | 0 |
| | Per Mr. Rainbow, Smethwick | 100 | 0 | 0 |

N.B. All gifts for whatever department to be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

THE SECRET OF BIBLE STUDY

1. Study it through. Never begin a day without mastering a verse.
2. Pray it in. Never leave your Bible until the passage you have studied is a part of your very being.
3. Put it down. The thought God gives you, put it in the margin of your Bible or your notebook.
4. Work it out. Live the truth you get through all the hours of the day.
5. Pass it on. Seek to tell somebody what you have learned.

J. WILBUR CHAPMAN.



SUNSHINE CORNER

HELLO SUNBEAMS.

Have you ever played the "I spy" game? We used to play it a lot when I was a little girl, and my, how we enjoyed it! We had to choose an object in the room and we would try to make the others guess what object we had chosen. We would always choose the most unusual objects so that they would be very hard to discover. I am sure that if I had tried with the object that took my attention no one would ever have guessed it. It was flat and curved and nicely painted with a design on the outside. It had come from a great distance away and it was the very first time I had ever seen one.

This wonderful object reminded me of a verse of Scripture and you will find it in Luke 6, verse 38. That's what I call the "it always comes back" verse and it aptly describes my object. It always comes back and it begins with the letter B. Perhaps I had better tell you what it is, because you may not have seen one before or heard of one. It was a boomerang and it came all the way from Australia. Boomerangs were used by the natives in Australia as weapons, and if properly thrown they would always return to the one who had thrown them.

What a wonderful lesson we can learn from the boomerang. Whatever we do for the Lord Jesus He will see that it returns to us again. As our verse tells us, it will be "pressed down, shaken together, and running over," which means that we get more than we have given. There is a very solemn thought too. If the good things come back, so do the bad. If we do a nasty deed to someone else it will return upon our own heads. We may think we have got away with it, but sooner or later it will come back to us in the measure that we have meted. Just like the boomerang, it always comes back. I would much sooner have good things coming back to me, wouldn't you?

There is an Old Testament story of a man whose actions came back to himself. You will find it in the book of Esther. Haman hated Mordecai and he wanted to bring about his downfall. He had some gallows erected so that Mordecai should perish, but his actions came back upon himself so that he was hung upon his own gallows. Mordecai, who always sought to do good, was promoted and honoured be-

cause his good deeds came back and he had all that belonged to the wicked Haman.

See if you can find a text in the Old Testament about something that will come back if it is thrown away. It is a very well known text indeed. I am sure you will find it.

'Bye now, and God bless you all.

Lots of Love, AUNTY DOROTHY.

Prayer is the bow. The promise is the arrow. Faith is the hand which draws the bow and sends the heart's message to heaven.

LORD, TAKE AWAY PAIN

*The cry of man's anguish went up to
God,
"Lord, take away pain!
The shadow that darkens the world Thou
hast made;
The close coiling chain
That strangles the heart; the burden that
weighs
On the wings that would soar—
Lord, take away pain from the world
Thou hast made
That it love Thee the more!"*

*Then answered the Lord to the cry of
His world,
"Shall I take away pain
And with it the power of the soul to
endure,
Made strong by the strain?
Shall I take away pity that knits heart
to heart,
And sacrifice high?
Will you lose all your heroes that lift
from the fire
White brows to the sky?
Shall I take away love that redeems with
a price,
And smiles with its loss?
Can you spare from your lives that would
cling unto Mine,
The Christ on His cross?"*

AUTHOR UNKNOWN

CULTS, CRANKS AND CHRISTIANITY

(concluded from next page)

ing of all these scriptures cannot be ignored; together they form a complete condemnation of the sect.

In conclusion let us say that all the wild, exaggerated claims should not be believed, nor should a Christian think all spiritism is trickery. Evil spirits are very real today, and therefore it is not right for Christians to go to seances or to play with this doctrine of devils. Spiritism is a power that cannot be dallied with, and remember we have no need of its so-called comforts. Our fulness of sufficiency is in the person of our Lord Jesus Christ.

CULTS, CRANKS AND CHRISTIANITY

(5)

Spiritism

By BRIAN BARNETT

SPIRITISM or, as it is more usually known, spiritualism is as old as man. All civilisations have known of groups claiming to communicate with spirits of the departed, and very often in the course of history phenomena have taken place which cannot be explained as being of purely natural causes. However, it is not the spiritualism of the past that is of interest to us, but that of the modern world, which during the last 120 years has become a leading cult.

Modern spiritualism was born in Hydesville, New York, about 1848. Two young girls, Margaret and Kate Fox, lived in a farmhouse with their parents, and in this house strange noises were heard and strange things seemed to happen. Chairs were pulled by unseen hands and bedclothes were removed from the sleeping girls. Kate Fox made contact with the "spirit" by referring to it as "Splitfoot" and asking it to do what she did. As she snapped her fingers the spirit answered with raps. An elder sister formed a society and the sisters travelled to all the great cities, and the mystery and the phenomena spread. Margaret, in 1888, confessed that much of the mystery surrounding the house in Hydesville was fake and pure invention.

Once spiritism had received its impetus from the Fox sisters it spread rapidly, not only in America but also in Europe. Many famous people became involved with it, either as opponents or protagonists. Among the former was the celebrated Houdini and among the latter the author Sir Arthur Conan Doyle. In 1863 the National Spiritualist Association of America was founded, in 1907 the Progressive Spiritualist Church was begun and in 1936 the International General Assembly of Spiritualists came into being.

There are at least a score of different types of spiritualist mediums, the most common being the impersonating medium—where the communicating spirit takes control of the medium's body while the medium is in a trance. When all allowances are made for trickery and fraud there still remain phenomena that cannot be explained naturally, and one is forced to admit that a certain amount of the

mystery and phenomena is the work of evil spirit forces.

Let us now consider the doctrinal position of the spiritists. The Bible, according to *The Theology of Major Sects* is not regarded as the authoritative Word of God; indeed, according to the same book the spiritists openly say "There is much in some parts of the Bible which does not amalgamate with our teaching." Therefore we must be at variance with them immediately. It is, however, very difficult to discover exactly what this sect does believe, since it seems to differ from group to group. The doctrine of God—cardinal to all Christians—does not seem to be discussed very much, and it seems to the writer from what he has read of the cult that it denies the personality of God and substitutes a "force" in His place. When we come to the Lord Jesus Christ all the usual heresies are found—the virgin birth is denied, they do not believe that Jesus was God incarnate in the flesh. Jesus is a medium, not—as the Bible states—a Mediator. Hell is denied; it is thought of merely as an agency for improving or remedying what was wrong with the soul. We know that the blood of the Lord Jesus Christ has done that.

Enough has been said to show how utterly anti-Christian this cult is, but now let us look at its claims and the physical phenomena that accompany them. Spirit forces are at large and at work in the world (the Bible makes this very clear—see 1 Samuel 16:1; 2 Chronicles 18:21; 1 Timothy 4:1), and, of course, people have been possessed of spirits. However, it is to be noted that in every case they are evil spirits or lying spirits and the Bible expressly forbids any dealings with all spirit forces (Exodus 20:18; Leviticus 19:31; Deuteronomy 18:10-12; 2 Kings 21:6; Jeremiah 17:9,10; and many more references). The spiritist argues that such commands are not valid today and claims that the transfiguration of Christ and the materialisations of Elijah and Moses were spiritualistic phenomena. However, the New Testament also condemns spiritualism (Galatians 5:20; Revelation 9:21; Acts 13:6-8; Acts 16:6; 1 Timothy 4:1; 2 Thessalonians 2:9). The clear teach-

(concluded on previous page)



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. J. B. Hounsome
(Elim Church, Knottingley)

Monday, May 25th. Acts 4:23-37.

"Went to their own company and reported" (v. 23).

By being Christ's disciples a "company" had to be formed. The persecution and threats of the Sanhedrin banded the apostles and converts together. All shared in the report issued by Peter and John. All shared in the responsibility produced by the report. All shared in "lifting up their voices to God in prayer," not for deliverance, a way out of their difficulties, but for greater boldness (v. 29). All shared subsequently in the new "infilling," the confirmation of unity in purpose and prayer, culminating in such oneness (v. 32). "One heart and one soul." A "near-perfect" and practical Church is the pattern of true Pentecost. The Church is not a "limited company."

Prayer topic: For the witness of those who have experienced the blessing of Pentecost in other denominations.

Tuesday, May 26th. Acts 5:1-16.

"And of the rest durst no man join them" (v. 13).

The high standard of character and conduct demanded by the Holy Ghost brought to a standstill the flow of converts into the Church. Strange; when the ministry of the Holy Ghost is to this very end and the Church exists only for soul-saving. After all, Ananias and Sapphira had given very generously; and besides, it was not an immoral act they had committed. They just told a lie, a half-truth. Did the punishment fit the crime? It is obvious! Sin, however small, cannot be tolerated by God. Calvary is the answer. Why? How often we sing so fervently "Give us the promised Holy Ghost. We want another Pentecost; send the fire!" Are we now prepared to pay the price, to accept the true Pentecostal standards? If not, we must be content just to sing.

Prayer topic: For a revaluation of our Pentecostal experience.

Wednesday, May 27th. Acts 5:17-28.

"But the angel of the Lord . . . opened the prison doors" (v. 19).

This was a new experience for the apostles. So much had happened to them since their Pentecostal experience. Life was full and blessedly exciting. Every day brought richer and more wonderful revelation to them of God's power on their behalf. Is this our lot too? And now angelic ministry at their service. No wonder they obeyed without fear the divine instruction, and in the temple of all places witnessed to the "words of this life" with added conviction (v. 20). They had no cause for alarm; the Godhead and the whole heavenly host were for them. Hallelujah! Is this also our confidence and cheer? "The angel of the Lord encampeth round about them that fear him," and note also Hebrews 1:14.

Prayer topic: That victory be obtained for those bound by fear.

Thursday, May 28th. Acts 5:29-42.

"Rejoicing . . . counted worthy to suffer . . . for His name" (v. 41).

What possible cause for rejoicing could the apostles find in suffering? To enjoy pain from physical violence is certainly contrary to all human thought and experience; and the threat of further punishment did not even deter them, but added incentive to their efforts (v. 42). Either they were mad or stubborn or it was something else that inspired them. The wise old Gamaliel knew they had something, hence his timely

intervention (v. 35). Not just their ways were transformed, but their whole natures. "Rejoicing in tribulation," living above all situations, even laughing at impossibilities—this is the true evidence of a life transformed by the presence of Christ and dedicated in love and loyalty to Him.

Prayer topic: For all those who nurse the sick and afflicted.

Friday, May 29th. Acts 6:1-15.

"Look ye out among you seven men" (v. 3).

The apostles acknowledged that outside of their own immediate circle, among the rank and file of the people, were men who were qualified according to the strict standard demanded of them. What office this business of serving at tables represented is debatable and immaterial; the truth is evident, that all who would serve the Lord and the Church in any capacity whatever must subscribe to the best possible standard of Christian character and spiritual efficiency. "Do all to the glory of God" we are told. This is not meant so much as a challenge, but as a compliment to those who serve. Chosen because you are the best choice. Note: they were just "honest men." Their enabling was the Holy Ghost and His wisdom and faith (vv. 3-8).

Prayer topic: For those who do the menial tasks in the church. Let us thank God for them.

Saturday, May 30th. Acts 7:1-16.

Chapter 7 of Acts is given the title of "The defence of Stephen before the Sanhedrin," but in point of fact it is the opposite. The Sanhedrin was on trial and it was Stephen who was the prosecuting counsel. His case was the unassailable truth of Scripture, and what a knowledge he possessed too, and in what a master manner he marshalled his arguments. Of course, the scribes and priests could also boast of their scriptural knowledge and give references to prophetic utterances, but Stephen propounded the Scriptures in demonstration and power of the Spirit. Note chapter 6, verse 10. Remember, without the anointing of the Spirit the "letter killeth." We continue the case tomorrow.

Prayer topic: Learn the prayer of David (Psalm 119) and make it our prayer.

Sunday, May 31st. Acts 7:17-29.

Fact after fact is presented with such clarity and conviction by Stephen in "prosecuting" the Sanhedrin. He presented to it scriptural historical facts without the need of human exposition and interpretation—facts that could not be disproved. "Scripture and verse" or "It is written" is still the Christian's finest and surest weapon. "The sword of the Spirit" is sufficient in itself to silence the accusers (v. 1). Not until Stephen had summed up his "prosecution" was the silence broken.

The final "summing up" is in the hands of a junior reporter from the Elim Bible College, who will be writing the notes for the special Elim Bible College number.

Prayer topic: For the Elim Bible College, and the faculty and all students.

THE MEANING OF THE DOTS

We once saw a man draw some black dots. We looked and could make nothing of them but an irregular collection of black spots.

Then he drew a few lines, put in a few rests, then a clef at the beginning, and we saw these black dots were musical notes. On sounding them we were singing "Praise God, from whom all blessings flow."

There are many black spots in our lives, and we cannot understand why they are there. But if we let God come into our lives He will make a glorious harmony out of them.

Selected.

COMING EVENTS

BIRMINGHAM, Langley Green. May 23, 24. Elim Church, Mount Pleasant. Church Anniversary. Sat. 7.30. Speaker: J. W. Newman. Singing items by Coventry Trio and Langley Male Voice Choir. Sun. 11 and 6.30. J. Nicholson.

CANNING TOWN. May 30, 31. Elim Church, Bethell Avenue. Sat. 7. Sun. 6.30. Two services by "The Evangelaires."

CATERHAM. May 30. Elim Church, Holmesdale Road (off London Road). Monthly rally. Sat. at 7. Guest speaker: A. P. Thomas.

DERBY. May 31. Elim Church, Curzon Street. Visit of T. Maksymowicz, of Poland. Sun. at 11, 6.30 and at 8.15, when he will give an account of God's work behind the Iron Curtain.

DUDLEY. June 6th. Christ Church, Hall Street (kindly loaned). Presbytery youth rally, "Youth Speaks to Youth." Items by presbytery youth. Guest speaker: John Woodhead. Convener: Frank Shadlock. Sat. at 7.

DUDLEY. June 6 to 21. Christ Church Congregational Church hall (kindly loaned), Hall Street, next door to Elim Church. Revival and divine healing crusade conducted by John Woodhead. Soloists: Dorothy Woodhead and Heather Hodgetts. Song leader: Alan Faulkner. Pianist: John Hodgetts. Meetings nightly at 7.30. Two great after-church rallies on Sundays 14th and 21st at 8.

ENGLEFIELD GREEN. May 24. Elim Church, Bond Street. Visit of Alex Tee. 6.30.

ENGLEFIELD GREEN. May 30, 31. Elim Church, Bond Street. Visit of Joseph Smith. Sat. at 7.30. Sun. at 11 and 6.30.

GRIMSBY. May 19-24. Elim Church, Tunnard Street. Campaign conducted by E. J. Thomas, Welsh singing evangelist. Weeknights 7.30 (except Fri.).

KINGSTON-ON-THAMES. June 2-4. Elim Church, Thames Street. "The Bible through an Eastern window." Bible and Biblelands exhibition, conducted by Rev. Leonard T. Pearson. 7.30.

MANSFIELD. May 23. Gospel Mission Hall, Goodacre Street. Sat. 7. Baptismal service, conducted by R. Rees.

NEWHAVEN. June 13. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Visiting speaker: A. S. F. Horne and party from Hastings.

NUNEATON. May 30—June 7. Elim Church, Queens Road. Series on the Holy Spirit. By Alice Parham (U.S.A.). June 1 at 3, united women's rally. Weeknights 7.30 (except Mon. and Fri.). Sun. 11 and 6. June 7, Sunday school anniversary, 2.30 and 6. Convener: D. E. Dean.

SHEFFIELD. May 23, 24. Elim Church, Lee Croft, Campo Lane. Missionary weekend. Special visit of John H. MacInnes, Elim missionary to British Guiana. Exhibits and coloured film of British Guiana.

SHEFFIELD. May 31. Elim Church, Lee Croft, Campo Lane. Sunday school demonstration, 6.30. Scholars to present "the Royal Mail Demonstration." Address by L. N. Knipe.

TREALAW. May 21-24. Elim Church, Miskin Road. Minister's first anniversary weekend. Special visit of Joseph Smith. Thurs. at 7.30. Sat. at 7.30. Sun. at 11 and 6. Convener: C. E. Lamb.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): May 24, Brussels.

Gordon Hills, missionary to Eire: May 23, 24, Ipswich.

Miss O. Jarvis, on furlough from India: May 31 and June 1, Kingstanding; June 2, Graham Street; 3, Blackheath; 4, Selly Oak. June 7, Langley; 8, Yardley; 9, Worcester; 10, Malvern; 11, Kidderminster.

Miss Picken, on furlough from Southern Rhodesia: June 6, Derby (Presbytery Rally); 7, Mansfield; 8, Sheffield; 9, Barnsley; 10, Lincoln; 11, Beeston; 13, Nottingham; 14, Leicester.

S. A. Renshaw, on furlough from Tanganyika: June 6, Grimsby; 7, Scunthorpe; 8, 9, Hull; 10, Malton; 11, Scarborough. June 13, Bishop Auckland; 14, Stockton; 15, Newcastle; 16, Driffild; 17, York; 18, Harrogate.

ELIM'S YEAR OF PRAYER

Churches participating from May 25th midnight to June 1st midnight:

Southampton, Selly Oak (Birmingham), Carlisle, Treherbert, Torquay, Bowers Gifford, Maldon, Rayleigh, Stowmarket, West Bromwich, Wimbledon, Burton Joyce, Longton, Alloo, Glen Mavis, Coatbridge, Swansea, Leicester, Hadley (near Wellington), Giltbrook, Harrogate, Abercrombie, Coventry, Ashbourne, Dowlais, Sholing, Weoley Castle.

ELIM BIBLE COLLEGE, LONDON OPEN DAY

SATURDAY, JUNE 6th, 1964

Grounds and college open 2.30 p.m.

SERVICES IN MARQUEE

3.30 p.m. A tableau: "Pentecost throughout the years," presented by E.B.C. students.

6.30 p.m. Guest speaker: Rev. W. J. Maybin (Worcester)

CHAIRMAN: REV. W. G. HATHAWAY

Diplomas and other awards will be made to 1963 graduates. Supporting choral and instrumental items by students.

Tickets 1/6, available on or before June 6th. Buffet refreshments provided at moderate charge.

A cordial invitation to all friends past and present.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth. Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

OLD COLWYN, North Wales. Christian guest house. Three minutes sea. Happy fellowship. Write brochure (s.a.e.): Pastor Gough, "Fairlawn," 25 Station Road, Tel. Colwyn Bay 55129.
SKEGNESS. Holiday flats. One minute sea. Everything provided; spring interiors. Please state party. Mrs. Tasker, 41 Beresford Avenue. C.722

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR, N. Ireland. Armachia Guest House. Beautifully situated on sea-front; central; superior accommodation; modern amenities; excellent catering. Brochure on application to Mrs. Briggs, 32 Seaclyde Road. Phone 5925/3925. C.692

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

BOURNEMOUTH. Christian hotel. Happy fellowship, good food, liberal table, spring interiors, hot/cold all rooms, sea few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.725

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.674

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633. C.724

HASTINGS. Comfortable, good food. Bed and breakfast £3/10/- per week. Extra high tea and Sunday lunch included. Very convenient, near sea and shops. Write: Mrs. Gumbrell, 24 Brook Street, Hastings. C.724

HOLIDAYS on Devon coast. Caravan near Dartmouth. Fourberth with kitchen; overlooking English Channel. Bus at door for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips. Write Pastor Nicholls, Bethel, Plymouth. C.727

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare: full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULSE Hill 3860.

LOWESTOFT. Small, homely Christian guest house. Few Whitsun and summer vacancies. Good food, and happy fellowship. Brochure. Mrs. Griffin, "Bethany," 46 Alexandra Road. C.717

MISCELLANEOUS

A FURNISHED FLAT required for two pupil midwives near to Marston Green Maternity Hospital, near Birmingham. Required July 1st. Write to Miss D. Hickson, 63 Colwyn Road, Northampton. C.715

THE NEWBERRY BIBLE. Two side margin commentaries. Authorised Version intact. Unique feature: elucidates all Divine titles; original references; indexed atlas. Aaron Linford says: "I was brought up on Newberry, and still consider it the finest help a Bible student can have." Limited number: pre-war price £1, plus 1/2 postage. Marshall, Clayhidon, Cullompton, Devon. C.730

WANTED for the summer season, one or two ladies willing to serve the Lord in Christian guest house. Duties, to help where needed. Good wages. Please write: Maranatha, Torrs Park, Ilfracombe. C.726

BIRTHS

CHUTER. Recently, to Pastor and Mrs. Mansel Chuter, of Beccles, the gift of a daughter, Alison Jane, a sister for Timothy.

PAVITT. On April 16th, to Mr. and Mrs. F. Pavitt (members of Elim Central Church, Clapham), God's gift of a son, Philip Michael.

MARRIAGE

WILLAND-TONKIN. On April 18th, at Elim Central Church, Clapham, London, S.W.4, Kenneth Duane Willand to Mavis Irene Tonkin. Officiating minister: T. W. Walker.

WITH CHRIST

HORWELL. On May 26th, at her home in Meir, Stoke-on-Trent, Mrs. Zipporah Horwell, aged 83 years. Funeral conducted by J. B. Coleman.

CAPTIVATING COLWYN BAY

For mountain and sea air. Warm climate.

GOOD FOOD

GOOD MEETINGS

Bryn Eireas Hall, Abergelle Road, Colwyn Bay (tel. 3524)

FOUR GREAT PUBLIC RALLIES in SKEGNESS

Join the Conference Delegates and House Parties

May 25th to 28th at 7.30 p.m.

in the ALGITHA ROAD METHODIST CHURCH

MONDAY: Induction of the President—Rev. C. J. E. Kingston

TUESDAY: Annual Missionary Rally

Convener: REV. G. L. W. LADLOW.

Speakers: REV. J. McINNES (British Guiana) and REV. D. L. NORTON (Africa)

WEDNESDAY: Great Evangelistic Rally

Convener: REV. W. PLOWRIGHT

Speaker: REV. P. S. BREWSTER

Items by COLLEGE STUDENTS

THURSDAY: Convention and Communion Service

Conducted by the President

Speaker: REV. A. MISSEN (General Secretary of A.O.G.)

The Ministers' Singing Group will also take part in the services

THE ELIM EVANGEL

**"STUDY TO SHOW THYSELF
APPROVED UNTO GOD"**



**"THE WORD OF THE LORD
ENDURETH FOR EVER"**

***Preach
the
Word***

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THE STUDENT COMMITTEE

The student committee is elected annually by the Principal. Its task is to assist with the smooth run-

ning of the college by organising such aspects as open-air work, door-to-door work, duty rotas and discipline in general.

The head student, Geoffrey Smales, has the added responsibility of ringing the 7 a.m. rising bell (a privilege envied by no one), of acting as adviser to all who have problems, and of keeping the unity among his fellows (e.g. preventing the "pacifists" from coming to blows with the "militarists"). Geoffrey and the other members work together as a team with the welfare of the college always in mind.

EDITORIAL

Enlarging the borders

In this 1964 issue of the College number of the ELIM EVANGEL we introduce to you the young men and women who are training at E.B.C. The school was established and opened in 1926 to train leaders for Pentecostal churches at home and overseas. It has served not only as a training centre for British students but also as a meeting place for young Christians of almost every nationality. The cords of fellowship that extend from this spot reach out to a great circumference of service all over the world. A special joy in recent times has been to welcome back for visits former students from Africa, Switzerland, Sweden, Australia and the western world. Almost every year the son or daughter of some founder-minister of the Elim Church comes in for training,

and so the work and tradition is carried on.

Offering a two-year course of training leading to a diploma, the college is under the direction of the Synod, composed of seven ministers elected by the General Conference. The curriculum is planned to give general and detailed training in Bible subjects as well as guidance along practical lines in preparation for the Christian ministry. Applicants are considered from all denominations and nationalities. Specialised courses in English are a prelude for foreign nationals to participate in the subjects covered by the curriculum. Young people with a desire to serve God more effectively should write to the Principal.

REV. G. WESLEY GILPIN (PRINCIPAL).

LAST YEAR'S STUDENTS ARE SERVING GOD IN . . .

GREENOCK

(Trevor Partington)

Trevor is the assistant minister to Rev. W. J. Hilliard, who is this year's President. Trevor writes: "Sometimes I sit under the feet of this experienced shepherd, sometimes I stand alone to make decisions and to minister the Word—yet not alone, for in every decision, in every circumstance, there is One in whose strength we are 'made perfect in weakness.'"

BRISTOL

(Tony Willams)

Tony is assisting Rev. R. Jones. "To be an assistant in a church like the City Temple is an experience I value very much. Each day brings some new joy, experience or problem."

NORTHERN IRELAND

(George Wallace)

"Since coming here to Armagh and Markethill I have not seen the world turned upside down, but, thank God, I have in both churches men and women who realise the value of prayer. We have an average of seven prayer meetings per week, so as God is one who hears and answers prayer I feel we will yet see Him moving in power in Co. Armagh."

ROMFORD

(Bill Thornton)

Bill has just completed nine months at Romford and recently moved to Ashbourne. While at Romford he was a member of the local youth advisory committee, consisting of doctors, psychiatrists, teachers and ministers. "A wonderful opportunity to serve Christ in this way, for we have the answer to all their problems in Christ."

WARRINGTON

(Eddie Lewis)

"For the first time in my life I feel really aware that what I am doing is all really worth while. Bible study, visiting and prayer have yielded immediate results, since souls have been saved and a group of people have received their baptism in the Holy Spirit. Simple tips and strong advice received at college have given me the right outlook, and launched me well and truly into the ocean of the ministry."

RYE PARK

(Ron MacKenzie)

"The youth weekends have been a source of blessing to old and young alike. We have seen six decisions from these efforts and had a baptismal service when four young people followed the Lord. Three have received the baptism of the Holy Spirit. We are seeing the mercy drops and are looking forward to greater things in the future."

SWITZERLAND

(Madi and Sigi Schatzmann)

Sigi is the pastor of the Glarus Pentecostal church and of a branch church. At the end of this year they leave for Japan as missionaries. "I feel that there is much to do here, but I know that this work is the preparation for a still greater task in a dark land."

NAZARETH

(Heather Thompson)

At the beginning of April Heather began a three-week journey to Nazareth, Israel, where she takes up a post as nurse in the Edinburgh Medical Mission Hospital. "Without a doubt I can say that God has been leading through all the shadows, bringing me to submission to His will."

SWEDEN

(Alfie Cummings)

Alfie is attached to the Filadelfia Pentecostal church, Stockholm. He works among Salvationists and Baptists, who, he reports, have a hunger for the Holy Spirit. "I had a six-day campaign in a Salvation Army church in the middle of Sweden and I thought I was in a Pentecostal meeting."

BOGNOR REGIS

(John Thomas)

John has written to say that the church at Bognor continues to progress, and it is interesting to note that in his church Christians from other denominations have experienced the baptism in the Holy Spirit.

MERTHYR TYDFIL

(Charlie Stacey)

Charlie is finding personal work to be rewarding. "I engage myself in door-to-door work and personal evangelism, which is my best means of advance, and I have had some encouraging results."

PALMERS GREEN

(Paul Quest)

Paul, assisted by his wife, has taken up the pastorate of this London church.

HARROGATE

(David Mills)

David tells us of progress mainly in the Sunday school department and trusts that it is indicative of further blessings.

TESTIMONIES FROM HOME

ENGLAND

It began in a tent

As I look back to the time leading up to my becoming a Christian I can see how the Lord directed people and circumstances to bring about this work of grace.

The late Adam Chambers held a campaign in a tent not far from my home, and it was through this that I began to attend the Elim Sunday school. Later I went to other youth meetings and eventually the adult church.

Gradually the Lord by His Holy Spirit began to speak to me about my soul. The consciousness of my sin came more to the fore. Finally I acknowledged my utter need of Christ to forgive my sins and to give me peace with God.

(BARRIE DICKSON)



IRELAND

June in an Irish linen factory

For five years I worked as a diapositive tracer for screen-printing in an Irish linen factory. I loved my work. Painting and designing have always been part of my life. But, because as a child of nine years I had given my heart to the Lord Jesus, He had greater claims on my life. So it was that two years ago I heard God speak to me. He wanted me to serve Him, to yield myself completely to Him.

I realised then that no one else and nothing else mattered in my life—only the Lord. What will it matter whether I had to forfeit friends, riches or even life itself if, in that wonderful day when I stand in His presence, I shall be able to look in His face and bring Him precious souls?

(JUNE BRYSON)



SCOTLAND

Born into a missionary family

Eleven years ago I left my parents in British Guiana and came to stay with my relatives here in the U.K., and since that time the Lord has taught me much.

This period has been full of experiences. God has filled me with His Holy Spirit and led me in various paths, all to His glory. It was an experience to go through the waters of baptism, and to be led into the Merchant Navy. It has been said that the Christian life is a glory time. Friend, do not be mistaken. This life is grand, but the Devil is never far away with temptation; we have a good God and He gives us the grace and power to be victorious. Following Christ is a challenge for all—even you.

(IAN MACINNES)



IAN



DENIS

WALES

Making available the bread of life

As we look around us we see that one essential thing each person requires for the natural body is "bread." We see also in Christ's teaching that He emphasises that He is the Bread of Life. All who require this life must come to Him and partake of this Bread.

Having completed my trade as a baker and confectioner I realised that man needed more than the material life to satisfy his need. This need could only be met on a spiritual basis.

After I received the baptism in the Holy Spirit I entered a Pentecostal church. There I had the call of God to enter the Bible College so that I could learn to tell others of the Bread that satisfies the spiritual life.

(DENIS PHILLIPS)

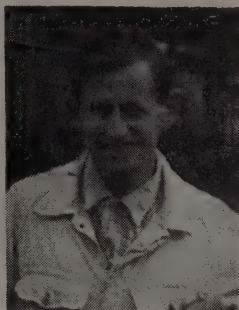
-AND FROM ABROAD

I worked on a gold mine

The Boer farmers, on arrival in the Transvaal, began to remove the natural beauty of the veld by growing mealies (corn). In 1886 the Witwatersrand goldfields were discovered and, to obtain the precious metal, shafts were sunk and the mealies thrown on the rubbish heap. I lived and worked on one of the local mines and observed how unimportant gold becomes when man's life is in danger. But in the Christian faith life itself is cast aside.

We set our affections upon things above—upon Him for whom we count all things but loss that we may win Christ. "If ye then be risen with Christ, seek those things which are above" (Colossians 3:1).

SIDNEY SPARKS
SOUTH AFRICA



Son of a missionary to Iceland

It was a thrill for me when I went with my father to the mission field of Iceland. When we were met by some of the Icelanders at Keflavik the love of Christ which has been shed abroad in the hearts of all Christians was warm. Dad, having served in the United States Air Force in Iceland, knew many of the pastors, but even though I knew only our Icelandic co-worker I still felt welcomed among the Christians.

As the missionary's son I shared in many of the problems and disappointments, but as we took our problems to God the barriers of hindrance and our spirits were lifted. God has called me into Christian youth work, for which I have begun my training at the Elim Bible College.

GLENN HUNT
AMERICA



Called from four continents

DAVID SCHNEIDER
SWITZERLAND

From "pop" to gospel singing

"The effectual fervent prayer of a righteous man availeth much" (James 5:16). It was only a few years ago that I founded a band to sing in public bars and evening dances.

I tried to entertain people to the best of my ability, but I felt restless and unsatisfied in my heart. My mother's incessant and faithful prayer that I might find the Lord and sing for His glory was soon answered. God revealed His great love to me and entered my life and transformed it completely. The greatest desire in my heart was to sing for His glory and to serve Him every day.

Very soon God led me to a Bible school in Switzerland and afterwards to the Elim Bible College. I am trusting in Him to lead me His way and to use me in His service.



GRAHAM KNIGHT
NEW ZEALAND

12,000 miles to Bible school

"But why England?" I was asked by many of my friends when I announced my intention of going to a Bible school.

I was attending the Elim church at Nelson when I felt the call to full-time service. It was only to be expected, therefore, that I should want to train at a Pentecostal Bible college. There being no suitable college in New Zealand I applied to the Elim Bible College, London. The time of waiting was a time of testing, but God wonderfully confirmed His call both practically and spiritually.

When the time came for my departure from home I was left with no doubt whatsoever that I was doing what God wanted me to do. Two years in college have proved to me that Christ is the answer to my every need.



JOURNEY TO SWEDEN

"HECTIC days for the crusade team" were words that rang from our lips a hundred times as we travelled through Belgium, Holland, Germany, Denmark and Sweden.

We clocked 3,500 miles in the college minibus in twenty-one days and took twenty-three meetings. Just nine ordinary young people calling ourselves the Evangelaires, but dedicated to the gospel of Jesus Christ.

"THE LORD SET HIS SEAL..."

Ostend was our first point of contact with the Continent; our first meal abroad was breakfast in Brussels; our first meeting was at the Pentecostal church in Eindhoven, Holland. And right from the beginning the Lord set His seal upon our labours by the rich outpouring of His blessing.

Our team of five young men and four young ladies included the college trio and two soloists. None of us claimed a spectacular ministry, but we were all conscious of the fact that God could and did use the gifts that we laid at His feet—no matter how small or feeble.

WE TOOK MORNING ASSEMBLY

The major part of our tour was in Sweden. We travelled up the east coast to Stockholm, across to the west coast and then back down to Malmo in the south. Hearts and doors everywhere in Sweden were opened wide to us. We preached in their churches, took morning assembly in their high schools, and testified in song in coffee bars. Our message was aimed at youth. Hundreds of them came under the sound of the gospel and many did come to know Christ as their Saviour and King.

OUR SOULS HAVE REACHED UP

We loved the continental people and were thrilled with the sincerity of their hearty welcome. But above these we loved to sing and speak of the risen Lord and tell our story "saved by grace." All too soon we had to return to London. Now as we ponder over those three weeks we magnify and thank the Lord afresh for the way in which He so graciously blessed and guided us not only as Evangelaires but as individuals, and we know that our souls have reached up nearer to God as a result of being open channels through which His blessing poured.

by Michael Dunk

AND THIS IS WHERE WE WENT

HOLLAND

EINDHOVEN

GERMANY

HAMBURG

DENMARK

COPENHAGEN

SWEDEN

MALMO

TRELLEBORG

STOCKHOLM

SOLNA

SUNDBYBERG

UPPSALA

NORRTALJE

ENKOPING

OREBRO

BORAS

HOLLAND

EINDHOVEN



AND BACK TO THE BIBLE COLLEGE

BIBLE STUDY PAGE

JESUS SAID :

"I AM THE WAY . . .

THE kingdom of heaven has no short cuts to it; only one way and that is Christ. In the gospel of John, Christ seven times sets Himself out as the fulfilment of God's great name as given in Exodus 3:14—"I am." In John 14:16 Christ answers the question of Thomas and shows that He is the Way. Thomas and the rest of the disciples were looking for Christ to set up an earthly kingdom and thought that He was referring to the place that He was going to set it up in.

Christ is not only the creator but also the recon-

. . . THE TRUTH . . .

No doubt confused by many differing religions and philosophies, each claiming to be true, Pontius Pilate asked "What is truth?" Addressing the only one fully qualified to answer his question, Pilate, unfortunately like millions today, did not stay for the answer (John 18:38). Jesus said "I am the truth."

The testimony of those who have seen Christ is that He is full of truth (John 1:14), and those who have heard Him witness that He speaks the truth (Matthew 22:16). If Jesus brought anything into this world we can be sure He brought truth. Jesus came

. . . AND THE LIFE"

"And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Apart from this divine act it was impossible for Adam to live. When God imparted life to Adam He had already provided the means whereby man could continue to exist. The tragedy is, however, that although God had created man perfect man transgressed against God and since then the whole history of this world has become a shameless chronicle of human tragedy and moral declension. Man's rebellion against God resulted in separation from God (Isaiah 59:2),

EACH ONE A

TWO-MINUTE SERMON

by Jim Dick

ciler, the sinners' way back to God, the one by whom we can approach God (Romans 5:2). Not only is He the only way by which we can approach the Father, but it is through Him that God reveals Himself to man (Matthew 11:27).

Men today would seek to approach God in many other ways, but as Solomon says in Proverbs 16:25, "the end thereof is death." In contrast to this God's way leads to life. The question then is: have you come God's way and received the assurance of eternal life?

by Tony Chamberlain

to reveal the Father, and to know Him is to know the truth about God (John 14:9, 10). Those who say they know the truth but have never met Jesus Christ cannot possibly know it, for He is the truth.

Truth is powerful and able to liberate, and to know Christ is to be set free (John 8:32, 36). People are bound by sin and sickness because they do not know Jesus Christ. The truth about your deliverance is Christ and Christ alone. What did Jesus say and do and teach? Learn the truth and the truth will set you free. Jesus said "I am the truth."

by Brian Roberts

and so man was expelled from the presence of God.

To this very day millions of men and women are walking this earth in this state of separation from God: "by one man sin entered into the world, and death by sin, and so death passed upon all men."

To sum up the situation as God sees it, man is guilty, lost, condemned and dead. It is impossible for man to live again to God unless he receives from God new life. This new life comes to us through the Lord Jesus Christ, God's Son. "And I give unto them eternal life; and they shall never perish."

IT may sound like something from science fiction, but it is a modern name given to a modern youth meeting.

Two Youtheramas were recently held to present to teenagers the fact that Christ is the answer to their needs.

JIM DICK.

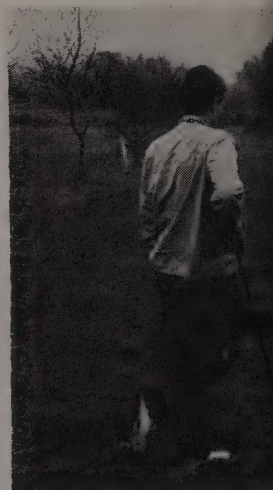


One was arranged and conducted by Joe Fudge some time ago in Bournemouth, which some of the students were privileged to attend as they provided the musical programme.

The name was also adopted when one of our own students, Steve Huntley, arranged a one-night campaign in Stevenage. The result of both of these Youtheramas was that a number of young people accepted Christ as their Saviour.

It seems now that music is playing a bigger part in our programmes to reach the modern young person. Is the gospel of Christ not enough now for our age? Have they got to have the added attraction of a musical programme? The answer, of course, is no! Christ is the only one who can change and satisfy the hearts of these modern young people, but the twentieth-century "Mod" or "Rocker" (all need salvation) will not come to church to sit through a nineteenth-century form of service, so why should not the ageless gospel be presented in a manner that is understandable to the age? For this purpose of reaching the twentieth-century young person some of the students have formed themselves into a musical group and endeavour to challenge these young people with the transforming gospel of Christ.

YOUTHERAMA



BATTLE FOR



YO

COFFEE BAR

Christians mingle with young people



CHRIST, when on earth, met with publicans and sinners on their own ground, and while we proclaiming the gospel in churches millions are dying in sin.

We need to get out into the highways and byways to those who would never dream of entering church. A group of students set out to reach this lost person. At the invitation of Greenford Baptist church we took over a coffee bar in Greenford

MABLEDON WEEKEND

A GOSPEL preacher would have given anything to have had such a congregation, namely a crowd of unchurched young people, as yet untouched by the gospel. And yet this was our privilege for a whole weekend.

One Friday evening found us *en route* for a country house in Kent, where we met with some of the members of a leading London youth club; suspicious looks were exchanged!

It's tee-time
at Mabledon



After a sleepless night, due mainly to flying pillows and shoes and muttered threats from the room next door, the team arose early the next day ready for a two-mile cross-country, or at least that is the way it should have been! Soon it was time for the team to present their first "spot." Instrumental numbers, gospel songs and a short dramatic scene portraying a Christian's reactions to his environment, together with a "thought for the day," were given to an attentive audience. This was a new aspect of religion to most of them.

Games, shooting, golfing, horse-riding, another sleepless night and more "spots" made up the rest of the weekend. We lived, slept, ate, fought with and witnessed to these young people of the reality of Christ and they listened because it was new to most of them. The seed was sown; the Lord will give the increase.

DAVID WOODFIELD.

UTH

SUNSHINE CORNER

The peace of Woodlands is strangely disturbed. Crash! Bang! Thump! The corridor shudders! Sunshine Corner enthusiasts are again invading the E.B.C. Toddlers cling to big brothers as names go to Uncle John, busy with the index cards, Grubby fingers daringly touch Uncle Jim's guitar—an instrument of unceasing fascination. Others try to help Uncle Dave on the piano.

Auntie Fae calls for attention, ordering the children to be seated in their respective teams (Matthew, Mark, Luke and John) ready for the traditional must—"Sunshine Corner, it is jolly fine." Faces now beaming and eyes twinkling, they raise their hands for further favourite choruses. Singing over, Auntie Fae presents an object lesson, followed by Uncle Jim's memory text and quiz.

Then it is Uncle John to give Sunshine Corner badges and John's gospels to top point-scorers. A film-strip follows and inquiring little eyes focus on the screen as the lesson unfolds. Tick-tock, the 5.15 deadline approaches. A final prayer, the distribution of magazines and they are away. Not quite! "The sweets, Auntie Fae!" Goodbye everyone; see you next week at Sunshine Corner.

FAEONA REES-THOMAS.



Auntie Fae conducts Sunshine Corner

COFFEE, CRISPS AND CHRISTIANS

an evening to proclaim the gospel in song and testimony.

The college musical group, which took the place of the usual juke-box, backed the soloist, and the trio sang pieces with a gospel message accompanied by the guitar. Interspersed between items, tape-recordings of gospel songs were played and the evening was concluded with a lively and challenging testimony, during which all listened attentively. As the

evening progressed young people from the local church and students witnessed to those sitting at the tables and as a result one Roman Catholic girl was led to the Lord.

Paul said "I am all things to all men, that I might by all means save some" (1 Corinthians 9:22). Are we really getting the message to the whole world, or is it stopping at the church door?

TONY LEAVESLEY.

GOODBYE, HALO !

THIRTY-SIX students, all one in Christ Jesus ! But remember, though alike in our love for the Lord, we are different in nationality, age, education, experience, temperament, yes, and even in viewpoint.

Just place us together under one roof for a prolonged period, and can you be surprised that it is needful to write about "things that have happened to us" ?

Now, do you imagine that we all wear haloes ? Certainly when we first arrived here many of us unpacked our haloes, some even dared to wear them, but, alas, these same haloes have by now become badly chipped, and in some cases have been removed altogether.

With our lives in view, each student carefully scrutinising the actions of the others at close proximity, it is hard to maintain a facade of righteousness. Yes, even Christians are prone to uplift themselves, but here all is exposed. This is distressing when we look at others, and humbling when we know that we ourselves are included in this "halo-chipping" exposure. But if this experience hurts now, what when we see Jesus face to face ? Let us therefore seek Him for His own sake, and not for the sake of personal display, that we may be part-takers of His holiness.

ENCOURAGEMENT

But there is also encouragement as we peruse one another's lives and see the personal sacrifice of so many students. What encouragement, too, to find that when in need there is always someone at hand to help in the name of the Lord. Is someone seeking the baptism in the Spirit ? Is someone ill and in need of a touch of healing ? Is someone in spiritual distress or financial distress ? Is someone in trouble—well, even with Greek ? No trouble need ever be borne alone in a Christian family where we are taught to bear one another's burdens.

And so the main "things" that have happened to us day by day are lessons learnt, lessons that have humbled, lessons that have encouraged. As you read through this EVANGEL and share in the many actual "doings" of the students, whether in lecture halls or churches, whether in Soho or open-air meetings,

whether in England or abroad, and whether in the garden or the laundry, you will see that all these things have worked together for good. Praise God.

G. SMALES.

THE ARK

THIS name holds precious memories for many not as old as Noah ! It is the name outside the attic at college. "The Ark" has witnessed praises, prayers and tears of students and others, and many have received the baptism in the Holy Spirit there.

"Ask and ye shall receive, that your joy may be full." Prayer is more than asking, we know, but what joy when we receive the things we ask for, and what blessing we know in the consciousness of the presence of our Lord ! Prayer is the secret of the Christian



life—drinking at the fount with rivers of living water flowing out to others.

But few Christians, yes, even Pentecostals, are living in the fulness of blessing. Often the reason is simply not enough time given to the Lord for the nourishment of our souls in the Word and prayer. "Take time to be holy" is much-needed advice for today, and not just sometimes, when we happen to feel like it, but every day. Christians, begin the day with God, and see how much better life can be.

JUDY KILLICK.

Matters of dispute

Disputes ? What, in a Bible college ? Yes, during our two years here we dispute about many vital matters ; some of us change our opinions—some of us do not ! One thing we never dispute about, however, is our unity in the Spirit, for although matters of dispute range from food to theology we are nevertheless united in Christ Himself. M. SMALES.

From FIVE MINUTES To FIVE WEEKS

by Malcolm Frith

OPPORTUNITIES for service come in various packages. One never knows what the next package will contain or where one will be preaching next.

HOSPITALS

For several months I was one of those able to take part in hospital ward services each Sunday. As four services were held each visit I had a wonderful opportunity to present the gospel simply to about eighty unsaved people in one evening. These services were excellent training for lengthy speakers because a strict rule limited all messages to a five-minute maximum.

CHURCH SERVICES

Because there are a number of churches within the Greater London area students often visit churches to take the evening service and less often the morning service. Sometimes a party of up to twelve might descend on the church, but usually these are opportunities for a small group or an individual to present Christ.



WOMAN TO WOMAN

THE usual routine ; nothing different about today from any other day. This is heard from a large percentage of housewives every day, even from Christians. Up at 7 a.m. ; the family departs spasmodically ; then the usual chores : dishes, cleaning, cooking, shopping—so it goes on.



It does not look very interesting, does it? What would your reaction be if I told you that you had a great job with great honour attached to it? Your reply would be "You want to try it with my family, and my house, and my income." But whether a pastor, a missionary or a housewife we have the greatest honour of all. We own the name of Christ and are employed in the service of the King of Glory. It is an honour far above that which the great men of the earth have. Yes, you who spend your time in the kitchen looking at badly faded wallpaper that really ought to be renewed this year, you have the greatest honour possible upon this earth if you own the name of Christ, for His glory has become your glory.

WEEKEND MINISTRY

On a weekend a group of students often visits a presbytery in any part of the country. Within the last twelve months I have been south to Southampton, west to Caerphilly and north to Harrogate. Sometimes we take a Saturday presbytery rally and then divide into small groups for the Sunday services. At other times we go straight to our respective churches for the whole weekend. With the gospel service over, a busy time of collecting the various students starts, until finally we all turn towards London with the prospect of a night's travel before us. A full weekend indeed!

LONG ASSIGNMENTS

Probably the most profitable opportunities come from the prolonged assignments upon which most of the senior students have gone during the year. For a very worth-while five-week period I had as my guinea-pig the Elim church at Worcester. These assignments are our introduction to how a person in full-time service must rely on Christ and prove He is our every sufficiency. Since Christmas I have had the additional privilege of being the assistant minister of the Clapham church. I have found this experience and Pastor T. W. Walker's help very valuable, and each opportunity of service helps me prepare for the Lord's work in the future.

King David was running away from his son Absalom, who had risen up against him, and although for the time being David had lost his crown he still said: "Thou art my glory." Nothing could change that, whatever became of him. Whatever your situation, be ever mindful that God is still your glory even when, to others around you, you appear to be fighting a losing battle. When everything appears to be put in your path to bring you down I exhort you to rejoice with David: "Thou art my glory." For the Lord of glory has become our glory. He has bestowed on us His honour. May we never put aside that glory and honour by complaining about our daily tasks.

BRENDA WILLIAMS.

HARD LABOUR!

In black and white—M. Frith at the end of the brush

“**J**OIN the R.A.F. and learn a trade” say the posters. This could well read “Join the E.B.C. and learn a trade,” for there is certainly ample scope.

Those of us who have lived all our lives in the town learn very soon what a garden is; we learn that it needs digging, weeding, planting and watering. We learn too that when the wind blows in autumn the leaves fall *downwards* and they have to be brushed *dustbinwards*. In Woodlands they fall thick and fast.

Did you know that old buildings deteriorate? That is why two students have painted 211 banister rails—and the end is not yet; no, not by a long way. There are students whose job it is to paint day after day for twelve months (half an hour each morning and all Monday morning and all Thursday afternoon). And when they finish it all begins again! Two students give themselves furiously (so they say) to window cleaning. Two students carry out electrical repairs and installations, and their task is never done, especially as more and more electrical appliances make their appearance in the college. Two students do nothing but polish floors in their work periods—wood, lino and stone. Four carpenters, two of them ladies, are constantly engaged in building tables, stands and bookcases, and in repairing same.

You will probably gather from the above selection of college routines that students are well occupied physically as well as mentally. All these duties are attacked enthusiastically and (usually) in the right spirit. Frequently from the kitchen come strains of familiar choruses sung by the wash-up teams as they try to do all “to the glory of God.”

I believe that this side of college life is essential. In the first place some students are tempted to spend all their time in the study imbibing theology. But our minds have a saturation point after which it is necessary to “unwind” for a time. The work period provides the opportunity for this unwinding, for what better relaxation is there than swinging an axe or digging an acre? (Do not write to tell me.)

In the second place the pastor of today is not just a preacher. He is a man able also to visit homes, to speak in the open air, to run Crusader parties, to go on church rambles, and to give a helping hand in the decoration of the church. For this the Elim Bible College equips him fully.



YEOVIL CAMPAIGN

A loudspeaker van touring the streets, handbills in every house, door-to-door invitations, an open-air in the town centre, coffee-bar visits, press advertising, individual invitation by church members—all brought to the attention of the people of Yeovil that there was to be a nine-day campaign in the Elim church. And the efforts and expenses of time, energy and money were worth while.

The campaign was conducted by five students who shared the ministry of the Word and who provided an acceptable musical ministry, aimed at youth but clearly appreciated by all age groups. The highlight of the week was the Friday “Eight o’clock Special,” attended by about eighty young people, of whom half a dozen made profession of salvation.

The last Sunday was a climax, when the students took part in some seven meetings, including a gospel service attended by 250—a number that well rewarded the efforts and prayers of the members. The week ended far too quickly and the team were sad to leave, but they left behind a group of Christians who benefited from the experience of working together for the purpose of extending God’s kingdom and of building up the church.

CLOUDS OVER THE EMERALD ISLE

Norman Whitla spent a few weeks of last summer vacation doing door-to-door work in Eire. Norman, himself an Irishman, has this country laid on his heart and requests your prayers. He writes:

“Eire—one of the most religious countries in the world—is covered by the ominous cloud of Roman Catholicism, which only the Sun of Righteousness Himself can penetrate. “Many are called but few chosen.” Few of the “called” are chosen for needy Eire. Remember the “few” and pray that God may flood Eire with His marvellous light and that once again this land may resound with His praises.”



The donkey born to die

There was a poor man living in the land of Israel who had a donkey. With this donkey he used to travel to other towns and villages, so that when people wanted some goods brought back to the town where he lived they asked him to fetch them. Then, when he returned, they paid him for doing it, and that was how he earned his living. It was hard work and the pay was not very good, so he never became rich.

However, one day he became a very happy man because a baby donkey was born. But he was not happy for long, for he remembered that God's law said that the first baby donkey had to have his neck broken. There was only one way out; he could kill a lamb and so save his baby donkey, but because

he was a poor man he had no lamb, nor could he afford to buy one, so it seemed as if his baby donkey would have to die.

At last the day came for the donkey to be killed, but as he walked up the road to the priest's house a rich man met him and asked him why he looked so sad. When he had heard the story, the rich man went and took one of his own lambs and gave it to the poor man. How happy he was again, because now he could keep his baby donkey alive, as the lamb was going to die in its place. So he took it to the priest, who killed the lamb, and the poor man returned home with his baby donkey.

In many ways we are like the baby donkey. Since we all do things wrong we are doomed to die and to go and live away from Jesus. However hard we try to stop doing wrong (sinning), we find we cannot. Even if we were rich we could not buy our way to heaven. But God so loved the world—that is you and me—that He gave the Lord Jesus Christ to die in our place on Calvary. There He took our sins so that we might live and go to heaven. All we have to do is to trust Him and ask Him to take our sins away. When we do this He becomes our Saviour.

DEREK LAMBELLE.

Texts that have blessed

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air..."
(1 Corinthians 9:26).

Paul competed for Christ against himself and Satan for the incorruptible crown, his eyes "looking unto Jesus" and his passions channelled into deadly combat against sin and Satan. "So run that you may obtain."

K. G. Arnold.

"Redeeming the time, because the days are evil" (Ephesians 5:6).

Christ needs young men and women dedicated to His service. Time is short, and this evil world rolls on towards its final destiny. Will you go forth for Christ?

A. P. Atkinson.

"... Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30).

This is a wonderful verse, for it includes the essential doctrines of our great salvation. "Jesus Christ is made to me all I need."

Mayr Smales.

"So they weighed for my price thirty pieces of silver" (Zechariah 11:12).

So many people have misjudged Christ! They regarded Him as a slave, but He is the King of kings and Lord of lords, and He is precious to me.

J. J. Harwood.



THE FAMILY ALTAR

Scripture Union Portions. Notes by Judy Killick, N. Whi'la, Marilyn Forster, Margaret Johnstone, Joyce McMath, Ian MacInnes, A. Atkinson.

Monday, June 1st. Acts 7:30-43.

Moses was another type of Christ, rejected by his fellow men, yet used by God to deliver them. God said to Moses: "I will send thee to Egypt." Moses' obedience was essential, but God's sending him was the great thing. Are we walking in the way of our own choosing or are we doing what God has sent us to do? In Knox's version "Him shall ye hear" (v. 37) reads "to Him you must listen," and so we must listen to Christ and obey. The modern idol is not a calf, but materialism, and we shall suffer like the Israelites if it comes between us and God.

Tuesday, June 2nd. Acts 7:44-60.

"The most High dwelleth not in temples made with hands." Stephen, charged with blasphemy against the temple, makes his defence. Allegiance to the temple building and ritual had replaced the worship of Jehovah Himself. As temple superseded tabernacle, now the material temple was replaced by the spiritual one. Tabernacle and temple were temporary, the proper resting place of Jehovah being the "contrite heart that trembleth at God's word" (Isaiah 66:2).

Man, ever at enmity with God, destroys Stephen, in whose heart Jehovah dwells—Stephen, a man of God equipped to suffer for Christ's sake. Are you thus equipped?

Prayer theme: Pray for God's suffering servants everywhere.

Wednesday, June 3rd. Acts 8:1-9.

In verse 1 we read that through persecution the Christians were scattered abroad and went everywhere preaching the Word. Persecution did not hinder God's Word. One of the apostles who remained in Jerusalem was Philip, but he went down to Samaria and preached Christ there. When Christ was preached the people heard and saw miracles, and there was great joy. Some Christians are persecuted in the same way as those persecuted by Saul, and some in a variety of ways. Whatever way it is, may God help us to preach Christ by our words and by our lives.

Prayer theme: The young people as they make their stand for Christ.

Thursday, June 4th. Acts 8:10-25.

The reason for our existence is to glorify God and to serve Him daily, and yet it is possible that we may sink to the same depths as Simon if we are not in constant touch with God. Are we guilty of wanting gifts from God so that we might impress others? What is our motive? Today those who earnestly seek God are being filled with the Holy Spirit, regardless of denomination. Jesus said: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12).

Prayer: May Thy glory, Lord, be our motive.

Friday, June 5th. Acts 8:26-40.

Philip was a man led by the Holy Spirit. He was led into a desert—a barren place. His obedience was rewarded when he saw the eunuch, a needy soul, reading God's Word. Note verse 29; Philip waits until the Holy Spirit says "go." We must all learn to wait for God's time. Philip now becomes the mouthpiece of God. The Gospel is faithfully proclaimed and the miracle of new birth takes place in the eunuch's

life. Philip, the "instrument used," fades from the picture, but we know that he was led away by the Spirit, rejoicing and preaching the good news to all.

Saturday, June 6th. Acts 9:1-16.

Saul reveals a mind with all prejudice gone when he says "Lord." Jesus was to Paul a dead man, but here He is alive in all His heavenly glory. "Lord, what wilt Thou have me to do?" Paul shows that he is ready to do anything and proves it by his future life (1 Corinthians 15:10; Philipians 3:13, 14). After this incident Paul was commanded to go to Damascus; he went blind, but came out seeing. Notice Ananias's act of obedience. He could not understand everything, but he went and the Lord was glorified.

Prayer: Lord, may we live for you with all our being, never minding the consequences.

Sunday, June 7th. Acts 9:17-30.

Paul, converted on the road to Damascus, was God's chosen vessel. Although he was cleansed he sat helpless and blind. God sent Ananias to him so that he might receive his sight and have power for service (see Acts 1:8). When Ananias arrived Paul received his sight and was given power to preach, but now under the anointing of the Spirit he preached with boldness. The power he received from Christ was not just superficial, but a mighty experience which increased in richness and dynamic.



VISIT TO LONDON

for one night only of the renowned

EVANGEL COLLEGE BAND

AND CHORUS

on Friday, June 12th, 1964, in the

METROPOLITAN TABERNACLE

Elephant and Castle, London, at 7.45 p.m.

Director of band and chorus is

JESSE PETERSON

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LONDON CRUSADER CHOIR

and students from the British Pentecostal Bible Colleges

ADMISSION BY TICKET (2/6 each)

From Music Director, 20 Clarence Avenue, London, S.W.4

Do not fail to hear this outstanding group of forty-six
student singers and musicians from the Assemblies of
God (U.S.A.) College of Arts and Sciences.

BOOK EARLY

COMING EVENTS

CANNING TOWN. May 30, 31. Elim Church, Bethell Avenue, Sat. 7. Sun. 6.30. Two services by "The Evangelaires."

CATERHAM. May 30. Elim Church, Holmesdale Road (off London Road). Monthly rally. Sat. at 7. Guest speaker: A. P. Thomas.

DERBY. May 31. Elim Church, Curzon Street. Visit of T. Maksymowicz, of Poland. Sun. at 11, 6.30 and at 8.15, when he will give an account of God's work behind the Iron Curtain.

DUDLEY. June 6th. Christ Church, Hall Street (kindly loaned). Presbytery youth rally, "Youth Speaks to Youth." Items by presbytery youth. Guest speaker: John Woodhead. Convener: Frank Shadlock. Sat. at 7.

DUDLEY. June 6 to 21. Christ Church Congregational Church hall (kindly loaned), Hall Street, next door to Elim Church. Revival and divine healing crusade conducted by John Woodhead. Meetings nightly at 7.30. Two great after-church rallies on Sundays 14th and 21st at 8.

ENGLEFIELD GREEN. May 30, 31. Elim Church, Bond Street. Visit of Joseph Smith. Sat. at 7.30. Sun. at 11 and 6.30.

KINGSTON-ON-THAMES. June 2-4. Elim Church, Thames Street. "The Bible through an Eastern window." Bible and Biblelands exhibition, conducted by Rev. Leonard T. Pearson. 7.30.

NEWHAVEN. June 13. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Visiting speaker: A. S. F. Horne and party from Hastings.

NUNEATON. May 30—June 7. Elim Church, Queens Road. Series on the Holy Spirit. By Alice Parham (U.S.A.). June 1 at 3, united women's rally. Weeknights 7.30 (except Mon. and Fri.). Sun. 11 and 6. June 7, Sunday school anniversary, 2.30 and 6. Convener: D. E. Dean.

SHEFFIELD. May 31. Elim Church, Lee Croft, Campo Lane. Sunday school demonstration, 6.30. Scholars to present "the Royal Mail Demonstration." Address by L. N. Knipe.

SHEFFIELD. June 7. Elim Church, Lee Croft, Campo Lane. United Sunday schools with "Uncle Scissors" (I. R. Moore, from Hull), 6.30.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): June 7, Wormwood Scrubs prison and Ilford (Elim); 12, Metropolitan Tabernacle, London, with U.S.A. Choir. June 20, Walthamstow; 21, Maidstone prison.

D. L. Norton, on furlough from South Africa: June 13, Caterham; 14, Kingston; 16, Clapham; 17, Coulsdon; 18, Guildford. June 21, Wimbledon; 23, Thornton Heath; 25, Croydon; 26, Camberwell.

Miss O. Jarvis, on furlough from India: May 31 and June 1, Kingstanding; June 2, Graham Street; 3, Blackheath; 4, Selly Oak. June 7, Langley; 8, Yardley; 9, Worcester; 10, Malvern; 11, Kidderminster.

John MacInnes, on furlough from British Guiana: June 6, Cardiff; 7, Caerphilly; 8, Pontypridd; 9, Mount Ash; 10, Barry; 11, Abercynon. June 13, Porth; 14, Trearlaw; 15, Dowlais; 16, Abertyswg; 17, Pontlottyn; 18, Brecon. June 20, Neath; 21, Swansea; 22, Aberystwyth; 23, Llanelly; 24, Pontardulais; 25, Bridgend; 26, Lydney. June 27, Newport; 28, Hereford.

Miss Picken, on furlough from Southern Rhodesia: June 6, Derby (Presbytery Rally); 7, Mansfield; 8, Sheffield; 9, Barnsley; 10, Lincoln; 11, Beeston; 13, Nottingham; 14, Leicester.

S. A. Renshaw, on furlough from Tanganyika: June 6, Grimsby; 7, Scunthorpe; 8, 9, Hull; 10, Malton; 11, Scarborough. June 13, Bishop Auckland; 14, Stockton; 15, Newcastle; 16, Driffield; 17, York; 18, Harrogate.

ELIM'S YEAR OF PRAYER

Churches participating from June 1st midnight to June 8th midnight:

Weoley Castle, Rugby, Tamworth, Black Heath (Birmingham), Winton (Bournemouth), Treharris, Burnley, Selby, Croydon, Christchurch (Hants), Merriott, St. Helens, Penzance, Salisbury, Bradford, Canning Town, Bath, Yeovil, Laindon, Scunthorpe, Letchworth, Exeter.

ELIM BIBLE COLLEGE, LONDON OPEN DAY

SATURDAY, JUNE 6th, 1964

Grounds and college open 2.30 p.m.

SERVICES IN MARQUEE

3.30 p.m. A tableau: "Pentecost throughout the years," presented by E.B.C. students.

6.30 p.m. Guest speaker:
Rev. W. J. Maybin (Worcester)

CHAIRMAN: REV. W. G. HATHAWAY

Diplomas and other awards will be made to 1963 graduates. Supporting choral and instrumental items by students.

Tickets 1/6, available on or before June 6th.

Buffet refreshments provided at moderate charge.

A cordial invitation to all friends past and present.

Next week:

SPECIAL MISSIONARY NUMBER

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

BOURNEMOUTH Christian hotel. Happy fellowship, good food, liberal table, spring interiors, hot/cold all rooms, sea few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.725

COLWYN BAY. Homely accommodation, Christian fellowship. Near sea, shops, station. Write for brochure: Mrs. Garratt, Lyndhurst, 17 Erskine Road. Tel. 2790. C.688

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce: Guernsey cows; tennis, putting. Special welcome to Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.674

STILL LOOKING FOR A GREAT HOLIDAY?

Then your search is over! Join many others at

ELIM YOUTH CAMP—CROMER

From **AUGUST 1st-15th**

Write today for details:

Rev. A. Seeman, 8 The Leas, Ingatestone, Essex

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

"CROYLANDS"

ISCA ROAD, EXMOUTH, SOUTH DEVON

A good Christian holiday at reasonable cost
It's worth 2½d. to have all the information and pictures

HOLIDAYS on Devon coast. Caravan near Dartmouth. Four-berth, with kitchen; overlooking English Channel. Bus at door for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips. Write Pastor Nicholls, Bethel, Plymouth. C.727

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

LOWESTOFT. Small, homely Christian guest house. Few Whitson and summer vacancies. Good food, and happy fellowship. Brochure, Mrs. Griffin, "Bethany," 46 Alexandra Road. C.717

OLD COLWYN, North Wales. Christian guest house. Three minutes sea. Happy fellowship. Write brochure (s.a.e.): Pastor Gough, "Fairlawn," 25 Station Road. Tel. Colwyn Bay 55129.

TORQUAY. Mr. and Mrs. Sudworth invite old and new friends to "Salem," 57 Woodville Road. Please send for brochure. C.694

WESTON-SUPER-MARE. Kewstoke. Old-world cottage, near sea and woods, two miles Weston. Bed/breakfast. Evening dinner. Full board Sundays. Brochure, Mrs. Fielding, Old House. Phone 7003 Weston. C.731

MISCELLANEOUS

LET US WORRY ABOUT YOUR MOTOR INSURANCE. Special rates for civil servants and school teachers. "Agreed value" policies. Ask for details now. Morris Hunter Insurance Consultants Ltd. (E), 37 Victoria Avenue, Southend-on-Sea, Essex (telephone Southend 41101). Branch offices: Belfast, Motherwell, Guernsey. C.714

SACRED RECORDS. Free 32-page catalogue. Complete list of all available Herald, Evangelical, Pilgrim, Redemption, Sharon and Sacred records. Send 3d. stamp to Sharon Recordings Ltd., Church Annexe, 149 Benhill Road, Camberwell, London, S.E.5. C.681

SACRED MUSIC. Free 40-page illustrated catalogue. Hymn books, Gospel songs, chorus books, choral music, piano, organ and other instrumental music. Send 3d. stamp to Gospel Music Publishers Ltd., Church Annexe, 149 Benhill Road, Camberwell, London, S.E.5. C.680

WANTED for the summer season, one or two ladies willing to serve the Lord in Christian guest house. Duties, to help where needed. Good wages. Please write: Maranatha, Torrs Park, Ilfracombe. C.726

WANTED. Widow, 40-50 years of age, as housekeeper to Elim pastor and fourteen-year-old son, in Cornwall. Free accommodation, meals, etc., for services. Please contact Box 729 Elim Evangel, 47 Seaward Avenue, West Southbourne, Bournemouth.

BIRTH

BOOKER. On April 30th, to Phyllis and Jim Booker, God's gift of a daughter, Denise Anne. A sister for Kevin, Julia and Susan.

WITH CHRIST

WARD. On March 28th, John William Ward, of Rotherham. Aged 73 years. Funeral conducted by C. J. Watkins.

JOHNSTON. On May 10th, William Henry Johnston, aged 73, of Southbourne, Bournemouth. Funeral conducted by W. G. Hathaway.

CAPTIVATING COLWYN BAY

For mountain and sea air. Warm climate.

GOOD FOOD

GOOD MEETINGS

Bryn Eireas Hall, Abergele Road, Colwyn Bay (tel. 3524)

PRACTICAL IN PRAYER

Two little girls from Christian homes had been taught to pray for help in time of need. One morning, as they walked leisurely to school, they looked at a big clock in a window and saw that they were late.

One said "Let's kneel down and ask God to help us to get there on time."

"No," said the other little girl, "let's run as fast as we can, and pray as we run!"

EYMOUTH—SCOTTISH YOUTH HOLIDAY CAMP

July 4th-18th (not under canvas)

11-14 years, £4/5/- per week; 15 years and

over, £4/15/- per week

Free transport from Greenock, Glasgow, Edinburgh for two weeks' booking

For full details send stamped addressed envelope to:

Rev. R. Lighton, 12 Lefroy Street, Coatbridge

Remember Missionary Sunday — June 7th

THE ELIM EVANGEL

Vol. XLV No. 23

JUNE 6th, 1964

6d



Clifford Stockdale shows visitors around the missionary exhibition

(Photo by D. Davenport)

SPECIAL MISSIONARY NUMBER

THE ELIM EVANGEL

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COVER PICTURE:
*Clifford Stockdale, missionary
to India, shows interested
folk over the Elim mis-
sionary exhibition.*

BIBLE VERSE



And herein do I exercise my-
self, to have always a conscience
void of offence toward God, and
toward men. ACTS 24:16

THE LIGHT OF THE GLORIOUS GOSPEL OF CHRIST

WHETHER at home or on the mission fields of the world it is incum-
bent upon Christians to hold aloft the gospel torch in order to attract
men and women to the Saviour and win them for His kingdom. In
this respect the Christian is a torchbearer.

Torchbearers! What a word this is, and so pregnant with meaning,
especially when applied to the witness and warfare of the Christian
Church, for the Church is the living and universal light-bearer in a
world of darkness, chaos and strife. Therefore it is the solemn re-
sponsibility of the Christian Church, perhaps in a greater way than
ever before, to hold aloft the gigantic torch of the gospel, thus giving
forth an illuminating, enlightening, convincing and unquenchable wit-
ness to the nations of the Saviour who is the Light, the Way, the
Truth and the Life.

During World War II Mr. Curtin, of Australia, stated: "Those
who still pay tribute to the torch of liberty will unhesitatingly
acknowledge that in the blackest night of civilisation it was in Eng-
land that the lamp was kept alight, and the deep intensity of the flame
illuminated whatever it touched and encouraged the world." He was
referring to all those people who stood firm in spite of awful suffer-
ing, and in the very face of death itself held aloft the torch of free-
dom when a great part of the world had been enslaved by Hitler.
Today, apart from all who truly know the Lord Jesus, the world is
enslaved by Satan and sin, and needs the mighty delivering power of
God in Christ. The torch of the gospel must be carried to those in
the darkness of sin. The masses must be brought face to face with the
living Saviour by the preaching of the gospel and the individual wit-
ness of Christians everywhere. Paul refers to it as "holding forth the
word of life." This must be accomplished by a full-orbed, dynamic evan-
gelism and the consistent and persistent testimony of all Christians.

It is an indisputable fact that, since the formation of the Christian
Church, God in His infinite wisdom has called out and equipped cer-
tain individuals as evangelists, some of them more outstanding in
their ministry than others, to be instrumental in leading thousands of
people from darkness to light, and from the power of Satan to God.
There is a tremendous responsibility resting upon the shoulders of
every evangelist to make sure that his ministry is consistent and effec-
tive, and that his obligations to God and men are discharged faith-
fully. Paul, who was an evangelist as well as an apostle, declared:
"Knowing therefore the terror of the Lord we persuade men" (2
Corinthians 5:11). There was within him a burning passion for souls
and an insatiable desire to win them for Christ. Such a vision and
spirit should characterise evangelists, and in fact every Christian, for
each Christian is a torchbearer. Call it personal evangelism, individual
witnessing for Christ, or any other term you prefer, one thing is cer-
tain: irrespective of its terminology, this ministry must be engaged
in seriously, consistently, energetically, enthusiastically and faithfully.

Our Elim churches have caught the vision of this world-wide
ministry, for they not only maintain a witness in their areas but give
generously towards the support of our missionary enterprise overseas.
For instance, since the beginning of this year several articles have
appeared in this magazine dealing with various aspects of our mis-
sionary work and policy and projects on our mission stations, and as

(concluded on page 358)

OUR MISSIONARIES AND THEIR MINISTRY

By MARJORIE GORMAN

THOSE OF our readers who receive the monthly "Missionary News Letter" or hear it read out at the missionary prayer meeting will forgive me, I am sure, for commencing this article with an item of news published in April's letter. This news is so encouraging and challenging that I feel all our friends should know it and be able to rejoice in it.

It concerns Pastor and Mrs. T. Johnston, who for sixteen years worked as honorary Elim missionaries in Kenya, where Mr. Johnston held an important government post. Independence for Kenya brought to an end our brother's appointment and the family returned home last year. However, the memory of



Penhalonga church, Southern Rhodesia.

the great need of the people, both young and old, among whom they had worked so long weighed heavily upon the hearts of our brother and sister, and as letters came begging them to return they knew that God was calling them back. The way has opened up for them in a wonderful manner and by the time you read this Pastor and Mrs. Johnston, with Ruth, will be making final preparations to return to Kenya in July. I know your prayers will be with them as they once more give their lives in dedicated service to the Master in Kenya as Elim missionaries.

Pastor and Mrs. Johnston's action is not without precedent in Elim, for you will remember that Pastor and Mrs. Troke, Elim missionaries in Bombay for many years, have already done the same thing and are now once more busily occupied in the Master's

service in India after having retired and settled (as they thought) in New Zealand. They too felt the same irresistible urge to return to the land of their adoption and carry on with the work which they realised was in no way completed. I have a letter before me now from Mr. and Mrs. Troke which gives us just a little insight into how busy they are. Our brother writes: "We had our fourteenth anniversary service last Sunday night [by that statement you can discern that Mr. Troke has taken up the reins again just where he put them down]. It took the form of a rally and the Lord gave us the first definite break that we have had since our return. When the appeal was given there were seven decisions." I am sure all our readers will rejoice at this seal on our brother's and sister's return to India.

While our thoughts are still on India I am sure you will be interested to read the following extract from a letter received from Miss Sylvia Beardwell. Here is what she said: "This evening Coralie and



Group of converts at Phalaborwa, Transvaal.

I had a new experience; we cycled across the Sone river. Up till now the Sone has only been crossable by train, but since they started the new road bridge they have also made a little road that runs parallel with it. The Sone, of course, is a good two miles wide. We crossed the river because quite recently we came to know that there was a Christian family living over on the other side. Last week the men went over and we thought we would like to contact the wife and children. In addition to this family quite a few of the children from the houses round

about gathered as we sang, preached and prayed. We felt our visit had been well worth while. About ten days ago we went to find another Christian family about whom we had heard. The journey was not as easy as the one we took this morning and we wondered if we would ever reach our destination, but when we did we had a nice time of fellowship." It is apparent that the new bridge over the Sone is going to enlarge considerably our sister's "parish" and they will no doubt be breaking fresh ground. Let us remember them in prayer, for they will need added strength to take up these extra duties which entail such arduous travelling.

Now from India to Africa. Pastor W. Francis writes two long letters from Pretoria. It is thirteen and a half years since our brother commenced ministering in this hard district, but there is hardly an area which he has not penetrated with, as he puts it, "the message of salvation and Pentecost." Many souls have been won to Christ through his ministry and his aim has been to follow up soulwinning with the painstaking task of teaching and building up the converts into an assembly. In his letter Mr. Francis speaks of how patience and perseverance are taxed to the limit in the endeavour to win converts to Christ. They are faced with endless obstacles, nevertheless he has been able to recount several examples of the wonderful saving grace and keeping power of Jesus Christ. Here is just one story which I know you will rejoice to read: "To pass Jeremiah and his wife Christina in the road would not cause one to give them a second glance. Jeremiah is short and grizzled, with a huge toothy smile. He is a simple, poorly educated farm labourer. His wife is the more capable one of this humble pair. She had been a true Christian and keen worker for God in one of our little assemblies far from Pretoria. Somehow we lost touch with this couple for years, but hearing that Christina was very sick we asked our African co-workers to seek them out. Eventually we made contact and were able to visit them. They were both still working heartily for the Lord and Christina had been completely delivered from the serious complaint from which she suffered. They are really like 'a city set upon a hill' in that place as they enlighten the dark places of the earth." It is encouraging facts like these, amid all the disappointments and frustrations, that give our missionaries the strength and grace to press on with their sometimes almost overwhelming task, that of bringing those in gross darkness into the glorious light of the gospel.

Similar encouraging news to that which I have just quoted comes from another part of Africa, from

Inyanga, Southern Rhodesia, where Miss Loosemore, as you will remember, is on the nursing staff at our hospital. Her story is about a young Christian couple on the mission station who are shortly to be married. This is what our sister tells us: "The young man, who is a trained teacher and teaches in our school here, was the first convert in our work when, as a little village boy wearing just a loin-cloth, he repented and accepted Jesus as his Saviour. The young woman has been trained by us as an assistant nurse, and for the past four years has been a great help in the hospital." Then comes the sad side to this happy story. "The prospective bride's mother is the leader of the Sisterhood, but from time to time she is greatly persecuted by her husband because she refuses to brew beer for him. Two nights ago we heard that he was in a very angry mood and burnt his wife's Bible and hymnbook." Let us pray for this dear woman that her consistent Christian life will yet influence her husband to accept Christ too. I must not put Miss Loosemore's letter aside without passing on to you one more most encouraging piece of news. Our sister goes on to say: "We were greatly encouraged in the hospital last evening when a husband and wife (out-patients) and a woman in-patient repented and accepted the Saviour. Their conversion greatly encouraged our evangelist too, for he finds it so hard going from village to village where he is seldom accepted and where the people tell him openly 'We don't want you or the white man's God.' The three converts at the hospital found the Saviour mainly through this evangelist's faithful and persistent witness."

Now for extracts from one more letter received from the great continent of Africa. It is from Tanganyika, written by Pastor M. Thomas, who says: "We now have a building that is a real credit to our testimony here in Tanga; all the old forms have gone and we have steel chairs. A large white ceiling fan has been installed, which makes us wonder how we ever managed without it before—it really cools the place. The whole exterior of the building has been washed, scraped and cleaned by the Christians. We will send some photographs of the building." I am sure all our readers will pray that this little church will become the birthplace of many precious souls. It would be nice if with the photographs of the building came a snap of the first convert!

Now for our final news, which comes from Pastor and Mrs. H. Jeffery, our missionaries in Brazil. The letter was written just after Easter—we have not had any other Easter news in yet from our missionaries.

(continued on page 358)

"The winds of change"

By MISS C. PICKEN,
SOUTHERN RHODESIA

"Change and decay in all around I see;
O Thou who changest not, abide with me."

THE speed of evolution in Southern Rhodesia has been so tremendous that it is without parallel in modern times. In just the duration of a man's lifetime many Africans have progressed from wild, un-governed ways to European professional and cultural standards. Consequently it is small wonder that we hear much from them these days concerning the "winds of change" blowing across their country. While in England a member of the older generation remembers the time of the slow-moving horse-drawn tram, gaslight and the penny post, his counterpart in Rhodesia recalls the sending of messages by smoke, fire and drums, the practice of tribal marking and the visit to the shrine of a noted ancestor. For thousands of such people a new way of living has been crowded into about seventy years, whereas we have developed gradually over the centuries. It is therefore not surprising that unusual problems and situations are created, and the missionary has them to face like his fellow European politician, landowner and shopkeeper. He needs guidance in what to encourage and what to suppress, when to direct and when to let them follow their own devices.

Progress in education has been remarkable, and today African young people are most keen to attend school and master the intricate details of reading, writing, arithmetic and similar subjects. "Give us the tools and we will finish the job" was a well-known wartime slogan, and education is a tool put into the hands of missionaries to help them in the task of evangelisation. Our great aim is to reach as many as possible with the gospel, and into our schools come boys and girls with no desire for Christ but with a longing only to be taught. However, to such we have the privilege of speaking, giving a daily scripture lesson, teaching in Sunday school and church and praying with and for them. Now as a result hundreds can read the Bible for themselves both in English and in their own tongue. Thus, even if the time should come when the missionaries are forced to leave, the Africans will still be able to refer to the written Word of God for comfort and help.

We thank God for those who during their school career have accepted the message of salvation and

saved and educated young people to become teachers and leaders in the church of tomorrow, men and women prepared to work for their own nation by witnessing and preaching. At present we have three of our former pupils in Bible school training to do this and trust that others will follow in their steps. Once all education was in the hands of the European, but now year by year the ratio of African teachers to British ones is increasing, and more is passing to them. It is impossible to estimate how much longer missionaries will have any say in the matter of teaching, so I urge you to pray that God will abundantly bless our work in the schools in these critical days. Pray too that African Christian teachers may be kept faithful and not become proud and self-centred as more power and responsibility passes to them.

Once the work of the European doctor was suspect, but now to a large extent they recognise his ability to relieve pain and distress. Consequently the number coming to the mission for physical help has increased enormously. It is true that some first visit the witch-doctor and obtain charms from him, but during their stay at our hospital they daily hear of the Christ who can save and cleanse them from sin. It is a day of great happiness when a hospital patient repents and charms are publicly burnt. So many have cause to rejoice because of the wonderful things God did for them while they were with us.

Sunday by Sunday meetings are held not only on the station itself but in the villages round as well. Previously crowds would gather if only to show respect to the European, but this is now a thing of the past. There is change in this direction as in others. It is grand, however, when the motive for assembling is a genuine desire to worship and praise God. In the early days the responsibility for every service was perforce solely with the missionary; now some keen African Christians are taking their turn at convening and speaking at meetings. We look for future leaders and desire an indigenous church capable of carrying on effectively. Our cry is that God will give us dedicated, Spirit-filled men able to become pastors and evangelists.

The future of mission work in Rhodesia is uncertain, as of course it is in many places today. The people are demanding independence and the exit of the white man. It is impossible to say how much longer we will be free to preach. Time may well be short. Changes are taking place all round, but we know and love One who never changes. Oh, may many Africans find rest and peace in Him in these days of turmoil and uncertainty.

OUR MISSIONARIES (continued from page 356)

Our brother and sister write: "We thought much of you all and prayed much for you over this wonderful season of Easter. Unfortunately, here the atmosphere is one of sadness and despair. The people know nothing of the resurrection power of Christ. On Good Friday they accompany the coffin of Jesus around the streets and every attempt is made to touch the hand of the figure in the coffin, as six years are supposed to be taken off the time spent in purgatory to those who do this." When we think of the radiant happiness and glory of our recent Easter gatherings and read the above it certainly brings home to us the fact of the appalling darkness which surrounds these people of Brazil, and it seems even worse when one realises that it is a Christian religion that keeps them in such superstition and idolatry. A general survey of Mr. and Mrs. Jeffery's work, however, presents a brighter picture. In a wonderful way God has supplied them with ground to build a new church in Santo Amaro; they were forced to give up their present hall owing to termination of contract. Local members are doing the

building in their spare time and it is hoped that the church will be ready in a month. The second good news concerns the newly started work in Londrina carried on by Pedro, a national worker. He has managed to obtain, at a reduced cost, time on the radio every morning except Sunday. This radio station has up till now steadily resisted any effort on the part of Christian workers to buy time for a religious programme. It is hoped that the result of this gospel broadcast will be the establishing of a good permanent Pentecostal work by Pedro in Londrina. Sunday school work in Santo Amaro, which comprises four schools and two in the interior, continues to flourish. We rejoice with Mr. and Mrs. Jeffery in the wonderful way God is blessing and undertaking for them.

One thing common to all missionaries is the fact that their work is fraught with encouragements and disappointments—not always equally balanced, for the scale often comes down the heaviest on the latter side. We must therefore never grow slack in our prayers or support, for it is on us that they rely. May we never fail them in any way.

SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending April 28th, 1964. We appreciate the generous giving of our young people.

| | £ | s. | d. | | £ | s. | d. |
|------------------|----|----|----|-----------------|---|----|----|
| Eastbourne ... | 30 | 0 | 0 | Yeovil ... | 8 | 6 | 6 |
| Sheffield ... | 20 | 19 | 7 | Bradford ... | 7 | 3 | 2 |
| Woolwich ... | 20 | 0 | 0 | Delancey ... | 7 | 0 | 0 |
| Leyton ... | 19 | 0 | 0 | Wrexham ... | 6 | 7 | 9 |
| Wimbledon (con- | | | | Vazon ... | 6 | 6 | 1 |
| tents of match- | | | | Erdington ... | 6 | 0 | 0 |
| box ship | | | | Holyhead ... | 5 | 14 | 0 |
| £10/14/6) ... | 16 | 14 | 6 | Glossop ... | 5 | 13 | 9 |
| Worcester. Path- | | | | Swinegate, York | 5 | 10 | 0 |
| finders £4/5/7, | | | | Edinburgh Sun- | | | |
| ship halfpennies | | | | day school and | | | |
| £10/7/11 ... | 14 | 13 | 6 | Sunshine Corner | | | |
| Thornton Heath | 12 | 10 | 0 | £4, ship half- | | | |
| Kingstanding ... | 11 | 9 | 4 | pennies £1/10/- | 5 | 10 | 0 |
| Croydon Sunday | | | | Southampton, | | | |
| School £5/7/6, | | | | three branches | 5 | 0 | 6 |
| Cadets £1/2/8, | | | | | | | |
| Primary £2/15/-, | | | | | | | |
| Junior church | | | | | | | |
| £1/6/3 ... | 10 | 11 | 5 | | | | |
| Leeds, Bridge | | | | | | | |
| Street ... | 10 | 0 | 0 | | | | |
| Swindon ... | 10 | 0 | 0 | | | | |
| Clapham Sunday | | | | | | | |
| school and sing- | | | | | | | |
| ing group ... | 10 | 0 | 0 | | | | |
| Ipswich ... | 9 | 13 | 4 | | | | |
| Portsmouth Sun- | | | | | | | |
| day school | | | | | | | |
| £2/7/6, primary | | | | | | | |
| £1/7/6, Bible | | | | | | | |
| class £2/14/4 | 6 | 9 | 4 | | | | |

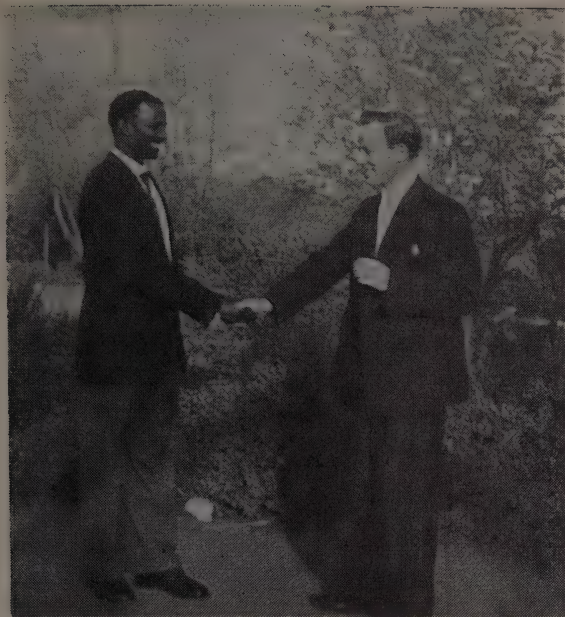
| | £ | s. | d. | | £ | s. | d. |
|--------------------|---|----|----|--------------------|----|----|----|
| Brecon Sunday | | | | Wells ... | 2 | 0 | 0 |
| school £3/11/10, | | | | Loughborough. | | | |
| Cadets 8/6 ... | 4 | 0 | 4 | Sunday school | | | |
| Stirchley ... | 3 | 16 | 6 | £1/10/7, silver | | | |
| Selly Oak ... | 3 | 14 | 0 | paper 5/9 ... | 1 | 16 | 4 |
| Mountain Ash | | | | Hull, junior | | | |
| Sunday school | | | | church ... | 1 | 10 | 9 |
| £1/10/9, ship | | | | Hastings ... | 1 | 5 | 0 |
| halfpennies £3 | 4 | 10 | 9 | Aberdeen ... | 1 | 0 | 0 |
| Carshalton ... | 3 | 10 | 9 | Merriott ... | 1 | 0 | 0 |
| Romford ... | 3 | 4 | 9 | Oxford, ship half- | | | |
| Llanelly ... | 3 | 4 | 6 | pennies ... | 1 | 0 | 0 |
| Ilkeston. Sunshine | | | | Old Hill ... | 1 | 0 | 0 |
| Corner £2/5/-, | | | | Aldershot, boys' | | | |
| ship halfpennies | | | | club ... | 1 | 0 | 0 |
| 17/- ... | 3 | 2 | 0 | Exeter ... | 13 | 5 | |
| Aberdare. Ship | | | | Camberwell, | | | |
| halfpennies | | | | girls' guild ... | 8 | 10 | |
| £1/10/-, Sun- | | | | Shrewsbury, | | | |
| day school | | | | Meale Brace | 6 | 9 | |
| £1/10/- ... | 3 | 0 | 0 | Malton ... | 4 | 7 | |
| Ilford ... | 3 | 0 | 0 | Macclesfield ... | 1 | 0 | |

EDITORIAL (conclusion)

a result there is growing evidence of increased missionary giving on the part of our churches. If this is continued to the end of the year it will help tremendously towards the support of our faithful missionaries and national workers, and in meeting the rapidly increasing costs of maintaining our mission stations. We are glad to report that a few people have commenced to support national workers and others have contributed to the vehicle scheme. In fact one lady decided to buy a Land-Rover and trailer for Pastor D. L. Norton to take back with him for his work in Africa.

Reader, if you would like to contribute towards the support of national workers and the purchase of much-needed vehicles, please send your gift to me at 20 Clarence Avenue, Clapham Park, London, S.W.4.

SAMUEL GORMAN.



*Chief Brown Malatzie bids farewell to D. L. Norton.
Phalaborwa, Transvaal.*

WITH the echo of "Goodbye" still resounding, "Welcome home" took up the strain—the end of a term on the field, the beginning of a furlough. Five years away from the homeland is not long when viewed in retrospect—five years knowing the continued presence of God; five years of rich blessing. There have been the disappointments and heartaches—what a blessing "forgetability" can be. As one dear brother put it, "We have our 'downs' and 'ups,' but in Him we always end on the 'up,'" and so it was on the "up" note that furlough began.

Many thousands of miles have been covered in the spreading of the gospel. The loudspeaker equipment obtained through the "101 Fund" proved to be of tremendous value. Many have listened to the message of the Cross through this medium in a number of Bantu languages on mine compounds, farms and native reserves. New meeting places have been established, new converts built up in the faith. What a thrill it has been to baptise those who have proved their desire to follow the Lord, some publicly burning evil possessions.

The spread of the gospel has been greatly helped by the printed page. More and more the African seeks for reading matter—anything: it may be wrapping around goods purchased at the store, newsprint cast from a car window—to satisfy his desire to learn more.

The Emmanuel Press comes to the aid of the missionary at this point. Thousands of tracts are

PAST— PRESENT —FUTURE

By D. L. NORTON, OF TRANSVAAL

given out every year from the mission at Phalaborwa, as from most mission stations. It has been a joy to be intimately acquainted with the work of the Emmanuel Press. You will find of interest a conversation between Pastor H. C. Phillips, Elim's missionary in Nelspruit, co-founder of the press, and his son, Mr. John Phillips, manager of the press.

"John, have you any idea how many gospel tracts we have printed this year?"

"We have just completed one set of 4,750,000 tracts. They were printed in seven different languages, totalling 126 different types. Apart from them we have printed a number of other sets of 100,000 and 200,000."

"What else have we printed?"

"Last month [August 1963] we finished an order for 2,000 rolls of heart charts giving a total of 20,000 pictures, each in three colours. Each picture was 23in. x 26in. in size. These are used throughout Africa by evangelists, with very good results. Another interesting job which we completed earlier this year was a hymnbook for the Congo in the Luban language. The Luban people have been much in the news of late. There were over 400 hymns in this book and we printed 5,000 copies of it."

"And then there was the Zulu book too!"

"That's right. There were 10,000 books printed at that time, and it was the fourth edition. The name of the Zulu hymnbook is *Amagama Emvusalelo* ("Hymns of Revival"). This hymnbook is very popular among the Zulu people and the revival hymns are a great blessing. If I had to tell you what we do and what we have done every day we would be here all day."

The press has printed, in about seventy-five African languages, tracts and literature going to all parts of the continent of Africa. Wherever we go in the district of Phalaborwa tracts are distributed. Every person coming to the mission, too, goes away with tracts in his or her possession. This includes those coming daily for water during the dry season and those coming to the clinic.

Talking of the clinic, this has grown busier over the three years of our stay at Phalaborwa. My wife

(continued on page 364)

AFRICA

Tunisia. The North Africa Mission has ceased its work in Tunisia as a result of government orders. Action is said to have resulted from the increased effectiveness of the mission's Bible correspondence courses among Tunisia's predominantly Moslem population. Recent figures show 1,099 courses completed and 717 written professions of faith in Christ. Pleas made by British and American embassies were of no avail, and mission leaders were told that their association had been dissolved. However, the Tunisian Government has not yet expelled the twelve missionaries in the country.

A NEW AFRICAN VENTURE

African Enterprise is an evangelistic project being undertaken by a team of men from Africa, the United States and Canada. The basic aim is to contribute to the evangelisation of the African continent by endeavouring to reach all sections of African leadership for Christ. The following comes from their brochure:

"It is our intention to do all we can to make the Christian gospel relevant to contemporary Africa with its vigorous spirit of nationalism. Our overall strategy is to work from the top of the social structure downwards. We also consider it advisable to concentrate our endeavours on strategic cities, since the destiny of modern Africa is being determined in urban centres rather than in rural areas."

African Enterprise aims therefore within the contemporary African context:

1. To reach secular leadership

(a) Of today, by Bible study and fellowship groups for African leaders, and by witness to them through the written and spoken word.

(b) Of tomorrow, by missions in universities and high schools, and co-operation with others involved in the student ministry.

2. To support church leadership

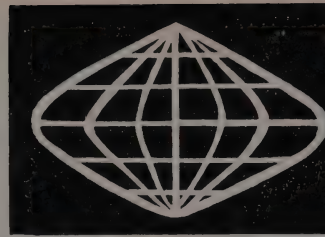
(a) Of today, by city-wide crusades, laying training programmes, radio and literature.

(b) Of tomorrow, by a scholarship programme open to students of all races who desire theological training.

ASIA

Iran. The World-wide Evangelisation Crusade is sending its first missionaries into Iran. We quote from *Worldwide*:

"Unquestionably the Muslim world constitutes the greatest single challenge to the Church of Jesus Christ. A few comparisons should verify this. Taking the world as a whole there is one Christian for every



WORLD

thirty-five inhabitants. In Iran there is only one Christian to every 2,420 inhabitants. The world average for Christian workers is one for every 7,254 inhabitants, but the average for Iran is one worker for every 89,687 inhabitants.

"Muslims from the Middle East and Egypt are making a concerted effort to win the continent of Africa for Mohammed. At present, for every three persons won to Jesus Christ seven are brought to embrace the Muslim faith.

China. A special report written by Mr. David Adeney, who works with students in the Far East, appears in *The Fields* magazine of the Brethren Assemblies. He writes: "A number of Christians have recently come out of China, and the news that they bring indicates that there is a very live witness continuing in spite of very great difficulties. Many do not attend church in some areas because of the strong political atmosphere of government-dominated churches. In other places, however, the Gospel is still being preached, and in spite of having to attend to all kinds of special indoctrination meetings Christians continue to attend these churches. In one inland city three churches—three which have not joined the church union in that area—are full of worshippers on Sunday. Undoubtedly a great deal of the Christian witness is maintained secretly at considerable risk to those who take part.

"Well-educated and gifted Chinese men and women are working in factories at starvation wages, deprived of any opportunity of doing work for which they are qualified. Because of their faith they have been branded as rightists and must be reformed through labour. . . .

"When the Communists first came into power, many were much impressed by their zeal to reform society. There was a feeling that the Christians had failed and that Communism offered a greater practical hope for the future. Today great numbers are disillusioned by the hatred and evil on every side and disappointed by the failure of the Communists to fulfil their early promises. On the other hand, they have been impressed with the love and sacrificial zeal of Christians who for the sake of the gospel are

MISSIONARY ITINERARY

G. H. THOMAS

MINISTER OF ELIM CHURCH, CATERHAM

prepared to risk their lives and freedom.

"Most of those who boldly maintain their Christian faith in China today have a very real knowledge of the Lord. Often, however, they are tempted to be discouraged and long for the freedom to proclaim their message.

"Let us not fail to pray for our 'brethren in China, for their witness, and for many to turn to Christ—even Communists. And let us pray for a deepening of the Lord's work in the hearts of Hong Kong Chinese, perhaps through the witness of some of these coming out of China" ("East Asia Millions").

LATIN AMERICA

News of the evangelism-in-depth campaigns spearheaded by the Latin America Mission brings clarification for prayer. The ministry in Honduras continued with an all-out campaign of house-to-house visitation that took place in January and February. Campaigns are scheduled for Venezuela beginning in early 1964 and Bolivia in mid-1964, with plans also for Peru and the Dominican Republic. Calls have come from Portugal, India and the Orient. Prayer is requested for wisdom for the leaders, for physical strength needed, for all material needs, and above all for the manifest power of the Holy Spirit upon the ministry of the Word.

Venezuela. Bible distribution in Venezuela (including New Testaments and portions) totalled 1,320,985 copies during the last year, more than double the figure for the previous year.

Cuba. According to a report sent to the Southern Baptist Convention, the Cuban Government has confiscated at customs offices and sent to pulp mills thousands of Bibles, hymnals and books sent to Cuban Christians from England, Canada, Mexico and other countries. Only ten per cent of more than 200,000 copies of scripture portions recently shipped to the Cuban Bible Society were received. The rest were ground into pulp. Paper for printing is difficult to secure in Cuba, the report said.

A Cuban Baptist missionary writes: "My Bible has meant more to me during the past two years than at any previous time. The promises of God to be

with His people are found all the way through. I have yet to find the place where retreat is ordered. . . . We would like to have many things, but we might well ask if they are indispensable" (Missionary broadcast).

EUROPE

Belgium. On December 18th, 1918, a new evangelistic work in Belgium was begun under the name of the Belgian Gospel Mission. The intervening years have been years of constant campaigning, pressing on to new areas, reaching out with the gospel of the Lord Jesus Christ and the message of the true Church. The B.G.M. has had a glorious history of mass evangelism, literature distribution and personal work. The B.G.M. has also been outstanding in Europe for its founding of about fifty Belgian churches, which in their turn are evangelising the areas surrounding them.

Another important step will mark the advance of the B.G.M. in 1964. As from January practically all of their established church communities will be financially independent, assuming with their pastors the entire responsibility for their work (Homer L. Payne, Director).

Spain. The Evangelical Alliance Mission thanks the Lord for some easing of restrictions on evangelical missionary work in Spain, and for a number of closed churches which have recently been opened for services.

The World Gospel Crusade has announced that its representative in Spain has received permission from the Spanish Government to publish and circulate "Light and Life" Bible correspondence courses. This permission will allow workers in Spain openly to solicit students for the courses.

The Greater Europe Mission reports that among the Protestants in free Europe's 309,000,000 population fewer than five per cent attend church. It is also reported that there are more than 250,000 towns and villages in Europe without a single Protestant church.

World population. According to *Population Bulletin*, October 1963, the population of the world reached 3,180,000,000 by the middle of 1963.

Five of the world's ten most populous nations are in Asia. China, with an estimated 731,000,000, is the largest of all; India (461,000,000) is second.

The other eight, in order of size, are the following: U.S.S.R. (225,000,000), the U.S.A. (190,000,000), Indonesia (100,000,000), Pakistan (99,000,000), Japan (96,000,000), Brazil (78,000,000), West Germany (55,000,000) and the United Kingdom (54,000,000). Our missionary task is increasing!



DEDICATION SERVICE OF THE NEW CHURCH BUILDING OF TURRA RENUKOOT CHRISTIAN CHURCH

THE opening and dedication of the new church building of the Turra Renukoot Christian Church was held on Easter Sunday morning, 1964, at 7 o'clock. Approximately forty-five adults and twenty-five children attended this function. The gathering comprised members and their families from Turra and Renukoot, two missionary ladies from Dudhi and one American family.

Rev. D. C. Lewis opened the function in prayer, thanking God Almighty for His wonderful mercy and providence. He then called upon Mrs. Ray Fullerton to perform the opening ceremony by cutting the tape which was tied across the entrance to the church building, and Mr. C. I. Philipose was requested to open the lock on the door of the building. These functions were performed in a very solemn atmosphere and marked the opening of the church for worship and prayer for the Christian community in and around Renukoot and Turra. The congregation then entered the church and the dedication service which followed was conducted by Rev. D. C. Lewis. After the opening prayer, Easter hymns were sung in Malayalam, Tamil, Hindi and English. This was followed by scripture reading from Mark 16. Mrs. L. Lewis sang a solo after this. Rev. D. C. Lewis then gave a very appropriate sermon to suit the occasion, quoting from the experience of Jacob at Bethel as mentioned in Genesis 28 : 16, 17. This was heart-searching and encouraging. Mr. Lewis then thanked the committee who handled the church building project and paid warm tribute to Mr. A. R. Catchick, who served the committee and the building project in a unique manner. Since Mr. Catchick was under orders to transfer to Aligarh, Mr. Lewis, on behalf of the Turra Renukoot Christian Church, wished Mr. Catchick and his family all God's blessings and hoped that he would be a source of blessing to the Christians in Aligarh as

D. C. Lewis Opens New Church

By M. C. THOMAS

he had been here. Mr. Lewis then requested the committee members who were present, viz. Messrs. C. I. Philipose, J. Prasad, A. K. I. Samuel and M. C. Thomas, to say a few words to the congregation.

Mr. Ray Fullerton then spoke on behalf of the American community, expressing the hope that in the days to come the church would be a source of blessing to all around.

Miss M. Llewelyn, a missionary lady from Dudhi, then spoke, assuring the Christians here of the support of the Dudhi congregation in prayer.

Mrs. L. Lewis, who faithfully served along with the committee in collecting funds, etc., for the church building, was requested to say a few words. She traced the beginning of Christian work here and the progress made and prayerfully hoped that in the days to come the new church building would form the centre of Christian activity in this area. Mr. Lewis then thanked the congregation and closed the service with prayer and blessing. Before closing the service a thankoffering was collected and this amounted to Rs.131.68 (=£10 sterling). One noted feature of the service was that everyone felt the presence of God and the assurance that God is able to do much more than His servants could ask or think. All felt the need of putting their shoulders together on the work of the main church building, which is yet to be completed. The portion opened for service was the Sunday school portion of the building.

Light refreshments were served to all present after the service and sweets were distributed to all children present by Miss Wrigglesworth, from Dudhi. The whole function terminated at approximately 9 a.m.

Your indulgence is craved :

Owing to lack of space articles by Mrs. Bull and Mrs. Renshaw and other items have been put back to the issue of June 13th.

NEWS FROM NELSPRUIT

By JEAN PHILLIPS

WELL, HERE we are in the third month of 1964 already. Incredible! The days and weeks just fly by. It is certainly a proof that we are kept very busy. If it were not so the days would seem so long and dreary. I do praise God that He keeps us "on top notch" all the time.

It is music in my ears to hear all the machines running in the press. Someone once said to me: "However can you live with such a noise all day long?" As a matter of fact I do not hear the noise until the machines stop! It is lovely to know that tracts and booklets are being printed by the thousand and are being sent out to many of the countries in Africa where there are strife and bloodshed. Daily the post brings in a batch of letters with "decision slips" from those whose hearts have been touched by the gospel message of the tracts, and who have decided for Christ. We realise that many who sign these slips have perhaps never heard of the Lord Jesus, and His power to deliver and cleanse from sin, before they read the tract. Pray with us that the Lord will enlighten them by His Holy Spirit, that they may grow in grace and in the knowledge of Jesus Christ. If people only realised the power of the printed word I am sure they would be willing to sacrifice that the gospel message might be flung far and wide while it is yet day. Undoubtedly the night is fast approaching when we will not be able to work. We here in Africa can see the doors already beginning to close, and when once they are closed we will not be able to open them. Souls are passing into eternity without hope and without God, perhaps because we have not done our part. What shall we say to the Master in that day when we stand before Him?

Our African meetings are being richly blessed. God is working in mighty power. The windows of heaven are opening and the blessing of God is falling. This year "a man sent from God" is ministering. God is fulfilling His promise in filling the hungry with good things and pouring floods on the dry ground. Every night crowds come into the church. From about 6 p.m. one can hear prayers and cry-



Evangelists and local brethren at Brakpan, near Johannesburg.

ings coming from the building. The meetings start about seven and go on till ten every night. Souls are being saved and conviction is striking many hearts. Confessions are being made, old quarrels of years are being healed. God is working.

A few weeks ago, John (our son, who is now manager of the press) was awakened about midnight by rappings on the door. When he opened the door he saw the evangelist and one of the young men who has been working in the press for many years. He is a baptised Christian and Sunday school teacher. He invited them in and asked what the trouble was. The young man began to sob as he confessed having helped two others who worked in the press to steal hymn books, etc., and sell them to their friends. He was all broken up and pleaded for forgiveness. Needless to say, this was freely given. The following day the evangelist and this young man hired a car and went a distance of seventy miles to confess to a storekeeper that years ago, when he was a young boy in school, he stole things out of his shop and sold them. Again he was forgiven. Then he had a fault, and together they went to the magistrate to confess. He was greatly touched and said "If He [pointing up] has forgiven you, I do too!"

Last Friday night one of my women came to see me, also to make a confession. With tears rolling down her face, she confessed that many years ago she borrowed a pound from me and had never returned it. The previous night she had been convicted, and the Lord had opened up to her many things in her life which must be put right, and as she told me she handed me a pound note. I had forgotten the matter, it was so long ago, but that night she went away rejoicing in the knowledge of sins forgiven. Hallelujah! Every night sins of many years standing (one of twenty-one years) are being confessed and God is really pouring out His blessing on the people.

We are expecting great crowds for the Easter

meetings. I think if they come we will need the Royal Albert Hall! Last night one of the elders was discussing how the crowds would be accommodated. The church will be too small, as about 500 can get in if they sit close together. Many times we have had to move out under the canopy of heaven, and it looks as if we will have to do so this year. One blessing, we do not have to worry about rain coming at the end of March. We are going to see God working in mighty power, I am sure. Volumes of prayer are ascending daily. *The tithes are being brought in*, and He has promised to open the windows of heaven and pour out such a blessing that there will not be room to receive it. It is coming this Eastertide. I can already hear "the sound of a going in the tops of the mulberry trees."

It was interesting to read the article in this week's EVANGEL by our Missionary Secretary. We could have sent you a few similar pictures. One Sunday morning only a few weeks ago, about eighty miles from home, we had to cross a river in flood. There is what is called an apron out here, a low-level concrete bridge with no sides, across the river. When I saw the raging torrent I said "No, I am not crossing that!" The water was inches over the bridge. However, my husband said we would go very slowly. We did, but I prayed hard all the time. We got across safely, for which we thanked God. When we returned in the afternoon the water was even deeper, but the Lord took us through safely. It is very risky because any moment the river might come down in flood and we would be washed into eternity. But we were out on the Lord's business and He took care of us.

Thousands of miles of roads in South Africa are marvellous, but get off on to the byways and you will find roads not fit for donkey carts, and on these you can expect punctures, broken springs and punctured petrol tanks.

Thank you for all your love, prayers and gifts, and we pray God's blessing on you all.

PAST—PRESENT—FUTURE

(concluded from page 359)

has seen a steady increase in the activity of this side of the work. Penicillin proves many times to be a "wonder drug," but prayer always proves to be the wonder of wonders, for our God is a prayer-answering God.

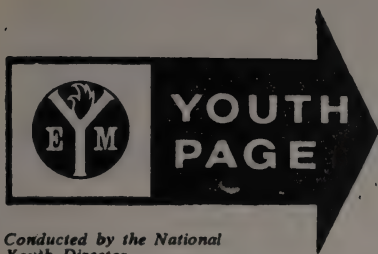
Most of the ground covered from the mission

has been by means of our old Morris Minor, which has now gone into retirement. It is to be replaced by a Land-Rover. This is not presumption but knowledge. God has answered prayer to meet this need and a dear lady has made a very generous donation to purchase a vehicle for Phalaborwa. Praise God with us over such sacrifice and answer to prayer. The rest of the ground has been covered on bicycle, due to not being able to travel on some of the "roads" in the Morris Minor.

Phalaborwa is a fast-developing district. New mines and new industries are being established. This means more scope and more opportunities for the spreading of the gospel. There will be a greater influx of people. A new Bantu town, to be built by the South African Government, will mean more to be reached. In view of these developments we return to South Africa in August.

With the changes taking place in most parts of Africa, some may ask "Will you be welcome?" Our answer is "We know we will be welcome." The day we were leaving Phalaborwa the chief came to the mission station to deliver a special message from his councillors and the tribe: "Please come back soon; we need you." Praise God, He is in all this and, in His will, we look forward to our return. Once again there will be farewells, loved ones will be left behind, but God will be with us. This is His promise not only to us but to all who will trust Him. If you believe God answers prayer, pray on friend. If you are called to give, do not withhold from Him that which is rightfully His; honour the Lord with your substance and He will honour you. Phalaborwa has now got a vehicle, but other missionaries are still in need. A special fund has been started for the purpose of purchasing vehicles. Speed the gospel through your sacrifice, through your prayers and, if God calls, through your going. Time is fast running out. An intensive effort must be made to complete the work our Saviour began while it is still day, for surely the night comes.

National pastors need support. Sponsors will be welcome. You can become a sponsor as an individual, as a family, or as a church. As more national pastors can be supported the spread of the gospel can be increased and more will be won to the Saviour. Why hoard your money now? When the Lord Jesus returns you will not be able to take it with you, but you will see the souls saved through the use of it if you use it in His service. Ponder these thoughts, dear reader, and let the Holy Spirit lead you. God bless you.



A Missionary Challenge to Elim Youth

By HENRY JEFFREY
ELIM MISSIONARY IN BRAZIL

THE history of the gospel in Brazil is full of adventurous and courageous spearheads, of heroism and abnegation.

Just over half a century ago two young men arrived in the north of Brazil having received the fulness of God's Spirit, and through the gift of prophecy been told to go to Para. Having found that Para was in Brazil they obeyed the Spirit's leading and arrived in thick clothing totally unsuitable for tropical heat and only God behind them.

From this small beginning the Pentecostal work has grown into a torrential stream of power and glory. God's protection from danger and harm reads like a story from the primitive church.

A small group of new believers went out into the dark of an interior village to conduct an open-air meeting and the service was abundantly blessed, but only after the evangelistic service that followed was the full truth known. In the dark of a village shop doorway six men stood determined to "finish" the *crentes* (believers). With revolvers in pockets they awaited the commencement of the open-air service, but this night was different. Around the small ring was a ring of fire, and as the believers began to sing and preach so a small group of individuals clothed in sparkling white stood as if on guard around. The murderers trembled with fear and slunk away, except for one who followed the group to the little local church and there surrendered to Christ, and then the story was told of the heavenly visitation.

It was the custom to hold gospel services in the house of anyone who had a birthday, inviting the neighbours to attend. One young boy of ten in this same village had given his heart to the Lord. His mother was a fanatical Catholic and determined to kill her own son, as he refused to stop going to Protestant meetings. We were invited to hold the anniversary service. A cake of meal flour had been made, and after the service, as we stood around the table upon which were the cups (Nestlé's milk tins polished with sand) and small enamel mugs and the cake, asking God to bless, one of the believers

saw smoke coming from the cake. He touched his companion and soon all were standing amazed watching the cake burn to a cinder. After some little while the mother came bursting into the hut, broken in spirit, and between her sobs told the story of religious fanaticism and how she had mixed a whole tin of strong poison (to kill ants) into the cake, sufficient poison to kill twenty persons. That night another soul was born into the kingdom through the pain of persecution and the threat of death.

So the work grew and spread. God has added His blessing to the preached word, the personal testimony and the printed page. The Spirit has brought life and blessing to multitudes and these in turn have become the witnesses to their own people. National pastors and evangelists are now in places of key leadership.

Just over a year ago Elim opened its doors in the suburb of Santo Amaro and the same miracle-working Christ is confirming His word. Young people are accepting the Lord.

One of our workers, named Agrario, full of zeal and determination to take the full gospel message to his own folk in the north, was converted. He remembered a vow his grandmother had made and received an answer to prayer. His young wife was always ailing. Never a day passed without her having to purchase pills for a severe and constant headache. Making his vow that he would become a *crente* if the Lord healed his wife, he came to the meetings, received an answer to his prayer, and soon another young couple were following the Lord through the waters of baptism.

The work grows in spite of pain. Three Elim churches and two national workers now exist, but oh the tremendous need for reapers.

Will you respond to the challenge and need?

More missionary news, articles and photographs will appear in next week's issue.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. J. Hounsom,
Elim Church, Knottingley

Monday, June 8th. Acts 9 : 32-43.

"Full of good works and almsdeeds which she did" (v. 36).

Dorcas was not a disciple because of her good works; rather being a disciple resulted in this display of practical Christianity. Her death was therefore a grave loss to the community and it does appear that she was restored to life again because of these virtues; Peter presented her to the saints (v. 41). "Good works" are regarded as something foreign to the "finished work of Calvary," something to be avoided, lest there be the danger of self-justification. The attitude is: Christ has done everything, and God can do anything, so I do nothing! True, God has promised to supply all our needs, but someone somewhere has to exercise practical Christianity as led by the Lord. Would we be a loss to our community if we were taken away? What would we be remembered by?

Prayer topic: For all those who labour in the menial tasks of our churches.

Tuesday, June 9th. Acts 10 : 1-16.

"Thy prayers . . . alms are . . . a memorial to God" (v. 4).

Here we have God Himself acknowledging good works, and this from an unbeliever too; good works that influenced God in favour towards the man. Cornelius unknowingly had been erecting a monument that even God could not ignore. However, we see from verse 2 that his good works were but the structure, the foundation of the monument was his hunger and desire for God, and so again it must follow that hearts that have been touched by God's good grace will be practical in their demonstration of that grace. If the worldling can be so enthused about good works, how much more the child of God? Start building!

Prayer topic: For the Elim Missionary Council and its financial commitments.

Wednesday, June 10th. Acts 10 : 17-33.

"But God hath showed me" (v. 28).

Deeply rooted were Jewish pride and prejudice. Peter, in spite of his conversion and Pentecostal experience, retained that national trait of character. Note the whole verse. But for God's intervention the gospel message would have been denied to the Gentiles, to the world, to us, if left to the apostles (see chapter 8 : 1). Peter had to be shown otherwise. A vision was vital, a God-given vision. Note the nature of the vision; nothing Peter could revel in or later boast of. How easy it is to become contented and complacent with our own salvation. How possible to become obsessed with our own needs and blessings but blind to the need of others. A true vision, so they say, is looking beyond ourselves and seeing the need of others.

Prayer topic: For the Executive Council and Headquarters staff.

Thursday, June 11th. Acts 10 : 34-48.

"And they . . . which believed were astonished" (v. 45).

Astonished because of God's goodness toward the Gentiles in bestowing upon them the gift of the Spirit, or shocked because His action was contrary to their opinions and practices? What is this? Folk receiving the blessing of the Spirit with little or no knowledge of the subject, with no times of earnest seeking either, and above all before being baptized in water unto repentance. Such must have been their thinking. Not only is there the danger of prejudice restricting the spread of the gospel to others, but it also can and will restrict our acceptance of God's plans. The Scriptures are for our guidance, but not to criticise the divine prerogative. We must not limit God! Rather let us be wrong if it means God moving in blessing and power.

Prayer topic: For the staffs of our Sunday schools.

Friday, June 12th. Acts 11 : 1-18.

"What was I, that I could withstand God?" (v. 17).

There is a suggestion here that Peter was powerless to frustrate the purpose of God. Irrespective of Peter, God would have achieved His plan for the Gentiles. While that is true, someone else would have been privileged as God's chosen vessel to open the door to the Gentiles. Peter would have been by-passed for another who would be willing to co-operate with God. That possible danger was averted through the gracious acknowledgment and submission of Peter. Great strength of Christian character is revealed in a willingness to admit wrong rather than God's will.

Prayer topic: For the London Crusader Choir and their activities.

Saturday, June 13th. Acts 11 : 19-30.

"Scattered abroad . . . upon the persecution . . . preaching the word" (v. 19).

At long last the command of Jesus was being implemented, although limited as usual to the Jews only. "Go ye into all the world," He said, followed by the promise of power in Acts 1 : 8. Look at the means employed and the cost: the martyrdom of Stephen. Yet God had shown His power to deliver the apostles from the designs of their enemies and from prison, as recorded in chapter 5. The death of Stephen and the persecution that followed awakened the early Church to action. This too was largely responsible for the conversion of Saul of Tarsus.

Prayer topic: For all engaged in the work of evangelism.

Sunday, June 14th. Acts 12 : 1-10.

"But thought he saw a vision" (v. 9).

Peter probably saw in his heart the possibility of a deliverance from prison, as obviously did the church in praying for him (v. 5). When his deliverance came it seemed all so unreal and too good to be true, as something that happened to people only in dreams. So many of the promised blessings of God we visualise only as possibilities. It may be nice to day-dream as to what our lives might be like and what we would do if those dreams materialised; but if we believe this incident happened to Peter, all things are possible with us too. The promises of God are not fanciful but real, and are guaranteed by Jesus.

Prayer topic: For the aged and lonely folk of our churches.

Our love and our prayers will follow Samuel Gorman, Missionary Secretary, in his retirement through continued ill-health.

COMING EVENTS

ABERCYNON. June 6-21. Mynydd Sion Chapel, Glancynon Terrace. Campaign by Eddie Smith. Suns. 6.30, weeknights (except Fris.) 7.30. Supported by Angelus Four group. Healing services Thursdays.

BARRY. June 14. Elim Church, Upper Dyke Street. Sunday school anniversary. 3 and 6.30. Convener: G. J. Jones.

BIRMINGHAM. June 20-22. Elim Church, Selly Oak. Second anniversary of new church. Guests: Pastor and Mrs. Holdstock and family, supported by Redditch A.O.G. Choir. Sat. 7. Sun. 11 and 6.0. Mon. 7.30. Convener: Frank Shadlock.

BIRMINGHAM, Winson Green. June 20. Hands-worth New Road School (100 yards from Elim Church). Midsummer rally. Speaker: W. Ron. Jones, with Peter Jackson (blind pianist) and John Corsie (soloist). Sat. 7.30.

DUDLEY. June 6th. Christ Church, Hall Street (kindly loaned). Presbytery youth rally, "Youth Speaks to Youth." Items by presbytery youth. Guest speaker: John Woodhead. Convener: Frank Shadlock. Sat. at 7.

DUDLEY. June 6 to 21. Christ Church Congregational Church hall (kindly loaned), Hall Street, next door to Elim Church. Revival and divine healing crusade conducted by John Woodhead. Meetings nightly at 7.30. Two great after-church rallies on Sundays 14th and 21st at 8.

ENGLEFIELD GREEN. June 13-28. Elim Church, Bond Street. Revival crusade conducted by Evangelist Tom O'Grady. Special singing by quartet. Suns. 11 and 6.30. Weeknights (except Mons.) 7.30. Baptismal service. Fri. 26. 7.30.

LEIGH-ON-SEA. June 6-11. Wesley Church, Elm Road. Missionary rally, with visit of W. F. P. Burton. Sat. 7. Elim Church, Glendale Gardens. Sun. 11 and 6.30. Mon. to Thurs. 7.30. W. F. P. Burton. Convener: Philip E. Stormont.

NEWHAVEN. June 13. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Visiting speaker: A. S. F. Horne and party from Hastings.

NUNEATON. May 30—June 7. Elim Church, Queens Road. Series on the Holy Spirit. By Alice Parham (U.S.A.). June 1 at 3, united women's rally. Weeknights 7.30 (except Mon. and Fri.). Sun. 11 and 6. June 7, Sunday school anniversary, 2.30 and 6. Convener: D. E. Dean.

SHEFFIELD. June 7. Elim Church, Lee Croft, Campo Lane. United Sunday schools with "Uncle Scissors" (I. R. Moore, from Hull), 6.30.

THORNTON HEATH. June 7. Elim Church, Mer-sham Road. Sunday school anniversary. "The Carpenter's Shop." Demonstration by the children. 6.30

THORNTON HEATH. June 20, 21. Elim Church, Mer-sham Road. Annual rally and church anniversary. Sat. 7.30. Sun. 11 and 6.30. Speaker: T. Cole. Convener: B. G. Edwards.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): June 7, Wormwood Scrubs prison and Ilford (Elim); 12, Metropolitan Tabernacle, London, with U.S.A. Choir. June 20, Walthamstow; 21, Maidstone prison.

D. L. Norton, on furlough from South Africa: June 13, Caterham; 14, Kingston; 16, Clapham; 17, Coulsdon; 18, Guildford. June 21, Wimbledon; 23, Thornton Heath; 25, Croydon; 26, Camberwell. June 27, Aldershot; 28, Englefield Green.

Miss O. Jarvis, on furlough from India: June 7, Langley; 8, Yardley; 9, Worcester; 10, Malvern; 11, Kidderminster; 14, Tamworth; 16, Coventry.

John MacInnes, on furlough from British Guiana: June 6, Cardiff; 7, Caerphilly; 8, Pontypridd; 9, Mountain Ash; 10, Barry; 11, Abercynon. June 13, Porth; 14, Trealew; 15, Dowlais; 16, Abertyswg; 17, Pontlloftyn; 18, Brecon. June 20, Neath; 21, Swansea; 22, Aberystwyth; 23, Llanelly; 24, Pontardulais; 25, Bridgend; 26, Lydney. June 27, Newport; 28, Hereford.

Miss Picken, on furlough from Southern Rhodesia: June 6, Derby (Presbytery Rally); 7, Mansfield; 8, Sheffield; 9, Barnsley; 10, Lincoln; 11, Beeston; 13, Nottingham; 14, Leicester.

S. A. Renshaw, on furlough from Tanganyika: June 6, Grimsby; 7, Scunthorpe; 8, 9, Hull; 10, Malton; 11, Scarborough. June 13, Bishop Auckland; 14, Stockton; 15, Newcastle; 16, Driffield; 17, York; 18, Harrogate.

ELIM'S YEAR OF PRAYER

Churches participating from June 8th midnight to June 15th midnight:

Exeter, East Kilbride, Clydebank, Aberystwyth, Abertyswg, Halifax, Blackpool, Landscape Terrace (Belfast), Southport, Newquay, Oxford, Caerphilly, Bodmin, Govan, Leven, Westcliff, Bolton, Chesham, Brilley (Hereford), Plymouth, Glossop, Hull (City Temple), West Smethwick (Birmingham), Thornton Heath.

THE REALM OF UNFADING BEAUTY

It cannot be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness.

Else why is that the glorious aspirations which leap like angels from the temple of our hearts are for ever wandering unsatisfied?

Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, for ever mocking us with their unapproachable glory?

And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving a thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber in the ocean, and where the beautiful beings which now pass before us like shadows will stay in our presence for ever.

D. PRENTICE.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.744

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633. C.744

HOLIDAYS on Devon coast. Caravan near Dartmouth. Four-berth, with kitchen; overlooking English Channel. Bus at door for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips. Write Pastor Nicholls, Bethel, Plymouth. C.727

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

OLD COLWYN, North Wales. Christian guest house. Three minutes sea. Happy fellowship. Write brochure (s.a.e.): Pastor Gough, "Fairlawn," 25 Station Road. Tel. Colwyn Bay 55129.

WESTON-SUPER-MARE. Kewstoke. Old-world cottage, near sea and woods, two miles Weston. Bed/breakfast. Evening dinner. Full board Sundays. Brochure. Mrs. Fielding, Old House. Phone 7003 Weston. C.731

MISCELLANEOUS

WANTED for the summer season, one or two ladies willing to serve the Lord in Christian guest house. Duties, to help where needed. Good wages. Please write: Maranatha, Torrs Park, Ilfracombe. C.726

ATTENTION, BIRMINGHAM. Selling your house? Christian negotiator. Write or telephone 1691 Coventry Road, Yardley, Birmingham 26. Acocks Green 5728. No obligation. C.732

BIRTH

HOUNSOME. On April 27th, to Pastor and Mrs. J. J. B. Hounsborne, Knottingley, God's gift of a daughter, Pauline Ruth. Dedicated on May 17th by Arthur Ransome, missionary to Israel.

ENGAGEMENT

GILLIARD—MULLEN. The engagement was announced on March 28th of Peter David, twin son of Mr. and Mrs. L. Gilliard, of Worcester Elim Church, and Pamela, the only daughter of Mrs. J. Mullen, of Whitehaven Elim Church, and the late Mr. J. Mullen. Both Crusaders. C.733

SILVER WEDDING

CHUTER. On May 4th, 1964. Pastor and Mrs. A. J. Chuter, of Ealing, return thanks to the Lord for twenty-five years of happy married life with His blessing continuously. "Surely goodness and mercy have followed us all the days of our lives." C.734

WITH CHRIST

TAYLOR. On May 11th. James Taylor, aged 55, in hospital, after years of suffering patiently borne. Funeral conducted by G. Barker.

LOCKWOOD. On May 12th. Edward Allan Lockwood, aged 56 years, of Grimsby, entered into rest. Funeral conducted by James McAvoy.

SWINBURN. On May 14th. Rhoda Swinburn, aged 67 years, of Grimsby, slept peacefully away. Funeral conducted by James McAvoy.

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Remember Missionary Sunday — June 7th

THE ELIM EVANGEL

Vol. XLV No. 24

JUNE 13th, 1964

6d



*The centre section and one side of the congregation during the recent London crusade.
The adjoining hall was used for the overflow (report on page 380).*

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard
(President), J. T. Bradley, P. S. Brew-
ster, H. Burton-Haynes, S. Gorman,
D. B. Gray, H. W. Greenway, J. C.
Kennedy, J. J. Morgan, E. J. Phillips.

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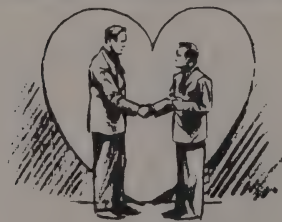
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don-S.W.4."

*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



A new commandment I give
unto you, That ye love one an-
other; as I have loved you, that
ye also love one another.

JOHN 13:34

EDITORIAL

Signs of the Times

IT NEEDS NO prophet to declare to us that we are in the last days; a plain reading of the Holy Scriptures is sufficient to convince anyone who is unbiased that the signs foretold in the Book are unquestionably upon us.

The pattern of teenage behaviour, something strangely new to our day, is accurately described in Paul's second letter to Timothy. The spying, betraying, selling of themselves to another country's interests rather than to their own also fits into the picture of the last days which Paul gives. The "never-had-it-so-good," pleasure-loving, apathetic to godly influences attitude of the masses is similarly depicted by Paul; while the "form of godliness but denying the power thereof" describes those who are religious but only want to skim the edge and not go too deep lest their consciences trouble them and is plainly included in the apostle's word picture of these perilous times in which we now live.

The unsettled world situation, seemingly eased for a while in the lessening of the cold war, breathes the very atmosphere of the prophetic words of Jesus: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." No happening before this present decade and its predecessor could ever have been described in such words as these, but the words of our Lord clearly mean these present days, when the fear of a world catastrophe by the commencement of a nuclear war is ever with us.

We blame the teenagers—the "Mods" and the "Rockers"—for their uncontrolled frenzy and orgies of wanton destruction, and rightly so. But is there not an underlying cause? These young people see no future as they think of the present world situation. It is a case of "Let us eat, drink, and be merry, for tomorrow we die." So they let go, and produce for their enjoyment—even at the cost of public disturbances—every conceivable form of excitement and expression of abandonment they can think up. Is not the world condition more to blame than they are? If there could be some way of eliminating these major threats to world peace it might be the means of producing more settled and sober behaviour in these young people. They are to be pitied as well as blamed, for they are a generation of post-war folk patterned in their behaviour by the fear complexes and overshadowing disasters of our modern times.

Only one thing can satisfy them, and that is the fulness of life in Jesus. This cure is also the antidote to the fear complex of the world's population. God's answer to the problem—His Son Jesus Christ—will shortly appear to bring world peace. He is the Prince of Peace and His reign is shortly to commence—in this our world for which He died.

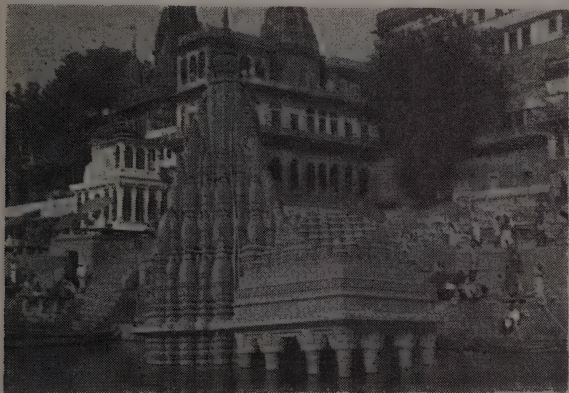
HARVEST IN THE WALUGURU MOUNTAINS

By DOROTHY BULL

(TANGANYIKA)

THE BEAUTY of the mountains is imprinted upon my mind, especially picturing them with the sun sinking below the horizon, silhouetting the banana and coconut palms, the mountains rising to majestic heights on either side, but there the delight ends. Deep degrading sin fills the ranks of the human inhabitants. The chilling influence of the dead Arabian prophet Mohammed grips the minds of many of the people. Other dogmas darken the outlook of the rest.

Evangelist Phillip now has four converts in his strong Roman Catholic area. Two of these were born again since my article about Phillip was printed, and some of you promised prayer support for him, so without doubt they are partly your converts. Poor Phillip gets rather discouraged these days. He and the other Christians are treated with scorn, hatred and ostracism. It is slow plodding, digging and sowing in very hard ground, but we feel it has promising beginnings.

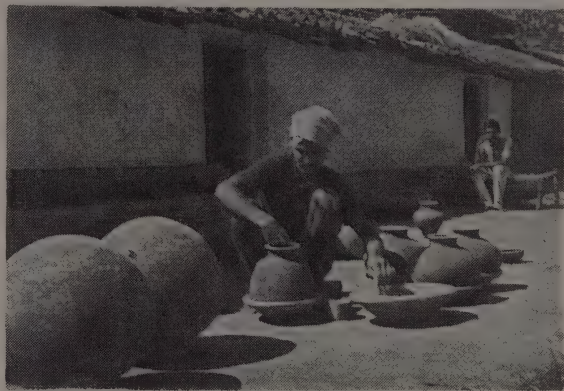


Heathen temple built of sand. India.

We now have ten more converts behind the mountains where evangelist Petro is working (you will hear more about this individualistic young man later). Recently, my husband went to seek a site for a grass church for these people. It is felt that other interested ones will come to the services if there is a building for them to gather in. Please take this little church-to-be upon your hearts. It will be a small light in the midst of great darkness. A man was mentioned to my husband as a likely person to grant the site, so off Mr. Bull set to find him in the next village. Finding him, the missionary was told

that the elder brother must be consulted first, so together they went to the *next* village. There elder brother stated that he was willing, but their father must also have a say in the matter, so then they were *three* going to the *next* village! There dad also gave permission, and suggested that they should all go to see the site, so then they were *four* setting out for the village where my husband first heard the recommendation!

Today Mr. Bull returned with the news of two more professions of conversion in the area beyond the mountains, one of whom first heard the gospel



Indian potter at work.

here at Msolwa and said he always intended doing something about it. He now lives in the mountains, where we have two converts who have stood for Christ for over a year and are ready for water baptism. They have stood fierce opposition, and do not neglect to tell how Jesus bore their guilt on the cross of Calvary. One of the recent converts was a bigoted Mohammedan, whose religion seemed to form an impregnable wall against salvation, but the Holy Spirit opened his mind and soul to the truth. His Moslem friends now curse him and treat him as an outcast, but his mind is set to follow his Saviour.

DOROTHY E. BULL.

SPECIAL CONFERENCE NUMBER

**planned for June 27th, with full reports
and pictures**

Missionary Meeting at Clapham

By D. B. HALL, OF CLAPHAM

With words throbbing from the passion of personal experience, Alan Renshaw told members of Elim Central Church, Clapham, "We do not take civilisation to the mission field—we take Christ."

Alan Renshaw was speaking at the Sunday evening meeting on April 12th. He continued: "We take the word of faith to Africa. We praise God, however, that civilisation follows the introduction of Christian living, but we are not primarily concerned with taking better ways of life, or even higher standards of living, but God's life-giving word."



D. L. and Mrs. Norton and their family.

It was last year that Alan Renshaw arrived in England with his wife and three children, and since then he has begun his itinerary. When the three children stepped from the aeroplane at Gatwick airport it was their first-ever glimpse of England.

Timothy, aged five, Bethanne, aged three, and one-year-old Karen were all born on the mission field during the Renshaws' five years in Rhodesia and Tanganyika.

Five years ago when Pastor and Mrs. Renshaw left England it was for Rhodesia, where Elim needed a teacher. Mrs. Renshaw filled that gap and brother Renshaw began his missionary work.

After two years the couple were moved to the field God called them to, Tanganyika, and it is there that they have worked for the last three years, with Pastor and Mrs. A. D. Bull.

At Clapham, Samuel Gorman, the Elim Missionary

Secretary, told the congregation: "I have noticed an increasing missionary offering in this church recently, and grow more convinced each year that the spiritual church is also a missionary-minded church."

Speaking of the Renshaws, he explained that he had been at East Ham on the evening that they had their farewell service prior to leaving the British Isles. "Now I am here to welcome them back again," he added.

"They are dedicated to the task of seeking to win men and women to the Lord," Pastor Gorman said, and concluded: "I am sure that their meetings while on furlough will increase our love towards them and their work."

It was after what Pastor T. W. Walker called a "missionary mannequin parade," when he demonstrated African clothing, that Pastor Renshaw spoke, giving an account of the conversion of a thief in Tanganyika.

In the morning service he had spoken of the great joy that was his in taking communion. "Out on the field we have it very rarely," he explained, saying that the reason was that the Roman Catholic priests used communion as the act of "salvation" whereby a person could "clean his sheet" for another week.

"We do not want to mix our sacred service with these ideas," Pastor Renshaw said.

His words were filled with meaning, his features full of the joy of the Lord and the earnestness of his message. Indeed, when the Renshaws have finished their furlough one thing is certain—they will have more prayer behind them and more hearts in touch with them than before the undercarriage of their plane lowered over Gatwick airport.

CONVENTION AT APSLEY STREET, BELFAST

Pastor Jeffery Williamson, president of Free Pentecostal Churches, Bury, and evangelist Norman Worth from Calgary, Canada, were the speakers at a recent convention held in Apsley Street Elim Church, Belfast. This was very well attended and we received a great blessing. It has been many years since our church had a convention and those who attended loved every moment. We felt the precious anointing of the Holy Spirit.

Somehow we felt stronger and befitted for the work of the Lord through the Spirit-filled messages from the two gifted speakers.

(concluded on page 378)

“THE BARRIER BETWEEN”

By HUGH SAWYER

“Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it” (Ecclesiastes 12: 7).

DURING a recent radio broadcast the speaker made two erroneous statements concerning those who had passed into the great beyond. One was to the effect that had the person referred to been aware of certain circumstances he would have turned uneasily in his grave. The other concerned a long-departed king, ending with the remark that this was “enough to cause him to spin in his grave.”

To the worldly wise but spiritually ignorant these flippant remarks may be regarded as commonplace phrases, not to be taken too seriously; but does not the danger lie in the fact that if a statement is repeated often enough it may eventually come to be accepted as truth? Those with scant knowledge of scriptural truth are indeed liable to fall into error concerning this.

Such statements are not only utter untruths but also physical impossibilities! They also convey, however unintentionally, a denial of the resurrection of the living Christ, who in becoming the first fruits of those who slept not only smashed the power of death and hell, not only took captivity captive, but released the righteous souls incarcerated therein, enabling heaven's angels to transport them swiftly to their eternal home in heaven!

Sceptical minds in critical mood may ask: “If the dead be not in their graves, where then are they?” The answer lies in the knowledge that before Jesus came to earth to reconcile men to their God the ancient Hebrews record that the departed souls of all men, just and unjust, were taken to a place situated in the bowels of the earth, known as Sheol; better known to us as Hades or Hell (not to be confused with the fiery pit!). This was not a place of reward or punishment, but a place set apart to await the day of judgment. Herein the righteous rested from their labours, and the wicked ceased from troubling. Complete severance from all earthly contact, with an apparent cutting off even from God Himself. Dim and silent, where the soul separated from its quickening spirit was but a shadow of its former self. We can understand how the ancients shuddered when contemplating death.

Our Lord's triumphant resurrection changed all this! As far as the righteous are concerned Sheol is

no more! He set their souls free in glorious liberation! All Christians can now echo Paul's triumphant cry, “To be absent from the body is to be present with the Lord.”

Perchance this phrase of one turning in his grave has its origin in Matthew 27:52,53: “And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.” This phraseology is presumed to be a picturesque illustration of what happened upon that occasion. The fact remains, however, that the dead were alive again and were actually seen by many people. Matthew is the only narrator of this startling event, so it must be assumed that he was at least one person who came face to face with these risen saints.

When Jesus raised His friend Lazarus from the dead his body lay corrupting in a tomb, but his soul was at rest in Sheol. When Jesus called him to come forth He addressed him by name, so as not to disturb others. Away deep down into the black impenetrable abyss of death sped the imperative command of Jesus. Instantly Lazarus heard and heeded. Instantly, with the speed of an angel's flight, he was back in his mortal frame, still bound hand and foot, but which by the will of God was immediately quickened, restored to its former vigour and fitness!

The dramatic story of Dives the rich man and Lazarus the beggar reveals the fact that neither could turn in his grave, because the soul of Lazarus was carried by the angels into Abraham's bosom while his decaying body was taken for disposal outside the city. The shock of Dives awakening did not cause him to spin in the family tomb, because to his horror he awoke in hell, being in torment!

No grave awaited the dying thief on the cross! “This day,” said Jesus, “shalt thou be with Me in paradise.” Our hearts thrill with joy as, meditating upon this amazing act of grace, we realise that the very last labouring breath of that redeemed sinner became his first gasp of delight as his fast-fading natural vision changed into supernatural sight, beholding the glorious wonders of paradise unfolding before Him!

SCARBOROUGH'S NEW LIFE CRUSADE

IT ALL started about six months ago when the pastor, A. P. Johnston, called the church to prayer in preparation for the crusade—our first for many years! One full day of each week was given to continuous prayer. In addition, members and friends of the church gave much time to prayer and fasting, beseeching God to grant an outpouring of His Spirit.

April 4th, the first anniversary of Mr. and Mrs. Johnston's ministry in the church, saw the commencement of the crusade with Malcolm Smith as the evangelist, Alan Caple as the song leader and soloist, and Mrs. Olga Richardson, A.L.C.M., as the pianist.

The teenagers' word for this crusade would be "fabulous." We echo their word, for we too have been thrilled to see and experience the mighty moving of God's Spirit.

It was a joy to see so many people gather together night after night in our church. The community singing of these congregations was really inspiring, and brought joy to the hearts of those who had given themselves to prayer.

The gospel was sung each evening by Alan Caple, whose rich baritone voice brought blessing to many. A rich anointing was upon Malcolm Smith as he expounded in a remarkable way the riches of God's saving grace. The spirit of conviction really gripped the hearts of many in our midst. Alan Caple also preached with real power on two occasions when brother Smith was taken ill.

We give thanks to God for fourteen decisions for Christ and three backsliders restored during the crusade. A number of people also testified to physical healing in answer to prayer.

The evangelistic team deserve our heartfelt thanks for coming to us in the fulness of blessing and enriching our hearts and lives in such a way. They have really inspired us to greater efforts for the extension of God's kingdom.

We also thank the pastor and his wife for a wonderful year of ministry, and look forward to having them with us for many years to come.

Report by Joan Miller.

MISSIONARY EFFORT AT BLACKPOOL

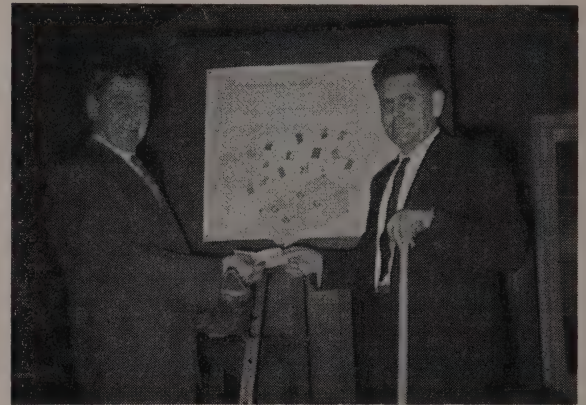
The Blackpool (Morton) Sunday school is missionary-minded like so many more Elim Sunday schools. Last year we decided to send some portable gramophones to India to help our missionaries, and our scholars raised £28, which was sent to our four mission stations in India.

This year, after reading an appeal by Tony Jones in British Guiana for Christian literature, we decided to support this venture and so a missionary effort entitled "Good Books for British Guiana" was launched. Starting at the beginning of the year and ending at Easter, we fixed a target of £35—an ambitious target for a small Sunday school; but our God is able. The boys and girls were issued with cards to collect from parents and friends.

The adults of the church also had their own ideas, and efforts were made by them to raise the final total. Our pastor shared the offering of his anniversary service.

It was intensive effort and on Sunday, March 22nd, when Pastor MacInnes visited us and spoke to the Sunday school we were able to present to him a cheque for £45 for use in British Guiana for literature. Also we packed up and dispatched eight parcels of approximately 4lb. each of EVANGELS, booklets and gospels.

Our prayer is that Christian literature from Blackpool may help to stem the tide of Communistic propaganda which is poured into British Guiana.



Sunday school superintendent presenting the cheque to John MacInnes.

THE EVERYDAY (concluded from page 377)

away from anything because it was too ordinary, and I am sure He spent many a dreary hour in the carpenter's shop. He said, "Lo, I am with you always," and that means in the commonplace. Missionaries are human and our lives run along ordinary lines for much of the time—remember that when you pray for us. It is wonderful to know that God is with us every day—and you do not have to be a missionary to prove that!

Women's column

By GLADYS GORTON

GOD'S ESTIMATION

WE HAVE times of rich fellowship at our weekly Sisterhood meeting, and the speaker the other week spoke on the little maid who was the servant of the wife of Naaman the leper. He expressed rather unusual thoughts. How long did it take Naaman to return home from Jordan healed of his leprosy, and what were the thoughts of this unnamed little maid as she awaited his return? Where was she when he *did* return and how did she hear the news? Did Naaman send for her to thank her, or give her a gift? We shall never know, but I am sure God rewarded her. What a comforting thought it is that God sees all and rewards those who do the most un-congenial and inconspicuous tasks.

One of our members lately lost her father. He was well in his nineties and was ill in bed for nearly two years, but in that time she had great joy in leading him to the Lord. It was a tonic to visit him and to see how he "ripened for heaven"!

"I never wanted to nurse him," she said. "I feel I haven't done enough for him. Somebody else could have done far better than I have."

"Never worry about that, Elsie. You kept him beautifully clean. He always looked lovely and fresh and the bed-linen was a treat. God's estimation of what is done behind the scenes is so different from ours. What a good thing it is, too. Some of us would be right out of things if *only* those who do the big and spectacular things got all the praise," we told her. (I have written about Elsie before, each time of different individuals but with the same name.)

I told her about another woman who had to nurse her mother-in-law. She was somewhat resentful, as her own dear one whom she loved dearly had died and she had been denied nursing her. Her mother-in-law was not a Christian and had never had any time for *her*. "Lord," she prayed, "You know how I feel about this. You must give me grace to nurse her, although I do not love her, and to nurse her, Lord, with Your own love dominating me." God answered her prayer and she had the joy of leading her mother-in-law to Him. One day she heard her pray. That was wonderful. Her mother-in-law never went to a place of worship or showed any spiritual inclinations. A week or two later she died.

A young nurse took up training, intending to become a missionary, but her brother's wife died and

she left her nursing to bring up his motherless children. She never went to the mission field, but her niece is now teaching in a mission school in Africa. A woman I know studied medicine and became a qualified doctor, contemplating becoming a medical missionary, but instead she spent the best part of her life nursing her invalid mother. Those who make sacrifices are remembered by the Lord. Read Zechariah 4:10.

"I never knew how little things
As greater ones could be
When sanctified by love for One
Who doth each effort see:
But now a daily round of care
May win a victory."

A TRIBUTE TO A FAITHFUL SERVANT

The Elim Church in Ireland has recently suffered the loss of one of its oldest and best respected members by the home-call of Mr. Willie Bell. As a young teenager he attended the first Elim church opened in Belfast in Hunter Street in 1916. For almost half a century he remained faithful to the Elim Movement, giving gladly of his services in whatever way he could for the furtherance and the maintenance of the work of God. As an elder he served on the church sessions of the Ulster Temple and Bangor assemblies. As a Sunday school superintendent he did a very successful work among the children, endearing himself to young and old alike. He also served for a time on the Irish Executive and his wise counsel and sympathetic understanding of the problems of the churches were greatly appreciated by his fellow brethren. Mr. Bell was a true Christian gentleman, always gracious, kindly and thoughtful, ready to help fellow believers in their need or to give practical help in the work of the church, and he was beloved by all. For the past few years he was greatly troubled by asthma, but in spite of his distressing condition he remained triumphant in spirit, becoming an inspiration to all who knew him until he was called home on Monday, March 9th.

BARNESLEY ELIM CHURCH

Veteran Pentecostal Joseph Smith visited us a short while ago and we took the opportunity to make his visit decision night in Junior Crusaders. Our youth leaders worked very hard to organise an indoor "barbecue" complete with camp fire, hot dogs and onions, etc. At the end of the evening Mr. Smith presented the gospel and seven young men and one girl walked right out to accept Christ. During the rest of the time Mr. Smith was with us three others accepted Christ and are continuing in the life of the church.

WORDS which are familiar to the missionary home on furlough come to my mind: "Today we have a real live missionary with us." Strange, but true, missionaries are alive! And, most of all, missionaries are human. Just to prove it let me give you a typical day in our lives at Msolwa.

The alarm clock crashes through our sleep somewhere around 6 a.m. The sun is up and the morning is bright and cool. We find our way out to the kitchen, unlock the back door for the "good morning" greeting from our two dogs. They are looking very pleased with themselves this morning, as they have been quiet all night and carry no tell-tale odour of their hunting activities. The kettle goes on and breakfast is on the way. Idi arrives with a cheery "Jambo! How are you today?" He sets about his work in the kitchen while we sit down to breakfast. A shout from Timothy heralds the approach of Daudi, who works in the garden. Family prayers over, Alan goes off at 7 a.m. to set the men to work. Two of them are digging the trench beside the road in preparation for the rain, the carpenter is cutting the bark off the poles which will be put up to replace those holding the electricity cable which have rotted, and Tomaso is painting other poles with creosote to stop the white ants eating them. Alan's pathway takes him past Pastor Joseph's house and there is a gay wave from Mama Tiba as she is preparing the food for her family.

The mission is beginning to wake up. As I stand in the bathroom, getting the children ready, I can see the people coming to the dispensary, the women in their bright-coloured *khangas* comforting crying babies. Someone with a bad foot is being helped to a seat in the shade of a tree by a friend, and a "pop-popping" noise indicates that Kase Kase, the dresser, has arrived on his motor-cycle. The children want their toys outdoors, so we get organised. The washing has to be sorted out, the baby has her bath and is settled in her pram. A "Hodi hodi!" comes at the door, and a group of children are standing outside.

"Yes, what do you want?"

"Have you any work?"

"No, not today."

"Do you want some eggs?"

"Yes, how many have you got?"

A boy produces a dirty cloth bulging with eggs. I take them inside and test them in water. They seem all right, none floating on the top, so I find the cents and the boy takes them with the cloth and stuffs them into his pocket.

"Is that all?"

THE EV

By ANNE
(Elim missionary to

They shuffle their feet and look at one another.

"Well?"

"Please mama," says one brave boy, "if I bring the cloth would you cut me a shirt out?"

"Certainly. Have you got it here?"

He produces a grubby-looking bundle of material. I hold it up and discover that at one time it was a lady's skirt. It looks big enough to get him a shirt out, so I take it inside.

The boys are still hovering, and another asks "Have you any clothes we could have?"

"No, we haven't had any parcels lately, but you can come to the sewing class this afternoon and make yourself something."

A cheery grin spreads across his face and they run off with a quick "Kwa heri!"

I go inside again to get the box of things ready for the sewing class and cut out a few more pairs of shorts and shirts for any who might come.

There is a scrunch-scrunch on the pathway outside followed by a pat-pat behind and Alan comes in for morning tea—the dogs are behind him. We sit round the coffee table for our tea. Alan has to go out to get some poles, so he cannot stay long. Off he goes with the dogs following close behind him. Tim and Beth plead to go too; there's nothing like going with Daddy in the Land-Rover. In the distance I hear the Land-Rover engine start up. One of the dogs comes back to the kitchen. He knows it is time for me to start preparing the lunch and there might just be something for him!

Vegetables prepared, the meat in the oven, I give a mental thanks to the Lord for my gas stove. How quick and easy it is after paraffin. The cupboard is getting bare, as it will be shopping day on Friday, when we go to stock up again for the week. I decide to make some pastry, and just as it is getting under way a face appears at the back door.

"Jambo! Mama. How are you today?"

It is Eliya, one of our evangelists, who has brought his wife and child into the mission for medicine and has come up to get some pictures for his Sunday school. I quickly get the flour off my hands and hunt up some pictures. Eliya is very good with children, and since we talked to the evangelists about

EVERYDAY

ENSHAW

anyika, East Africa

Sunday school work at a refresher course in the Bible school he has started several children's meetings at the different places he visits in his area. He takes the pictures and asks me to explain something in the *Sunday School Handbook*. It mentions making a sand tray to illustrate a lesson and Eliya has not heard of that, so after some detailed explanation he is satisfied and goes off. Now back to the pastry.

Lunch is ready and the roar of the Land-Rover indicates that the family has returned. We sit down to eat and Idi goes off to have his food. When lunch is over the children have their afternoon nap and we retreat to armchairs for a while. There is the sound of voices outside the dispensary, so we know that work is still going on down there. The sun is now burning down fiercely, making the iron roofs impossible to look at. I wonder if the rains will break soon. The air is so leaden and still, the grass outside is dry and even the faithful flowers are looking shrivelled up. The bush stretching way beyond the garden looks thirsty and expectant and in the distance are spirals of smoke from yet another bush fire. The people are waiting for the rains to dig their fields and prepare for planting; we all pray they will not fail this year.

It has gone 2 p.m. and the work must go on, so Alan goes out to have a look at the Land-Rover—it was making odd noises during the trip this morning. There are still a few people around the dispensary, mainly Wakwavi men sitting in the shade with their red blankets draped around them, and their red-mudded hair, many-beaded decorations and charms showing up against the dark trees. Their women in their beaded goat-skins and metal bracelets are chatting with their shaven heads bent together.

About half an hour before the sewing class is due to start the children come and sit under the tree on our lawn. I get out the boxes and there is a scramble as the boys dash to carry them back under the tree. Everything there? Yes, they are all ready and waiting while I get the bags and call out the different names. All have got theirs except the new boys, so I get out the garments which I cut

this morning. They choose what they want to sew and I start them off. Others are waiting to be told the next step, so one by one I see them until there is a lull. Now I can look up and see who is here: about thirty boys, all from the Sunday school, as we make it a rule that they must come to church if they want to come to the sewing class. Some of the boys are wearing clothes which they made when we first started, and which have been patched and sewn many times. It is hard work cutting out and keeping them busy, but it is worth it, as it keeps them in contact during the week and gives them something to wear.

While we are sewing, Pastor Joseph, just back from visiting an out-church, passes and greets us. "Is the Bwana in?"

"Yes, he has just gone back to the house."

He knocks at the door and goes in.

The sun is gradually getting lower in the sky and it is time for the sewing to be put away for another week. The boys are very loath to finish and some try to hang on to theirs. At last all the bags are put in the box and willing hands take them back to the house.

"Mama, may we have the football?"

"Yes, but bring it back when you have finished."

They all scamper away to the football field, Tim among them, for a kick-around till the sun sinks. Pastor is still in the house talking over a problem with Alan. It is time to get the evening meal ready. The dogs are looking for their meal too. Pastor goes home as the sun sets and Alan walks along with him to the house which holds the generator plant. A swing of the handle and light bursts into the houses and along the road. We put our tape recorder on and listen to gospel music while we eat our meal. The children are washed and put safely to bed after saying prayers with Daddy, and we sit down to our tasks for the evening. Alan is preparing a Bible study for the Bible class on Sunday; I have letters to write. At 9.15 p.m. the lights go off and we prepare for bed,

Not a particularly exciting day, no great feats done, nothing spectacular has happened, yet it is a day like many others on the mission, full of ordinary things. Each of our lives, in whatever circumstances we are placed, is cast mainly in the day-to-day routine. Sometimes we feel the hard edges of the rut around and we ask, "Lord, why did you place me here?" I am glad that our God is a God of the everyday, that He is interested in the ordinary problems. Jesus' life shows that; He never turned

(concluded on page 374)



Ilford and Barking Crusade

TOP :

Overflow congregation watch crusade meeting on closed-circuit television.



BOTTOM :

Ministers of Ilford and Barking churches who paraded through Ilford shopping centre on Saturday with sandwich boards advertising the Crusade for Christ meetings approach Elim Church in Clements Road.

Crusade meeting is televised for overflow 300

The following report is from the Ilford Pictorial.

TWELVE television sets all going at the same time and in the same place. Even the most confirmed TV addicts would find the prospect unnerving, but 300 people in Ilford on Sunday night were delighted.

It meant that even though there was not a spare seat at the Ilford and Barking Crusade Town Hall meeting they would still be able to watch and hear proceedings.

Ilford and Barking Fellowship, who are organising the crusade, got special permission from the G.P.O. to transmit the meeting by micro-wave on closed-circuit television to an "overflow" of 300 in Elim church.

"I don't believe that anything like this has ever been attempted in Ilford," said the Fellowship secretary, Mr. C. J. Pendrill, of 54 Eastwood Road, Goodmayes.

The Saturday meeting at Barking and the Sunday one at Ilford were both "fantastically successful," added Mr. Pendrill. There was not a spare seat at either.

Postmark

This week stamp collectors from all over the country became interested in the Crusade for Christ.

Cause is the special postmark—stamped on all letters going through Ilford post office—which is being used to advertise the crusade.

Many philatelists have written to the post office asking for envelopes franked with the postmark, which will be used until Saturday.

CONVENTION AT APSLEY STREET

(concluded from page 372)

We feel a yearly convention is a must for Apsley Street.

Later we were delighted as many expressed their desire to go through the waters of baptism; and many from other Pentecostal churches were put through the waters.

Two men in particular, one a hardened drinker, a Belfast chimney sweep who accepted Christ last Christmas, the other a former Roman Catholic, expressed great joy in this service.

IPSWICH CRUSADE

A torch lighted !

Reported by MRS. C. E. WIGHTMAN

AFTER months of prayerful preparation and hard work a vision became reality. The Revival Crusade was opened on Saturday, April 4th, by Alex Tee—the torch was lighted and burned with ever-increasing intensity as the work progressed.

Our hopes were realised in the first meeting when the Co-operative Hall, which seats about 500, was filled and in response to the appeal some twenty people went to the inquiry room. The Sunday after-church rallies were also well attended ; there were very few vacant seats and the people listened very carefully to the clear exposition of Scripture—they seemed specially interested in prophetic subjects. Wednesday afternoons were given over especially to divine healing services and more than 200 attended each of these meetings, anxious to learn the truth of this teaching. Some arrived in wheel-chairs ; others, crippled with pain, hobbled in with the aid of sticks. Mr. Tee showed us very clearly that Jesus is the healer, not any power or magic in the preacher's hand. Numbers of these folk accepted the Saviour and came back for healing. As they were anointed and hands were laid on them some were instantly healed and went away filled with joy and praising God for their deliverance. Day after day the torch

burned brighter as people turned to Christ, back-sliders were restored and the sick healed.

People were invited to go to the Elim church on Sunday mornings for worship and communion and to give thanks for blessing received. When they were invited to testify people jumped up one after the other, all anxious to tell in a few words just what the Lord had done for them. It was so spontaneous that many in the congregation shed tears of joy. One man testified of instant healing after twenty-two years' suffering due to war injuries ; others who had been badly crippled also testified of instant delivery and many said how much better they were after prayer.

When the crusade meetings in the public hall ended the crusade was continued for a further week in the Elim church. These meetings were for the deepening of spiritual life, and night after night the church was filled with people hungry for the Word of God and an experience of Holy Ghost power. Many more were saved, healed and blessed during this week and numerous Christians rededicated their lives to Christ. On the final Saturday it was "standing room only" in spite of many extra chairs having been hired, and some thirty-five to forty men stood throughout the two-hour service. On the Sunday evening people were arriving an hour before the service to ensure a seat. The church was overflowing, with people again standing, and as the place was full the meeting started ten minutes early. We were delighted to have a surprise visit from Wesley Gilpin, Principal of the Elim Bible College, and he gave a word of greeting. Twelve people responded to Mr. Tee's final appeal and our hearts were filled with joy.

We must pay tribute to the team who worked so loyally with Mr. Tee throughout the crusade : Eldin Corsie and Mrs. Corsie for their ministry on the electric organ ; Mr. Don Evans, whose solos brought much blessing to the congregation ; our own loyal and devoted pianist, Mr. W. Collins ; and Mr. Michael Dunk from New Zealand for his leading of the singing.

Undoubtedly the most remarkable feature of the crusade was the remarkable team spirit that existed. The crusade party and the enthusiastic teams of workers from the Ipswich church worked together in such a spirit of harmony that every part of the crusade went smoothly, all willing to do whatever they were asked to the best of their ability and with all their hearts.

We feel that the crusade is not ended ; the torch has not been extinguished, but will go on burning brightly in Ipswich.



*Bantu District Council at Brakpan, Transvaal,
with evangelists and helpers.*

LONDON CRUSADE CONDUCTED BY ALEXANDER TEE

"JUST LIKE the old days" said many as they left the Metropolitan Tabernacle after the four-day crusade in this famous building. Each night excellent congregations gathered until on the last night the lecture hall used for the occasion was too small and the crowds filled up an overflow hall until almost 700 heard the final messages.

Each night Jesus was exalted as Saviour, Healer, Baptist and coming King. Nearly thirty decided for Christ. Six were filled with the Holy Spirit and some were healed by the power of God. As the last night coincided with the monthly Elim youth rally we were favoured with the additional ministry of Pastor John Smyth, who spoke on the penultimate signs of Christ's coming and finally the ultimate sign.

We were grateful for the ministry in song each night by Mrs. Marie Hamilton, of East Ham. The Kenley and Elim Bible College choirs as well as the Chelmsford choir also ministered, making the feast of each meeting complete.

Obviously the Foursquare Gospel message is still the message for today. It meets the need of the whole man. Such a message preached in the power of the Holy Spirit is the one we must give out to our nation today. It has been proclaimed in the heart of the capital of our nation, and God bless every Elim evangelist as he proclaims it in towns and cities throughout the British Isles.

It only remains to express our sincere thanks to Pastor Tee for all the hard work put into this crusade, which has been a blessing to hundreds.

FESTIVAL OF PRAISE AT BRADFORD

FOR THE fourth year in succession, Bradford's capacious Southend Hall was the venue for the Festival of Praise organised by the North-west Presbytery, and Saturday, May 2nd, saw the church once again well filled with an attentive and appreciative audience.

For the last three years a star feature of the programme has been the visit of an outside choir, but the decision to hold the festival this year without such support was witness to the musical maturity of the massed choirs from the presbytery churches. Under the capable leadership of Pastor Leslie Wigglesworth the choirs rendered a number of stirring items—a mixed bag of traditional hymn tunes, gems from the classics with a spiritual message and choral items of more recent composition.

Although drawn from many churches, and with but few opportunities for full united practices, the choirs blended most harmoniously to give a choice rendering of the varied pieces, while the added numbers in the evening brought a swelling crescendo to the volume of praise.

We were very happy to welcome as guest singers the Bethshan Sextet from Manchester. These young ladies, so clearly dedicated to this ministry of song, captivated our attention with their superb presentation of the musical message. Yet the clarity of their enunciation ensured that it was not merely the harmony but also the theme of their singing which delighted our hearts. We shall never forget the remarkable descriptive pieces they presented, especially the dramatic rendering of the story of Israel's deliverance from Pharaoh and the hosts of Egypt. Added

Reported by A. D. HATHAWAY, B.A.

to the singing of the sextet were a number of delightful solos and duets by two of their number: Cynthia Goodwin and Gwen Dorber.

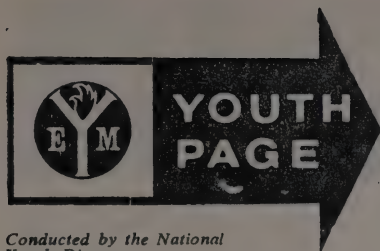
On such an occasion as this it is sometimes felt that the abundance of musical items crowds out adequate emphasis on the spoken word. Not so in this festival, for in addition to a very beautiful reading of the Word we were blessed by the ministry of Pastor H. W. Greenway, returning once again to the scene of his former pastorate. His message in the afternoon was very appropriate, as he dealt with the various ways in which singing had its part in the unfolding of God's purposes in His Word. Then in the evening the theme was one to stir the hearts of all who love the Pentecostal message—power! We were thrilled to hear once again of the way God is today pouring out this Spirit of power on many both inside and outside the Pentecostal movement.

We must not close without mention of the singing of the congregation. Though maybe lacking the finesse and musical precision of the trained choirs, the blending of some 700 voices in a great paean of praise to God made a worthy contribution to a memorable festival of praise.

Scottish Youth Camp (*concluded from page 381*)

going to Eyemouth this year from July 4th to 18th. The possibilities are unlimited. SEE YOU AT CAMP.

Further information from Rev. R. Lighton, 12 Lefroy Street, Coatbridge, Lanarkshire, Scotland.



Conducted by the National
Youth Director

GOD IS FAITHFUL— CALLED UNTO THE FELLOWSHIP OF HIS SON



By

ANDREW THOMPSON

Many saints of God in the past have proved the reality of God's faithfulness and a continual fellowship with Christ. It is, however, not meant to be a well-meaning factor of the past but a predominant feature of the present in each experience and life.

The assurance of God's faithfulness in directing our ways and supplying all our needs, and the awareness of Christ's presence in meditating on the Word of God and in the many circumstances we are led into as we live for Him—two simple facts which are good theory, but are they truly practical? Indeed they are, and it is only as one looks back on experience that they can be seen. In my own experience I can see God's faithfulness revealed before I even knew Him as Father—involved in a serious accident seven years before accepting Christ as my Saviour, it was only the faithfulness of God which raised me

up so that in March 1955 I might see Christ as my substitute on the cross.

Since that time I have proved the reality of God's faithfulness in directing my way into His work and seen Him supplying all my needs. Fellowship with Christ has been rich in meditation in the quiet place, but also His presence has been felt in many varied circumstances in witnessing and standing for Him. He has proved the reality of His promise never to leave or forsake me.

It is with the assurance of past blessings that in these dark days we can face the future with renewed confidence in God's faithfulness and an abiding sense of Christ's fellowship—ever for us and with us.

SCOTTISH YOUTH CAMP

EYEMOUTH is an exciting place! It speaks of boats and fishing and swimming and maybe even smugglers. It lies in a small cove on the east coast of Scotland, just eight miles north of Berwick, and is an ideal place for camping. The streets are narrow and somewhere there is a treasure trail to hunt. You could go out in the boats or swim from the sandy beach, but maybe you would rather hike on the moors behind the town or go scrambling among the rocks, looking for crabs or jellyfish. There is a fine harbour where you can watch the trawlers off-loading their catches of fish, and there are even shops that you could go to, but you should just see the camp tuck shop! On the rising ground just above and behind the town stands the new High School and in its grounds you will find the ELIM SCOTTISH YOUTH CAMP. There are three chalets and plenty of space to play almost any game you choose. What a grand opportunity to have a good holiday in fellowship with young people who think the same as you do; an occasion for spiritual refreshing and plenty of fresh air and fun.

All in all, it is quite an exciting prospect to be
(concluded on previous page)

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

No substitute for prayer

"There is no substitute for prayer." So wrote the late Samuel Chadwick, principal of Cliff College. How true that is, and yet in our land there are many denominational churches that never have a prayer meeting. A minister who has a large congregation on a Sunday evening told me how he admired the Pentecostal churches in that they had a weekly prayer meeting. He said it was impossible for him to gather even a few of his members for a prayer meeting.

We may congratulate ourselves that we have a weekly prayer meeting and, thanks be to God, some churches have more than one such meeting a week, yet more could attend. So often it is the same faithfuls who gather week by week. God needs you, and how it would delight His heart to see you at the prayer meeting and to hear your voice if you are not in the habit of attending. Yes, God expects every Christian to do his duty and be at the prayer meeting. How wonderful it would be if extra seating was necessary in our prayer meetings.

There is no substitute for prayer. Every revivalist in the past has been grateful for those who have upheld him in prayer. Howell Harris was grief-stricken when he heard that a woman who had given herself to prayer for his revival meetings had suddenly passed away. He realized the awful loss of prayer.

Prayer is requested for

An outpouring of the Holy Spirit upon Britain.
Elim missionaries overseas.

Thought for the week

We must set ourselves to prayer.



THE FAMILY ALTAR

Scripture Union Portions, Notes by J. J. B. Hounsom
(Elim Church, Knottingley)

Monday, June 15th. Acts 12 : 11-25.

"But the word of the Lord grew and multiplied" (v. 24).

It does not say that the Church grew and multiplied, yet this must have been so, for the Church is the only channel through which the Word can grow. The Word is the seed of the true Church, the germ of divine life in every true believer; it is incorruptible, living, abiding ever; so the Church cannot help but grow with this living power within. Note the nature of its growth, not by adding but by multiplying. There is no substitute for the Word of God. There can be no life or growth without it. Without it churches have died, denominations have dwindled. Great is the harvest of even one seed in the natural realm and great can be the harvest of one scripture spoken for the Master.

Prayer topic: For those who are distressed in mind.

Tuesday, June 16th. Proverbs 21 : 1-13.

"To do justice and judgment is more acceptable" (v. 3).

The unregenerate man, it appears, is incapable of true justice and judgment. Verse 2 : his way is always right; the ways of others are prejudged as wrong.

Verse 8 : his way is the way of rebellion; completely contrary to the ways of others and most certainly to the ways of God. Beatniks are not new, only more expressive. Verse 10 : his way is always contrary to that which is good and right.

Justice must follow true judgment, and only the regenerate, the pure in heart, can hope to attain to this standard (v. 8). The way of the Lord is to do justice and judgment (Genesis 18 : 19). Are we in this way and are our ways acceptable to Him?

Prayer topic: for all national workers and evangelists.

Wednesday, June 17th. Proverbs 22 : 1-16.

"Train up a child in the way he should go . . . he will not depart from it" (v. 6).

This directive is not to the child but to the trainer of the child; parents obviously. To train others demands efficiency and experience—an experience in a particular way, i.e. in moral conduct and the art of training by example. "Just as the twig is bent, the tree is inclined." Although in the very youngest the spirit of self will is inherent, human nature can be harnessed properly and decisively. "He will not depart from it." It can be inferred from this, then, that it is not the nature of the child that is responsible for delinquency, but incorrect training.

Prayer topic: Children have more need of models than of critics.

Thursday, June 18th. Proverbs 22 : 17-28.

"Remove not the ancient landmark" (v. 28).

A landmark in ancient Israel marked out the boundary of an estate or inheritance; to remove such landmarks would be to go beyond your own boundary. Unrestricted personal liberty is the modern philosophy. No barriers must exist to limit modern behaviour; fences of restraint are now considered to be evil. The boundaries of self-respect, of virtue and of honesty—to name just a few of the "ancient landmarks"—are now obliterated or unrecognised. Moral anarchy is the order of the day and is the result of faulty training, as discussed yesterday. It is acceptable that the

young can rebel even against the teaching of Christianity but never against the true example of the Christian life.

Prayer topic: For the Christian young men and women in our universities.

Friday, June 19th. Proverbs 23 : 10-26.

"Let not thine heart envy sinners" (v. 17).

This is a sorry state of affairs for the child of God to be guilty of. The child of God should be envied by the sinner—and he is. What does the sinner possess that is coveted by the saint? It can only be his material possessions, surely, and no saint should be interested in keeping up with the Joneses." The heart of the Christian, Jesus said, is where his treasure is also: in heaven. What has earth that heaven has not? Would you exchange your possession of eternal life, the riches of your spiritual inheritance, for temporal status and wealth? My friend, this will necessitate changing places with the sinner. Have you tried counting your many blessings?

Prayer topic: For the aged and infirm who are living on fixed incomes.

Saturday, June 20th. Proverbs 24 : 1-18.

"If thou faint in the day of adversity, thy strength is small" (v. 10).

The strength or soundness of one's character is always brought to notice under stress of circumstances, the strength of purpose revealed in unflinching determination under pressure of opposing odds. As Christians our beliefs and convictions mould our characters and are the foundations of all our spiritual aspirations and purposes. It is essential therefore to prove the reality of our convictions, if they are realistic, by subjecting them to the test. Peter tells us (1 Peter 1 : 6, 7) "that the trial of your faith"; note, not the trial of the person, but the trust he has in God and His word. Thank God ours is not an empty creed or dogma.

"To profit him that hungereth

With rich delight and doctrine pure,

To quicken love and strengthen faith

And make his heavenly calling sure."

Prayer topic: "Bless Thou the truth, dear Lord, to me, to me."

Sunday, June 21st. Proverbs 25 : 11-28.

"A righteous man falling down . . . is as a troubled fountain and a corrupt spring" (v. 26).

The failure of a Christian never fails to capture the attention of the non-Christian. The eyes that are so "short-sighted" never seek the virtues of the saint, but magnify out of all proportion his lapses. While it is a calamitous thing for the sins of the righteous to be made public, there is a germ of comfort in the knowledge that their estimation of us is such that it has to be advertised and that we are to them as a fountain and spring. May we always be able to walk circumspectly, and not give them occasion to rejoice over us.

Prayer topic: That we may be prevented from being a hindrance to others.

WE GET WHAT WE ASK FOR !

A woman with an incorrigible little boy came to me in desperation and said "What shall I do with him?"

I asked "Have you ever tried prayer?"

She said that she had prayed for him, she thought.

I asked if she had made his conversion and his character a matter of definite, expectant prayer.

She replied that she had not been definite in the matter. She began that day, and at once there was a marked change in the child. He grew up into Christian manhood.

R. A. TORREY.

COMING EVENTS

ABERCYNON. June 6-21. Mynydd Sion Chapel, Glancynon Terrace. Campaign by Eddie Smith. Suns. 6.30, weeknights (except Fris.) 7.30. Supported by Angelus Four group. Healing services Thursdays.

ABERDARE. June 27—July 2. Elim Church, Monk Street, Annual convention. Sat. 7. Sun. 11 and 6. Mon.-Thurs. 7. Speakers: A. J. K. Magee, R. Williams, R. Hunston and D. M. Russell-Jones. Convener: A. R. Thomas.

BALLYMENNA. June 27, 28. Elim Church, Castle Street. Visit of W. F. P. Burton, Congo. Sat., rally at 7.30. Sun. 11.30 and 6.30.

BARRY. June 14. Elim Church, Upper Dyke Street. Sunday school anniversary. 3 and 6.30. Convener: G. J. Jones.

BIRMINGHAM. June 20-22. Elim Church, Selly Oak. Second anniversary of new church. Guests: Pastor and Mrs. Holdstock and family, supported by Redditch A.O.G. Choir. Sat. 7. Sun. 11 and 6.0. Mon. 7.30. Convener: Frank Shadlock.

BIRMINGHAM, Winson Green. June 20. Hands-worth New Road School (100 yards from Elim Church). Midsummer rally. Speaker: W. Ron. Jones, with Peter Jackson (blind pianist) and John Corsie (soloist). Sat. 7.30.

DUDLEY. June 6 to 21. Christ Church Congregational Church hall (kindly loaned), Hall Street, next door to Elim Church. Revival and divine healing crusade conducted by John Woodhead. Meetings nightly at 7.30. Two great after-church rallies on Sundays 14th and 21st at 8.

ENGLEFIELD GREEN. June 13-28. Elim Church, Bond Street. Revival crusade conducted by Evangelist Tom O'Grady. Special singing by quartet. Suns. 11 and 6.30. Weeknights (except Mons.) 7.30. Baptismal service. Fri. 26. 7.30.

NEWHAVEN. June 13. Elim Church, Bridge Street. Sat. at 7. Monthly rally. Visiting speaker: A. S. F. Horne and party from Hastings.

ROMSEY. June 20, 21. Elim Church, Middlebridge Street. Thirty-seventh anniversary services. Sat. 7.30. Sun. 11 and 6.30. Guest speaker: F. S. Bristow. Convener: P. R. Angold.

THORNTON HEATH. June 20, 21. Elim Church, Merstham Road. Annual rally and church anniversary. Sat. 7.30. Sun. 11 and 6.30. Speaker: T. Cole. Convener: B. G. Edwards.

THORNTON HEATH. June 23. Elim Church, Merstham Road. Missionary rally. 7.30. Slides and talk on work in N.E. Transvaal. Speaker: D. L. Norton. Convener: B. G. Edwards.

WESTCLIFF-ON-SEA. June 27, 28. Elim Church, Electric Avenue (near Fairfax Drive). Sat. 7.30. Sun. 11 and 6.30. Visit of Ian Macpherson.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): June 20, Walthamstow; 21, Maidstone prison.

D. L. Norton, on furlough from South Africa: June 13, Caterham; 14, Kingston; 16, Clapham; 17, Coulsdon; 18, Guildford. June 21, Wimbledon; 23, Thornton Heath; 25, Croydon; 26, Camberwell. June 27, Aldershot; 28, Englefield Green.

Miss O. Jarvis, on furlough from India: June 14, Tamworth; 16, Coventry.

John MacInnes, on furlough from British Guiana: June 13, Porth; 14, Trealaw; 15, Dowlais; 16, Abertyswg; 17, Pontlottyn; 18, Brecon. June 20, Neath; 21, Swansea; 22, Aberystwyth; 23, Llanelly; 24, Pontardulais; 25, Bridgend; 26, Lydney. June 27, Newport; 28, Hereford.

Miss Picken, on furlough from Southern Rhodesia: June 13, Nottingham; 14, Leicester. June 20, 21, Portadown; 22, Banbridge; 23, Moneyslane; 24, Rathfriland; 25, Annaghanoon. 28, a.m. Ulster Temple, p.m. Apsley Street; 29 Ballysillan; 30 Saunders Street; July 1, Beersbridge Road; 2, Melbourne Street; 3, Megaberry.

S. A. Renshaw, on furlough from Tanganyika: June 13, Bishop Auckland; 14, Stockton; 15, Newcastle; 16, Driffild; 17, York; 18, Harrogate.

Joseph Smith will visit the following churches: June 13, 14, Southampton; 15-18, Gosport. June 21-23, Portsmouth; 24, Petersfield; 25, Ryde. June 27-30, Eastleigh; July 1, 2, Andover. July 4, 5, Romsey.

ELIM'S YEAR OF PRAYER

Churches participating from June 15th midnight to June 22nd midnight.

Thornton Heath, Wells, Liverpool, Salford, Swindon, Bishop Auckland, Grimsby, Driffild, Malton, Rathfriland, Portadown, Kinston-upon-Thames, Kirkintilloch, Monaghan, Millisle, Megaberry, Coleraine, Edinburgh, Cullybackey, Gilford, Alexandra Park Avenue (Belfast), Dublin, Wembury (Plymouth), Petersfield, St. Helier, Beersbridge Road (Belfast), Crewe, Larne, Guildford, Banbridge, Canvey Island, Camborne, Braintree.

MY TESTIMONY

by Dorothy Atkinson

*When I think of the love of Jesus,
And His sacrifice for me,
Of His suffering as He hung, alone,
On that cross at Calvary,
Such sorrow and pain now fill my heart,
For my sins had placed Him there;
Yet I know He came to die for me,
That His glory I might share.*

*When I think of the love of Jesus,
Never again should I stray,
With His outstretched hands to hold and
guide,
And keep me along the way.
Though His face at times I cannot see
For the sins which come between,
Could I but keep my eyes upon Him,
Then His love would set me free.*

*When I think of the love of Jesus,
His tenderness and His might;
That everlasting love which leads me
Into His marvellous light;
I pray for grace, that in my poor heart,
The Saviour will ever reign.
Then may I tell of His wondrous love,
To win others for His gain.*

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, **Elim Evangel**, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

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DEDICATION

SPEAKMAN. On May 24th, at **Elim Church**, Southend, Eunice Faith, infant daughter of Mr. and Mrs. **Norman Speakman**, and long-awaited sister of **Rhoda Joy**. Officiating minister: **J. A. Wright**. C.735

MARRIAGES

BURKHARDT—LE PREVOST. On May 14th, at **Elim Church**, Vazon, Guernsey, **John Burkhardt** to **Elaine Le Prevost**. Service conducted by **T. E. Francis**.

WATKINS—RAY. On May 23rd, at **Elim Church**, Curzon Road, Springbourne, Bournemouth, **David Ian Watkins** to **Carol Julie Ray**, both **Elim Crusaders**. Service conducted by **W. G. Hathaway**.

WITH CHRIST

COLDWELL. On May 13th, Olive, beloved wife of **Alfred** and mother of **Brian** and **Geoffrey Coldwell**, in her 66th year. A foundation member of the **Elim Church**, **Huddersfield**. "In heavenly love abiding." Officiating minister at funeral: **F. D. Byatt**.

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THE ELIM EVANGEL

Vol. XLV No. 25

JUNE 20th, 1964

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*The Elim Bible College team, the "Evangelaire," at Yeovil
(report on page 394)*

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editor: W. G. Hathaway.

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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).

BIBLE VERSE



O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. PSALM 104:24

EDITORIAL

Conference departures

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
A humble and a contrite heart.
Lord God of hosts! Be with us yet—
Lest we forget! Lest we forget!"

SO THE long-looked-for Conference has come and gone. Departure and dispersal has been the order of the day. Ministers and lay representatives have slipped away to their home towns and home churches. Men from the provinces, men from the towns and cities, from the north and from the south, the east and the west, they have disappeared like shadows in the twilight. Memories for many will be fragrant for many a day. Happy fellowships will be revived and relived in the showing of slides, of films, of photographs of those sunny and splendid days in Skegness.

But talking of departures makes one think of the departures which leave behind them a tinge of sadness and a shade of sorrow. The first Secretary-General, E. J. Phillips, has slipped out of all councils and committees and has left a vacant place that can never again be filled as he filled it. How glad we are that his illness is now reported not to prevent him from expecting to enjoy for a long time his memories of the "good old days." Then, too, the departure from the Executive Council and from his post as Missionary Secretary of Samuel Gorman has filled us with deep regret for the departure of a brother beloved. He endeared himself to our missionaries in those days of his duties as Missionary Secretary, and methinks many a missionary will miss the familiar letter from one who was not only secretary but friend and brother to all. But we are glad that both these noble warriors who have "dropped out" will still be available to the Movement in the capacity of *members emeritus* of the Council because of their long and unbroken service as members of the Executive Council. Only two of the foundation members of the original Executive Council remain in their ranks today as *members emeritus*: E. J. Phillips and the present writer of these lines.

The two vacancies caused by the departure of these two we have just named, Mr. Phillips and Mr. Gorman, have been filled by the vote of the Conference and now we have two of the younger ministers on the Executive Council and G. W. Gilpin and T. W. Walker will be taking their places as councillors in the days that lie ahead. How refreshing it is to think that some of our younger ministers are coming into the place where they can gain experience in council matters and gradually build up that experience against the day when they will hold important executive positions in the Movement which we all love.

“Pentecost—part of normal Christianity”

Mrs. Jean Stone's comment at her London press conference

reported by T. W. WALKER

GOD has blessed the Pentecostal movement with a knowledge and experience of the power of Pentecost dating back now for over half a century. The attitude and belief of Spirit-filled believers has always been, however, that Pentecost was of God and was therefore for the whole Church and not for fellowships or groups within the Church only. Denominations had to be formed in earlier days, as the organised churches at the time refused the so-called “new” doctrine, many who had been filled with the Spirit being forced to leave their former fellowships simply because they were turned out! The Pentecostal churches now, and not least our own Elim churches, are simply delighted to know that the Holy Spirit is being outpoured in many parts of the world, not only within the Pentecostal movement, but among the older denominations also. We regard this as a real answer to prayer.

The magazine *Trinity* has had a very wide ministry in spreading the truth of the outpouring of the Spirit, and recently its editor, Mrs. Jean Stone, of Van Nuys, California, U.S.A., was in London. A press conference was held at a well-known hotel during her visit. This was attended by seventeen representatives of the Christian press, including all the well-known publications. It was the privilege of the writer to be present on behalf of our magazine.

Introduced by Rev. Michael Harper, who told of *Trinity's* part in leading him and many others from places even as far away as Nepal into the experience of Pentecost, Mrs. Stone told simply, sincerely and unaffectedly of the way in which God moved in the Anglican community to which she belongs. She said that though her church was well attended and very active there was a lack of spiritual power. They had never even heard of speaking in tongues for today, though they knew of its historical associations, realizing that some of the fathers of the faith like Augustine had had this experience. They had never realised that the Pentecostal churches stood for these Bible truths, as they had no knowledge of them at first hand and simply thought of them as “holy rollers”! A young couple in a small evangelical church in the area began to seek God and, only knowing what was in Scripture, they were filled with the Spirit and spoke in tongues. Their lives were transformed and Mrs. Stone said that

there was a glow about them and their minister found that they had begun to tithe for the first time. They told him of their experience and he thought they would soon “get straightened out,” and to assist the process he added them to some nice young couples in the church. The result was that they were baptised in the Spirit too! All kinds of investigations followed, including a three-month survey by the bishop's chaplain, but before long the minister was himself filled with the Spirit. Mrs. Stone's original contact with these friends was unco-operative and prejudiced. Even after studying the Acts of the Apostles and Mark 16, and confessing that the Bible placed no time limit on the outpouring of the Spirit, she decided to reject the truth. She could not deny, however, that the minister was simply transformed. In Mrs. Stone's presence he quietly, unemotionally, spoke in tongues and she had to admit that she felt a strange warmth and yet found that it seemed such a normal thing. “It was God!” was the speaker's comment. She joined the prayer meeting that night and found it completely revolutionised. “They were even happy at a prayer meeting!” she commented. There was exuberance but little noise. Despite all, Mrs. Stone decided she had all there was to have, and in any case who were new converts to tell her, a dedicated church worker, what she was to do and have? Driving home afterwards, she realised forcibly that they had something she did not possess. Their rapid transformation and their love for Christ which they had not previously had were an enormous challenge. Feeling a great lack, our sister prayed, “Lord, if this is You, I want it!” Before long she too was baptised in the Spirit. Great changes took place. Evangelism became imperative, problems were corrected, tithing became essential, Scripture took on new meaning and authority—and the group now rejoicing together in the experience seriously thought that they were the only people in the world who spoke in tongues! There were soon seventy who were completely changed by the baptism of the Spirit and they thought that the world ought to know of this great power! Their minister went to Seattle and the news rapidly spread as the magazines *Time* and *Newsweek* took up the story and spread it world wide. The friends discovered that there were Pentecostal

denominations sharing their experience and that among Presbyterians, Anglicans and others, and in some universities, the Spirit was already being outpoured and had *been for some time*. The Seattle church had been the worst in the diocese, but before long the bishop had to confess that it was the best, with 300 regularly attending the Friday prayer meeting. The magazine *Trinity* was launched by a group of laymen, as it was felt that the Church was neglecting truth and it was only fair to tell it. It has been issued now for nearly five years and people from all over the world go to Van Nuys to learn about the outpouring. An Anglican, formerly a Franciscan, travelled there from Canada to put them right and he was himself baptised in the Spirit. The magazine has never advertised apart from sending a copy of the first issue to every Anglican clergyman in the U.S.A., but the circulation is 25,000 despite the fact that every issue costs over ten shillings.

In reply to questions, Mrs. Stone said that there were over 3,000 Anglicans in South California who were baptised in the Spirit. Mail pours into her office from all over the world and she is discovering that many have had the baptism without realising what it was! During her stay in Britain she had conducted several meetings, and three nights previously about fifty had been filled with the Spirit at an Anglican meeting and the next night the same number in a Presbyterian church in Scotland. There

was no great emotion, but the people were finding a closer place with God. Mrs. Stone stressed that Pentecost was part of normal Christianity. The University College of California was making investigations at the present time covering more than several months and had already found that the churches where there had been the outpouring of the Spirit were the only religious movement which was touching every section of the community, that the outpouring was mainly in Anglican, Presbyterian and Pentecostal churches and that at least forty-nine per cent of those being blessed were men. No other movement reaches so many denominations and the unity produced has overridden denominational barriers and even theological differences.

Rev. Michael Harper brought the conference to a close by saying that to his knowledge an outpouring of the Spirit had been taking place in Great Britain during the last two years among the older denominations. He expressed the opinion that great publicity was not required, for Pentecost was part of normal Christianity and should be taught and experienced in this context. The conference closed with prayer. We trust that the effects of such a simple, devoted and sincere witness to truth will result in an ever-widening outpouring of the Holy Spirit. It is the only answer in these latter days of ever-increasing iniquity. We will surely all pray to this end.

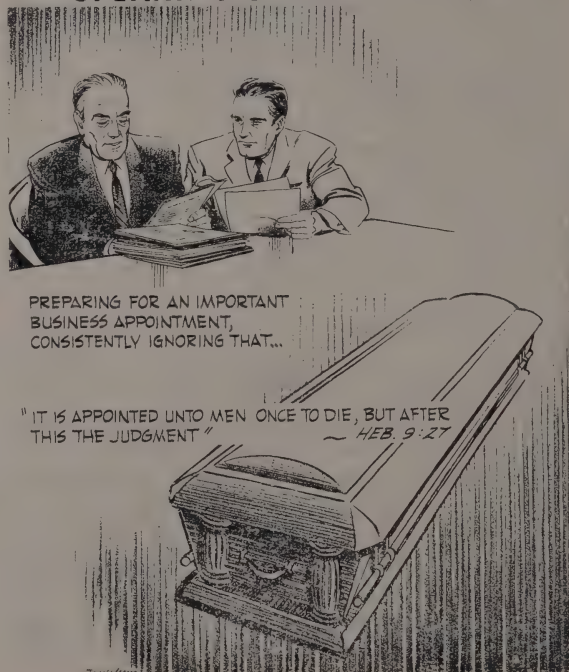
SPEAKING OF PREPARATION

SPECIAL MEETINGS AT WORCESTER

RECENTLY a series of meetings was held here for the deepening of spiritual life. It was with much prayer and anticipation that we welcomed the Principal of the Bible College, G. Wesley Gilpin, and Mrs. Gilpin into our midst.

Mr. Gilpin's thoughtful and forthright presentation of precious truths got right down into the hearts of the people, and as a result many were built up in their precious faith. Such subjects as "Saved from a land-slide," "This one thing" and "Why be a Pentecostalist?" really gave us food for thought, as did the preacher's very thorough and edifying handling of Romans 12:2. Every word of this great verse was taken and positively teased until every ounce of spiritual truth was extracted from it. Here was a sermon where head and heart blended with delight for those privileged to hear.

Mrs. Gilpin contributed much to the services by her recitations, as did the Coventry Trio on the opening night and the King's Messengers from the Bristol City Temple on the Sunday.



THE RETURN JOURNEY

By EVELYN E. GREEN

"He went up into the ship, and returned back again. . . . And it came to pass, that, when Jesus was returned, the people . . . were all waiting for Him" (Luke 8:37, 40).

On the face of it not a very dramatic event, this return of Jesus and His disciples. It is not until this seemingly prosaic incident is linked with the happenings that preceded it that one realises just how very significant it was.

Prior to the Lord's return to the lake-side where waited the welcoming throng, the disciples had undergone a variety of experiences, new and unlike anything they had previously known.

One day Jesus selected from the crowd that followed Him twelve men (a fair cross-section of humanity, diverse as they were in character, outlook and background); these twelve He chose in order that, when trained by Him and equipped, they might continue His evangelistic work when He should no longer dwell among men.

The evangelist Mark describes this very concisely: "And He ordained twelve [His appointment], that they should be with Him [their apprenticeship], and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils [their activity]" (Mark 3:14, 15).

Having made His selection, He led His disciples back down the mountain to the great multitude waiting to hear His words and to be healed of their diseases. Thus He made plain to His disciples that theirs was to be no cloistered existence, remote from the motley and often unlovely throng (humanity in the mass seldom is an entrancing sight); their divine commission could not be operated by remote control. As now He proceeded to do, so must they make close and often painful contact with the harsher realities of life, with the uglier aspects of "the wages of sin," with warped and twisted minds and bodies.

As He now did, so were they to give freely, unstintingly, of themselves to others, spending themselves, allowing the divine compassion to work within them to the point of sacrifice and suffering.

Having for the time being dealt with the multitude's needs and having thus afforded His disciples an object-lesson of service, Jesus, as the evangelist Luke so beautifully puts it, "lifted up His eyes on His disciples" (Luke 6:20). The requirements of the needy throng having been met, He now devoted His entire attention to His beloved, chosen companions, His apostles or "sent ones," and proceeded to issue such instructions as would be the blue-print upon

which their future service should be based (Luke 6:20-49).

His exhortations to them ended, He set out upon a preaching and healing tour of Galilee. He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, daily demonstrating to the chosen twelve just what was entailed in being the witnesses of the truth of God: that though in one place they might meet with faith and receptivity on the part of their audience, in another it could well be the reverse; that in one place they would be welcomed, in another they would be scorned and spurned.

Day succeeded day in His ministry to the great multitudes of sick and afflicted folk; and on one occasion so great was the throng that He used a boat as a pulpit, from which He taught many things by parables. "With many parables spake He the word unto them, as they were able to hear it. But . . . when they were alone, He expounded all things to His disciples" (Mark 4:1, 2, 33, 34).

What a glorious grounding in the things of God! What precious initiation into the "secret of the Lord"! What superb tuition did they receive from Him! How well equipped should they have been for the service of God, and how capable of handling each new situation.

Right upon the heels of this period of teaching and healing ministry to the multitudes, and of intensive training for the disciples, came His command to them: "Let us pass over unto the other side" (Mark 4:35).

They took Him even as He was in the ship and, leaving the north-west shore of the lake, set off for a place some miles down south on the opposite shore. Thus they cut diagonally across the lake of Galilee, and there they encountered serious trouble, for, sweeping down along the great ravines between the mountains that surround the lake, the wind whipped the water into a mad frenzy, so that their boat was tossed hither and thither as a fallen leaf flung this way and that by the relentless force of an autumn gale. As the huge waves pounded down upon them and filled the ship, it looked as though they would never see home and family again, as though their career was ending before it had scarcely begun. Disaster seemed inevitable. Death in a horrible form

stared them in the face.

So swiftly do these storms spring up on this particular stretch of water that it is unlikely that the disciples had time for much coherent thought; but if they did think at all they must have wondered what was the point in their having been divinely commissioned to preach the Word and to heal the sick if an agonising death and a watery grave were shortly to be their lot.

Thus do we reason, do we not?

And the presence in the boat of Jesus—a fact which should have been to them the guarantee that they would survive this terrible storm and eventually make the farther shore—this does not seem to have weighed with them one iota.

Nor are we any different—at times.

They doubtless looked back afterwards upon their terror, upon the despair which on that occasion had held them in its grip, and were no doubt horribly ashamed of their faithlessness, of their lack of logic. For was it logical, think you, to assume that His presence with them counted for nothing? Was it logical of them to suppose that even before they had had opportunity to execute their commission they were going to be swallowed up by these turbulent waves?

Yet are we also guilty of similar unreason and unbelief.

“And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm” (Mark 4:39).

The evangelist goes on to record that they arrived at their destination and that there Jesus performed one of His wonderful miracles, a work of deliverance so stupendous, so startling to the local inhabitants that they implored Him to depart from their midst. (This rejection of the wonder-working Saviour was, incidentally, an illustration of the truth of His earlier words to them regarding the discouraging lack of response to and even positive rejection of their message which they in days to come would sometimes experience. The very peculiar attitude of the Gadarenes was a case in point.)

So He left Gadara.

“And He went up into the ship, and returned back again.” Here we have an utterly prosaic description of a happening which was entirely lacking in drama—or so we would say.

But did those disciples feel like that? Was that return to the ship and the embarkation upon the return trip no more than the act of crossing their own street in their own home town?

While some of the disciples do not seem to have been over-endowed with imagination, others pos-

sessed livelier minds, and to them that return journey must have represented a stepping-out in faith, even though the Lord was present with them as He had been on the journey out. And into their minds must have come the thought that they might encounter another storm, which even though they survived its violence would be a vastly unpleasant experience. Were they again to be shaken and battered by wind and wave? Were they again to suffer the frightful turbulence of the waves, which was sufficient to upset the stoutest internal economy? Would they again hear the sickening scream of the wind that mocked at their courage and taunted them with their puniness?

But whatever their feelings and fears (and how we humans are beset by fear!), and however much they felt inclined to suggest “How about returning by land? A better idea, Lord,” they got into the boat and He and they “returned back again.” And that was a calm and completely uneventful journey, across that very sheet of water which only a few hours previously had menaced their safety and had threatened their extinction.

Jesus could have directed them to go back by an overland route. But no, *across those same waters* where *they*, sick with fear, had desperately and vainly struggled, but whereon He had wrought His mighty work of deliverance, whereon He had demonstrated His sovereign power and divine authority, He took them, and this time they encountered no difficulty or unpleasantness.

Moreover, when the Lord returned the people gladly received Him, for they were all waiting for Him (v. 10).

What a different picture is this to the Gadarene scene. Here was a throng that with open hearts welcomed Him and His message and ministry. This also formed part of the disciples’ apprenticeship. A short while before, a terror-ridden journey had had to be made in order to liberate one single tormented soul. There in Gadara the Lord and His disciples had experienced rejection swift and uncompromising.

And now they came into a sunlit scene, where was an audience that was eagerly awaiting the divine truth of which they shortly would be the bearers.

Later on these disciples were to make two “return journeys” of a very different nature. The first was the return to Galilee from Jerusalem after the Lord’s death upon Calvary. Before His betrayal by Judas, the Lord instructed the disciples to return after His death to Galilee, the place of their beginnings both naturally and spiritually, and here, said the Lord, He would meet them at an appointed

(concluded on page 394)



Women's column

By GLADYS GORTON

A LITTLE BIT OF WALES

I AM WRITING to you sitting on the patio of an American house in a city called Scranton, Pennsylvania, and the temperature is well over eighty (this is early May). Many Welsh miners came and settled here a few generations back, as it is a great mining area. Coming into Scranton it almost looked as if we were back in Wales. Situated in a valley with mountains around, it reminded us of Glynneath.

We were met at New York by George Davies, brother of our friend whom we accompanied, and Ivor Price—Welsh names indeed. George has lived here for years and married a Canadian whose parents were English, but Ivor was born here. He loves Wales as his native country, has visited it many times, and speaks more like a Welshman than an American.

George later took us to Morfydd's home, where we are sleeping and breakfasting. "I feel as if I am right back in Wales," I said, hearing her lilting Welsh accent. She has lived here for over thirty years but has never lost her native dialect.

She laughed. "Folk can't understand me at times."

Yesterday morning I helped her do the vegetables and prepare a meal. (We were to meet more Welsh folk and the Welsh minister. Scranton has the largest Welsh Baptist church in the U.S.A. We went over it this morning. It is beautiful.) Morfydd has a refrigerator the size of a gent's wardrobe, and a deep freeze as big as the ones we see in a grocery store. An ambition was realised—I have longed to be in such an ultra-modern kitchen. Another surprise awaited me. In walked Beatrice, a sprightly "young" woman of seventy-nine.

"You come from Wales too?" I asked in astonishment, detecting her Welsh accent.

"Never been there in my life. My mother was Welsh. I can speak Welsh fluently," and she began to sing:

"Wel, ynddo, ymfrostiaf, mau mwy,
Fy holl felyniion dwedwch, Pwy
O'ch cewri eedyrn, mawr en rhe',
All giwyfo mwy f' Cenwylyd?"

When we were seated around the dining table the much-travelled minister told some of his experiences. This was one: a man, a confessed atheist, always attended his gospel service and sat near the clock under the gallery. One night he sent for the minister. "I'm dying," he said. "I've always said I never believed there was a hell, but now I know and I'm going there." These were his last words; the next second he was dead.

After the meal Beatrice and I were in the kitchen. She washed the dishes and I wiped. You and I work alike, I said, "It is as if we've known each other all our lives."

"That's the way it is," she said, going to the elaborate white gas cooker and picking up the roasting tin. "Do you know how to get this clean easily? I'll give you a tip. Old as I am, I'm always ready to learn."

"So am I. What is it?" I asked eagerly.

"A woman who worked in a cafe in New Jersey told me that she always put some bicarbonate of soda in the tin, filled it with water and brought it to the boil. How else do you think we could afford the time to scrape and clean," she said to me. "Look at it now," and she took it from the heat and rinsed it under the tap.

I pass this tip to you. I will try it when I get back home. During our dinner at George's, Alice, his wife, gave me another tip. I liked the salad dressing. Mix tomato ketchup with mayonnaise—it is delicious. Alice has a dream of a kitchen.

A robin is only a few feet from me. It is larger than ours and looks like a thrush but has a red breast. A bee is buzzing around. What a size it is, twice as big as ours. (Is everything done in a big way here?) A number of the houses are of mostly wooden superstructure. Outside practically every house is a car—Cadillac, Plymouth, etc.; there are no garages in this area.

Already I have come to the conclusion that women here are like you and me—there's always work to be done! In the days to come I shall remember with joy our first impressions here—a little bit of Wales in America, and above all having fellowship not because we hailed from the "old country" but because we were all "one in Him."

"How sadly sweet are the echoes that start
When memory plays an old tune on the heart."

These words worked on an old sampler are in one such American home.

Our last evening, meeting more folk in Morfydd's home, is unforgettable. They sang "We'll keep a welcome in the hillside when you come back to Wales."

BIOLOGICAL students tell us that the ant surpasses most insects in instinct and industry. The sluggish or lazy person is instructed in Scripture to consider this tiny creature and compare himself with it. It is evident that God delights in activity. All nature is on the move, nothing is really still; as, for example, the sea in its continuous surge and even the earth on which we dwell.

Our God is an industrious God. Six days He laboured and did all His work of creation, and rested on the seventh day. No five-day week for Him!

The life and well-being of the nation depends on industry. If one section closes down it affects vast numbers of homes and families, to say nothing of trade. Strikes and closed shops are not conducive to happiness. Our export trade depends on our industries. The prosperous nation is the one of full employment. The family life is preserved as the parents employ themselves in their various ways—the man at his labour, the woman in the home, as described to us in Proverbs 31. Theirs is not the “bread of idleness.” In our old home my mother had two coloured prints, one entitled “The fruits of early industry and economy,” showing a family seated round a well-spread table, the other entitled “The result of indolence and waste.” Here was a family in a state of hunger, poverty and sickness. As a child these pictures fascinated me. It is evident that laziness does not profit us; it brings us down, taking from us much that is honourable. The old saying that “Satan finds mischief for idle hands to do” is very true. This applies also to the Christian. Our Lord exhorted His followers to occupy themselves till He comes. The apostle Peter, when told to follow the Lord, alluded to the apostle John, “What shall this man do?” Our Lord replied “What is that to thee? follow thou Me.” Our individual calling gives to us our individual work. It is easy to sing “All we have to do is to follow”; but that often includes tasks which we resent. When Mary and Joseph returned to the temple to seek for their young son he said to them, “Wist ye not that I must be about My Father’s business?” It was His chief concern in life, it absorbed His every thought. My Father works and I work; His life was one of constant labour. He hallowed the carpenter’s bench with the strength of His youth, and His hands of industry. Since then every department of labour is honourable and every chair is blessed!

In Luke 22:27 the Lord said “I am among you as one that serveth,” and on another occasion “the servant is not greater than his Lord.” As we look

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By HILDA
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“Go to the ant, thou sluggard; consid

around us we see plenty of work for us all to do in the service of Jesus Christ. “The night cometh when no man can work” and the night of wrath is fast descending upon this doom-stricken world. It is well for us to look up, but our upward look must not blind us to the work to which God has called us.

“Give to each passing minute
Something to keep in store.
Work, for the night is coming
When man works no more”

In our day so many of the hand industries are dying out, giving way to mass production. Everything is produced and sold in vast numbers. By the aid of modern machinery, computers and various methods of repetition this is made possible. We must beware lest in our attitude to evangelism we allow a similar thing to happen. With well-organised campaigns and crusades we dare not leave all the endeavour to our leading evangelists. We must remember that even for them “many hands make light work”; the greater the project the greater is the need for workers. The hand-picked fruit is still available for those of us who will put ourselves out to enjoy it. The tendency to leave it to others is detrimental to our spiritual well-being. If our time is not occupied with soul-winning we soon become indolent and our own souls are not fed.

Hand industry calls for great patience and much time, but the finished article is of great value. The articles made by art and craft in the earlier centuries are today making great prices in the various sale rooms. The value is not so much in their age but in their beauty, which is the result of intrinsic workmanship. Such things are not procurable in a modern store. Some old family crafts, such as wrought-iron work, wicker work, pottery making and thatching, are still carried on, often in quiet out-of-the-way villages. Those concerned take a great pride in their work. The finished article seems to imbibe some of the personality of the maker. There is no need to stamp it with a family name; it is known by its very nature to be hand made. How true this can be of our personal witness for Jesus Christ. As we do things in His name and seek to bring Him honour we see His nature spring to life in the hearts of those who accept Him. Our intense enthusiasm and

STRY''

I. HAWES

Haye, Essex

er ways and be wise'' (Proverbs 6:6)

earnestness ultimately brings them to see the beauty of the lowly Nazarene and they too come to reflect His glory. How rewarding is our service for Him, not some passing thing that perishes with time and use, but something eternal and precious that shall be His in that day when He comes to make up His jewels.

"We are labourers together with God." The word labourers is carefully used. There is no status with God beyond this! We are labourers, not managers. He is the great manager and gives ability as He wills. There is no class distinction with Him and no national barrier. The humblest task is as important as the more prominent one, so that everything goes to make up the whole. The thought is a humbling one that we who originate from the dust of the earth can, through the atoning death of the Lord Jesus Christ, enter into partnership with God. So, as one has said, "work as though everything depended upon you, and pray as though everything depended upon God." Our unity with Him in this is the greatest privilege given to mankind. We are not conscripts and do not belong to force-gangs, but are willing workers who have found that His "service is perfect freedom" because we have been "charmed to confess the voice divine."

Our spiritual industry is not nationalised, it is of world-wide structure; in fact it is helped also by heavenly beings, "for we also are compassed about by a great cloud of witnesses." This has been a great encouragement to many a struggling, stumbling worker of God. The Holy Ghost is our great energiser, His power our great asset; the grace of our Lord Jesus Christ is our strength, for He said "With me you can do all things." It is good to remember that of ourselves we can do nothing, for we wrestle not against flesh and blood, but against principalities and powers. We need supernatural strength for a spiritual warfare.

The World Industries Fair is now in progress—an opportunity for the whole world to display its products, its methods of mechanism and mechanisation, etc. Thousands of people gather daily to see this vast exhibition of that which human minds have invented and industrious hands have accomplished. In the

centre of this is a wonderful instrument of great electric power, a carillon. Throughout the day wonderful sounds emerge from this—beautiful peals of bells, of celestial bells, bells of sympathy and sweeping sounds as of a huge harp. It is the centre-piece of the whole programme. This reminds us of the day soon to come when the works of all believers will pass before the Lord. The things of real worth, that which has been done for His glory, will stand as gold, silver and precious stones; that which springs from ulterior motive will perish as wood, hay and stubble—the latter to be burned, the former to last eternally. Believers from every kindred tribe and nation will be there, and in the midst a mighty volume of praise as the sound of mighty rushing waters. The Lamb shall be the light of it. He shall see of the travail of His soul and be satisfied, and we who have loved to serve Him on earth shall receive His "well done, good and faithful servant; enter thou into the joy of thy Lord."

I will work for Him while purple shades are falling,
As daylight fades and evening clouds close o'er;
I know the morn will come as working days are
passing,
And I shall dwell with Him to serve Him more.

No more to tire through weariness or sorrow;
No more to stumble through my sin and shame.
With joy and strength in that blest tomorrow
I will serve to the glory of His lovely name.

H.M.H.

REFRESHING AT RATHFRILAND

In the town of Rathfriland, Co. Down, we have been experiencing "times of refreshing . . . from the presence of the Lord." The following is an extract report of the recent campaign as it appeared in the local newspaper, *The Outlook*.

Rathfriland Elim Hall Gospel Campaign

The recent gospel campaign conducted by Mr. Wm. Hartley, evangelist, Southampton, came to a most blessed conclusion on Thursday night of last week. Attendances throughout were outstandingly good, and as local interest became more widespread many friends came from other areas such as Newcastle, Banbridge, Larne, Lurgan, Newry and even as far as Dublin to participate in the blessing of God. Mr. Hartley, who ably ministered the Word of God under the anointing of the Holy Ghost, has no doubt made a real and lasting impact for God upon all who had the privilege of hearing him.

Concerning the results, we do above all else rejoice in the response of some who professed publicly their saving faith in the Lord Jesus Christ. We also give

(continued on page 396)

The Return Journey (continued from page 390)

place, Strange to say, although in Jerusalem they were in great fear of the Jews and the religious rulers, fearing some repercussions from the event on Calvary on the Passover day, they nevertheless did *not* go into Galilee to keep that appointment. Why? Was it because there awaited them the unbelieving brethren of their Lord, and others who shared their unbelief, and who probably would mock at them for the seeming overthrow of their hopes? Was it because they could not face the derisive smiles of those who would consider them deluded fools? Maybe. At all events, they tarried in Jerusalem in defiance of His command, and only at long length did they set forth for the appointed place. But eventually they did return.

The second "return journey" would be the return to Jerusalem from Galilee—to Jerusalem, whose religious leaders would recently have crucified the Lord of glory, and who would have little use for His followers. But that "return journey" would be the stepping-stone to the wider ministry in "all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). And there in Jerusalem they would receive the mighty endowment of the Holy Ghost, and there see 3,000 souls converted to their Lord.

But we are anticipating somewhat. We come back to the present, and we see the Lord sending out His disciples to preach the gospel (Luke 9:1,2), and if we imagine that that tranquil, unexciting return journey across the lake had no relation to the statement quoted above we have but to ask ourselves what would have happened had they refused to retrace their course across these waters. Precisely nothing, for in that case they would have been self-confessed bankrupts in faith, and thus incapable of serving the living God.

But they *did* retrace their course! He *did* take them back over the perilous deep! And soon afterwards He launched them upon their wonderful career.

Words of the wise are gracious (Ecclesiastes 10:12)

The fear of the Lord is the beginning of wisdom. Graciousness is one of the evidences of fellowship with God. A graceless individual cannot claim likeness to Christ. The wisdom of the wise comes forth in gracious words. For out of the abundance of the heart the mouth speaketh. A heart filled with the love of God cannot send forth a fountain of abuse and blasphemy. Our words display the assets of our hearts even as a shop window the goods of the proprietor. How careful we should be of our "intake" and be sure we meditate on whatsoever things are lovely, etc.

"EVANGELAIRES" AT YEOVIL

THE "Evangelaires" are a group of Bible College students who have formed themselves into an instrumental gospel rhythm team.

Recently they conducted an eight-day crusade in Yeovil. I would like to pay a brief tribute to them and my members. Prior to the crusade my own folk went from door to door with invitations. During the crusade the team went from door to door talking to folk about Christ. Visits were made to coffee bars, we had an excellent open-air, and we toured the town with a loudspeaker advertising the meetings.

This team is tremendously talented, is not afraid of hard work, and is very keen to win others for Christ. During the week decisions for the Lord were made, and on the last night the church was packed with 250 people (normal congregation about 160).

I think that dozens of our churches would benefit from a visit from this fine team. You get them, they're great.

L. E. LAMBERT.

* * *

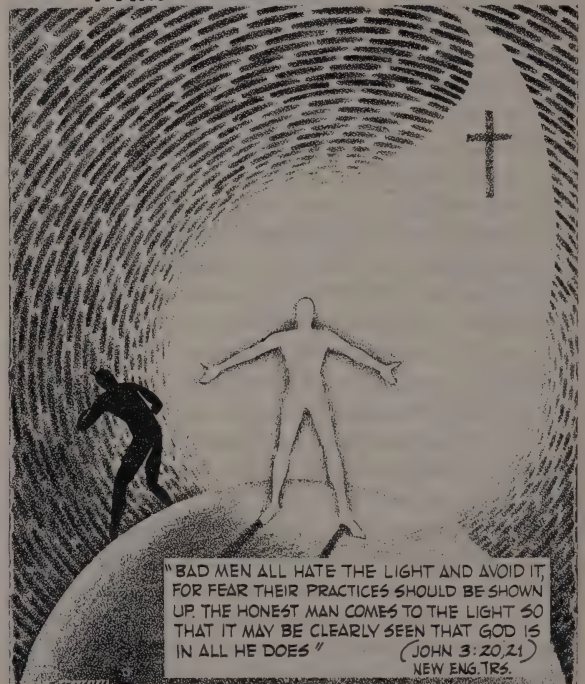
To analyse Christ is to destroy Him,

* * *

Fools learn by experience, the wise by observation and reflection.

* * *

"I AM THE LIGHT"—CHRIST



THE CURSE OF MEROZ

By MARCUS V. HAND

"Curse ye Meroz . . . because they came not to the help of the Lord" (Judges 5:23)

NINE HUNDRED chariots of iron and thousands of Canaanite soldiers poured on to the plain of Esdraelon. The camps of these enemies of the Lord filled the land, from "Harosheth of the Gentiles unto the river of Kishon." News of the invasion quickly spread throughout all the land of Israel, and caused the Lord's hosts to tremble.

For twenty years the wanton destruction had been going on. Jabin, the wicked king of the Canaanites, plotted the devilry while Sisera, his five-star general, carried out the orders. The news of the coming of this harassing horde from Hazor always chilled the hearts of the Israelites, Terror-stricken and afraid, no one dared stand in their way.

Was there not someone in Israel jealous for the Lord's cause? Was there not someone who still cared? Yes, there was one: Deborah, a prophetess.

Armed with the promises of God, this holy woman decided to do something about the oppression that had held them in bondage for so long. She prayed until her faith crystallised and then went forth to instil courage in the heart of Barak. Listen to her words: "Go . . . toward mount Tabor, and take with thee ten thousand men . . . And I will draw unto thee . . . Sisera . . . with his chariots and his multitude; and I will deliver him into thine hand" (Judges 4:6, 7).

Then Barak, with Deborah's help, led the Israelites to victory. The Scriptures say, ". . . the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak . . ." The enemy was beaten until "there was not a man left."

Exultantly, Deborah and Barak returned from battle to sing a song of praise to the Lord (Judges 5). In this song of victory they praised the various tribes of Israel who sent soldiers to fight in the battle. The river of Kishon fought against their enemies (v. 21). The stars in their courses fought against Sisera (v. 20). Deborah's own soul fought against them (v. 21).

Then, like the news of death at a wedding feast, Deborah stopped her happy hymn to pronounce a curse, "the curse of Meroz."

Meroz was a city seven and a half miles south of

Kadesh of Naphtali. Matthew Henry says: "This city of Meroz seems to have been at this time a considerable place, since something great was expected from it." It was near the place of battle, it was populous enough to send many soldiers, and it should have had a great part in the victory. Instead Meroz was cursed. Why? "Because they came not to the help of the Lord."

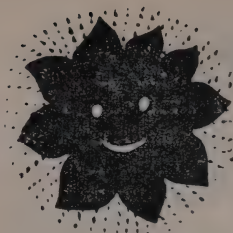
Now Meroz did not fight against the Israelites; neither did Meroz fight for them. Meroz was not a burden; but neither was it a blessing. Meroz neither hindered nor helped. What was the sin of Meroz? *It stayed neutral in the time of conflict.*

How many, like the men of Meroz, will know the curse of God because they are doing nothing while the Lord is doing battle? Indifference is a blight that has paralysed the effectiveness of multitudes of Christians. While God's promises and claims are being challenged by a sin-benighted world, many who count themselves among the redeemed come not to the help of the Lord. Who are these powerless professors?

Leonard Ravenhill coined the phrase *unbelieving believers*. They are believers who do not doubt; but they do not believe either—much! They are spectators in the arena of faith: they believe that eventually God and righteousness will win, but they never join in the fight. These stand-patters never doubt that God can heal, but they never pray the prayer of faith. They believe that revival can come, but do not count on their faith to bring it. They have no active faith. They are *unbelieving* believers.

Time would fail me to tell of other Christians who never help the work of the Lord. The list would include non-seeking seekers (oh, they kneel for more of God's blessings, but do they really seek?), non-singing singers, non-praying prayers, and non-preaching preachers!

Remember this: in the realm of the spiritual we are living in days of crucial conflict. It is not time to keep the *status quo*; it is time to rise to the offensive. It is not enough to say the Devil has not gained if you have not gained either. Men are needed who will "go to the help of the Lord." Press the enemy in his own quarters! Sit not idly by, lest you are cursed with the *curse of Meroz*.



SUNSHINE CORNER

HELLO SUNBEAMS.

Each day this week I have been watching the television mast. There right at the top, high up in the clouds, there are men working. However do they manage so high up? Why, when it's a cloudy day you can't see the top of the mast, it is so high. There is a lift that takes them up and brings them down again when their work is finished. It must be a wonderful view for them when they get to the top, but I am glad I don't have to join them.

Somehow watching them go up in their lift reminds me of the day we went to the zoo. It was a lovely day and there was plenty to see. Just inside the gate was a chair lift which would have taken us to the top of the hill. I was so glad when the others said that they would walk. I didn't like the look of those chairs so high up and so frightening.

We saw the bears, elephants and lions, and the birds and reptiles. We spent ages looking at the monkeys and chimpanzees, and then we were right at the top of the hill. By this time we were feeling very tired and the others decided that they would go down in the chair lift. One by one they sat in a chair and were fastened in by the zoo man. At last it was my turn and I did not want to be left on my own. I sat in the chair and shut my eyes tight and waited. After a moment I opened them and saw that we were moving slowly down and, wonder of wonders, I wasn't afraid. It was glorious and I was enjoying every minute of it. Perhaps that is how it is for the men on the television mast. I do hope they enjoy it. They have to go up and down so often.

These incidents make me think of those who are afraid to trust their lives to the Lord Jesus. They are afraid of the future and afraid to become Christians. The Christian life is a wonderful experience, but we must step out in faith and trust the Lord Jesus when He says He will watch over us. We miss so much by being afraid.

When we give our lives to Jesus and really trust Him we find that His Word is true and that we are not afraid any more. We cannot be afraid when He is with us.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

Rathfriland (concluded from page 393)

thanks to God for several testimonies to His healing power resulting from prayer according to the Scriptures. Mark 16:18. One such instance concerns a sister in the Lord who had a growth, and who came forward for prayer. After she went home she suddenly discovered that God had wonderfully healed her, and the growth had gone.

The measure of blessing experienced in the recent campaign is being maintained in our regular services. It is sincerely hoped that all who attended the campaign will seek to follow the noble example of the Bereans, of whom it is written that they "searched the scriptures daily, [to discover] whether those things were so" (Acts 17:11). As we participated in the special effort our faith was greatly stimulated through the words of the campaign chorus, "I believe God," and now, looking back in grateful acknowledgment to Almighty God, we can assuredly say "To God be the glory, great things He hath done."

WM. H. HOLOHAN.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

DO YOU PRAY?

I have just read about the amazing conversion of Mattie Howard, and again we have the proof of answered prayer. This is what Mattie Howard said: "For twenty years I had been a Catholic and went to confession, but I knew nothing of the power of God unto salvation. I drove cars for the bandits in the big cities, helped them bank and dispose of the money. I helped in the big jewel robberies and sold jewellery for the thieves. I knew many ways of selling jewellery so that it would find its way back to the very place we had stolen it from. I tried to go straight, but when people found out who I was I lost one job after another.

"Life became unbearable and suicide seemed to be the only way out. Many attempts to end life failed. The Devil dangled before me insanity or suicide."

Big churches in the cities never thought of her and her need: "No one invited me into a church or to hear the gospel, but someone did pray. I believe I am saved because someone prayed for me. There is a song which says

'Somebody prayed. Did you? Did you?

Somebody carried the burden through.

Did you? Did you?

"Somebody did, and one Sunday, bored with life, I turned on the radio and listened to a gospel service. Someone did want me. He died for me on Calvary. Thank God, Jesus saved me."

Mattie Howard, member of a gang which raided banks and jewellers' shops, found salvation in Christ because someone prayed. Mattie did not know until some time after her conversion that actually three women were praying for her.

Do you pray for someone to be saved? Do you carry the burden through?

Prayer is requested for

Revival throughout Britain.

A woman undergoing a series of operations.

Thought for the week

Somebody prayed. Did you?



“ THERE IS A LAD HERE ”

*Conducted by the National
Youth Director*

By T. F. ZIMMERMAN

General Superintendent of the Assemblies of God in U.S.A.

“There is a lad here . . .” said Andrew to Jesus. Little did Andrew realise the tremendous potentiality contained in this statement. These words were spoken in connection with an expression of futility on the part of Andrew, who, when calculating their current resources, acknowledged to Jesus that all they had to offer a hungry multitude (which numbered in excess of 5,000 men) was the lunch of a wee lad.

The Master, however, looked upon the boy in the light of divine blessing and supernatural possibility. By taking the limited possession of this boy the Lord made his yielded talent to become the means of blessing to the multitude. Thus we have vividly underscored that the most significant human talent or possession dedicated wholly to the Master becomes the basis of much blessing and good.

Latent possibilities

One can never tell the latent possibility wrapped up in the most insignificant person. This is particularly true in its application to those apparently unassuming and carefree boys that we have in our homes, schools and churches.

Every boy is important! To work for the salvation of souls is eternally important; but greater still is the effort expended to save a life, as well as a soul. No better investment of time and money can be made than to share in making a life.

Every boy inherently wants to be loved and understood. No more satisfying feeling can come to a boy than to feel that he is sufficiently important to be noticed and understood by a man. Almost every boy admires some man, who becomes his ideal. What greater position could a red-blooded man have than to be the hero of a developing boy? What man would not swell with pride to see some boy have an advantage in life that he himself has never enjoyed?

The greatest dividends have been realised from the meagre investments in boys as they pass through the crucial periods of developing into men. Every man should have at least one boy in whom he takes an interest. Would to God that every boy had a

man to whom he could look with confidence for counsel, guidance and fellowship!

The pliable years

The plastic years of boyhood present a challenge to assemblies to seek to mould and affect the boys in our congregations and Sunday schools in such a way that their lives shall be permanently impressed for God and righteousness. This is the positive solution to delinquency. “An ounce of prevention is worth a pound of cure.”

Let every assembly put forth a definite effort to conserve our strongest and greatest asset—the boys of today, who will become the men of tomorrow.

Every boy needs a man in whom he may confide. When temptation comes and through an inadvertent deed a boy succumbs to making a mistake, the friendly, understanding counsel and help of a man in whom he has confidence can salvage him from the downward path that leads to depravity and sinfulness.

Little things look big

Never look condescendingly upon the trivial circumstance that seems most insignificant to you. To the boy the most trivial is often the weightiest problem in his life. Patience and prayer in times of stress in his life will be richly rewarded in the development of character and strength.

Character in the boy evolves through years of impression and guidance. The greatest sense of accomplishment that a man can have is to see his time and interest in a boy revealed in the strength of Christian manhood.

The life and ideals of any man can be perpetuated and amplified by inculcating them in the life of a growing boy. Never allow the carefree unpredictableness of boyhood to minimise the latent possibilities that are wrapped up in the life of any boy.

The Master perceived the tremendous potential of a mere lad in possession of but five loaves and two fishes—seeing in them, with His divine blessing, the means by which a multitude could be satisfied. So may we realise the tremendous possibilities wrapped up in every boy whose talents we bring to the Master through our patience, effort and prayers.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. J. B. Hounsom
(Minister of Elim Church, Knottingley)

Monday, June 22nd. Proverbs 27:1-17.

"Boast not thyself of tomorrow" (v. 1).

One thought behind this verse is the possible danger of delay and neglect, the putting off until tomorrow of what should be done today: time lost, time stolen by procrastination and, with the loss of time, opportunities also. We are fully aware of the urgency of time in respect of the sinner: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2), but are we aware also that time is urgent? Tomorrow may be too late to witness; the opportunity afforded by the present may be passed for all eternity and our neglect in "redeeming the time" will inevitably produce pangs of remorse. It is impossible to find time; we must make time, and with it opportunities.

Prayer topic: For the many sinners who delay in deciding for Christ.

Tuesday, June 23rd. Proverbs 28:1-14.

"But the righteous are bold as a lion" (v. 1).

This is in contrast to the guilty fear of the sinner. The consciousness of sin will always produce a guilt complex. Our foreparents are a classic example: "They were afraid, and hid themselves from the presence of God." The repentance of sin and the acknowledgment of Christ as our righteousness removes completely the sense of guilt and condemnation (Hebrews 9:14; 1 John 3:20, 21).

Note the degree of boldness: "as a lion," the lordly king of the beasts. At least we are on equal terms with the "roaring lion," the Devil (2 Peter 5:8), and in good company with the "Lion of the tribe of Judah."

Prayer topic: For the prison ministry of the London Crusader Choir.

Wednesday, June 24th. Proverbs 30:1-17.

"The word of the Lord is pure" (v. 5).

By reason of having purity in itself the Word must also purify. "Ye are clean through the word which I have spoken unto you" says Jesus (John 15:3). With reference to the church, Paul says: "Sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26). The Word of God therefore will accomplish its own work without any stringent ascetic behaviour on the part of man. Simple obedience and acceptance of the Word and its truths will set into operation the miracle of regeneration. "Then in sweet fellowship, walking with thee, Thine image on my life engraved will be."

Prayer topic: For the Executive and Headquarters staff.

Thursday, June 25th. Proverbs 30:18-35.

"But they are exceedingly wise" (v. 24).

The habits of the lesser creatures (vv. 24-28) are attributed to their wisdom. Wisdom, we are told, is the right use of knowledge, and knowledge is the ability to understand through reasoning. Can these creatures reason, understand, apply wisdom? Whence comes the efficiency to direct their manner of life? From blind mechanical instinct? Rather should we ask from whom this wisdom comes. What an object lesson for us is the infinite care and provision made by the God of all wisdom and Father of all creation for these "little upon the earth." Read again of your heavenly

Father in Matthew 6: He who clothes the grass of the field and provides for the need of the birds, so that your faith may be stayed upon Him.

Prayer topic: For the sick and infirm.

Friday, June 26th. Proverbs 31:10-31.

"Who can find a virtuous woman? for her price is far above rubies" (v. 10).

The description that follows of the qualities required in a good wife suggests that this mother thought only the best good enough for her son (v. 1). I wonder, though, if she as a wife was as ideal as her "ideal." It is so easy to demand perfection of others, yet never question our own imperfections; so easy to claim from others their consideration, attention and thought, yet never return the same. Not only must we do to others as we would they should do to us, but we must be to others what we expect them to be to us.

Prayer topic: For all probationer ministers.

Saturday, June 27th. James 1:1-15.

"Giveth to all men liberally" (v. 5).

God can never be accused of being niggardly or mean; His gifts are always the best and given in abundance. There is a profusion in all God does in all spheres; in nature one flower seed will produce hundreds more. God does not just love, He *so* loves. He does not merely deliver from some fears and troubles. David says He delivered him from *all* his fears and *all* his troubles. These gifts also are not only for a privileged few, but to all men. It is not God who denies men, but men who deny God the opportunity of giving (vv. 6, 7). God is not limited, but we limit Him. Read again Romans 8:32.

Prayer topic: For the missionaries and native workers.

Sunday, June 28th. James 1:16-27.

"This man's religion is vain" (v. 26).

It is possible to have a religion, i.e. a system of faith and worship, and yet not be religious; that is being godly, holy, righteous and devout. Unless our religion makes us religious it is vain, empty, meaningless, worthless. It is tragically possible also to be deceived in thinking we are religious because we have a religion. Our religion—or what we believe—must effect a change in our characters and conduct; in short, it must do something for us that is obvious to others. Begotten of God (v. 18) must produce godlikeness. Begotten by the Word of truth must produce an outworking of that new life seen in being doers of the Word. Empty religion has no appeal to the world, and will not save sinners.

Prayer topic: For the minister and his gospel message.

These readings end the Notes by J. J. B. Hounsom. We trust you have enjoyed them. Next week the Notes will be by Geoffrey Harpin, of Kidderminster Elim Church.

Bishop Auckland

The recent Whitsuntide convention proved a blessing to the church here. Pastors Johnston (Scarborough) and R. Nugent (Stockton) were the speakers. The convention was well supported by friends from other churches. A party of young people from Newcastle took part in testimony and song, as also did our own young people. The Whit-Monday evening service afforded a fitting climax to the services when a number of people signified a desire for consecration after the Word of God had been preached in power.

G. BARKER.

COMING EVENTS

ABERCYNON. June 6-21. Mynydd Sion Chapel, Glancynon Terrace. Campaign by Eddie Smith. Suns. 6.30, weeknights (except Fris.) 7.30. Supported by Angelus Four group. Healing services Thursdays.

ABERDARE. June 27—July 2. Elim Church, Monk Street. Annual convention. Sat. 7. Sun. 11 and 6. Mon.-Thurs. 7. Speakers: A. J. K. Magee, R. Williams, R. Hunston and D. M. Russell-Jones. Convener: A. R. Thomas.

BALLYMENA. June 27, 28. Elim Church, Castle Street. Visit of W. F. P. Burton, Congo. Sat., rally at 7.30. Sun, 11.30 and 6.30.

BIRMINGHAM. June 20-22. Elim Church, Selly Oak. Second anniversary of new church. Guests: Pastor and Mrs. Holdstock and family, supported by Redditch A.O.G. Choir. Sat. 7. Sun. 11 and 6.0. Mon. 7.30. Convener: Frank Shadlock.

BIRMINGHAM, Winson Green. June 20. Hands-worth New Road School (100 yards from Elim Church). Midsummer rally. Speaker: W. Ron. Jones, with Peter Jackson (blind pianist) and John Corsie (soloist). Sat. 7.30.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

BURTON-ON-TRENT. July 6-9. Elim Church, Moor Street. 7.30. Meetings for those seeking the baptism in the Holy Spirit, conducted by David Dean.

DAGENHAM. June 20-22. Bethel Full Gospel Church, Vicarage Road. East London Revival Rally. Guest speaker: Richard Bolt. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30. Pentecostal testimonies.

DUDLEY. June 6 to 21. Christ Church Congregational Church hall (kindly loaned), Hall Street, next door to Elim Church. Revival and divine healing crusade conducted by John Woodhead. Meetings nightly at 7.30. Two great after-church rallies on Sundays 14th and 21st at 8.

ENGLEFIELD GREEN. Continuing to June 28. Elim Church, Bond Street, crusade by evangelist Tom O'Grady and Foursquare Gospel Quartet. Nightly at 7.30 (except Mons.).

NUNEATON. June 24—July 5. Elim Church, Queens Road. Special youth effort. Weeknights (except Mons.) 7.30. Sun at 6. Teens' squash, Fri. Evangelist Tony Stone, Convener: D. E. Dean. July 5. Branch Sunday school anniversary. 2.30 at Camphill, 6 p.m. at church.

ROMSEY. June 20, 21. Elim Church, Middlebridge Street. Thirty-seventh anniversary services. Sat. 7.30. Sun. 11 and 6.30. Guest speaker: F. S. Bristow. Convener: P. R. Angold.

THORNTON HEATH. June 20, 21. Elim Church, Merstham Road. Annual rally and church anniversary. Sat. 7.30. Sun. 11 and 6.30. Speaker: T. Cole. Convener: B. G. Edwards.

THORNTON HEATH. June 23. Elim Church, Merstham Road. Missionary rally. 7.30. Slides and talk on work in N.E. Transvaal. Speaker: D. L. Norton. Convener: B. G. Edwards.

WESTCLIFF-ON-SEA. June 27, 28. Elim Church, Electric Avenue (near Fairfax Drive). Sat. 7.30. Sun. 11 and 6.30. Visit of Ian Macpherson.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): June 20, Walthamstow; 21, Maidstone prison.

D. L. Norton, on furlough from South Africa: June 21, Wimbledon; 23, Thornton Heath; 25, Croydon; 26, Camberwell. June 27, Aldershot; 28, Englefield Green.

John MacInnes, on furlough from British Guiana: June 20, Neath; 21, Swansea; 22, Aberystwyth; 23, Llanelly; 24, Pontardulais; 25, Bridgend; 26, Lydney. June 27, Newport; 28, Hereford.

Miss Picken, on furlough from Southern Rhodesia: June 20, 21, Portadown; 22, Banbridge; 23, Moneyslane; 24, Rathfriland; 25, Annaghanoon. 28, a.m. Ulster Temple, p.m. Apsley Street; 29 Ballysillan; 30 Saunders Street; July 1, Beersbridge Road; 2, Melbourne Street; 3, Megaberry.

S. A. Renshaw, on furlough from Tanganyika: June 25, Bodmin. June 27, Falmouth; 28, Newquay; 30, Plymouth. July 1, Torquay; 2, Paignton. July 5, Exeter.

Joseph Smith will visit the following churches: June 21-23, Portsmouth; 24, Petersfield; 25, Ryde. June 27-30, Eastleigh; July 1, 2, Andover. July 4, 5, Romsey.

ELIM'S YEAR OF PRAYER

Churches participating from June 22nd midnight to June 29th midnight.

Buxton, Wellington (New Zealand), Aberdeen, Greenock, Paisley, Dundee, Motherwell, Glasgow, Leigh-on-Sea, Chelmsford, Southend, Colchester, Hadleigh, Dunmow, Lowestoft, missionaries.



Women water-carriers leaving Phalaborwa Mission in the Transvaal. Visitors receive water—and the Water of Life.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

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BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

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For mountain and sea air. Warm climate:

GOOD FOOD

GOOD MEETINGS

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EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HOLIDAYS on Devon coast. Caravan near Dartmouth. Fourberth, with kitchen; overlooking English Channel. Bus at door for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips. Write Pastor Nicholls, Bethel, Plymouth. C727

ILFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

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MARRIAGE

GIBSON—BELL. On May 30th, at Elim Central Church, Clapham, London, S.W.4, Michael John Gibson to Sheila Joyce Butterworth Bell. Officiating ministers: M. J. Frith and T. W. Walker.

WITH CHRIST

ROSE. On May 21st, Miss Harriet A. Rose, aged 92. Foundation member of Elim Church, Reading. Funeral conducted by R. Eeles.

SPECIAL CONFERENCE NUMBER

JUNE 27th

Full reports and pictures.

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ELIM PUBLISHING HOUSE

THE ELIM EVANGEL

Vol. XLV No. 26

JUNE 27th, 1964

6d

ELIM CONFERENCE IN SKEGNESS



The President, Charles J. E. Kingston, receives a cordial handshake from Councillor F. A. Wise, chairman of the Skegness U.D.C., at the induction service on Monday evening.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: C. J. E. Kingston
(President), J. T. Bradley, P. S. Brew-
ster, H. Burton-Haynes, G. W. Gilpin,
D. B. Gray, H. W. Greenway, J. C.
Kennedy, J. J. Morgan, T. W. Walker.

Editor: W. G. Hathaway.

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



PRO. 13:9

The light of the righteous re-
joiceth: but the lamp of the
wicked shall be put out.

EDITORIAL

Great incentives

ONE OF the greatest incentives to a godly walk and to active Christian service is to be found in the truth of the imminent return of Christ. Many persons recognise its place in the body of Christian doctrine but question its practical value, and for this reason give it but little attention or avoid it entirely. It may be admitted freely that its advocates at times may have been unwise in their actions, or may have misinterpreted the Scriptures, thus bringing reproach upon this important truth, but regardless of this fact we believe that, when properly understood, this is one of the most practical messages for the Church in all divine revelation.

The most solemn exhortations to watchfulness and to faithfulness in the prayer life are connected with the teaching of the coming of the Lord. John, in writing of this hope, urges upon believers the necessity of purifying themselves, even as Christ is pure. Peter, in the light of the great events that lie before us, asks the question: "What manner of persons ought ye to be in all holy conversation and godliness?"

When we love Christ's appearing we naturally are actuated by a desire to obey His commands and to fulfil His commission to us—the proclaiming of the message of the gospel to the uttermost parts of the earth; and as we thus walk with Him in the path of duty we are assured of His presence, even to the end of the age.

How brightly shine the rays of this blessed hope in the midst of the darkness that foreshadows the coming storm! No greater comfort can come to the oppressed and sorrowing than the assurance of deliverance from the presence of sin and of our transformation into the likeness of our Lord at His return.

Not only is this doctrine an incentive and a comfort to the Christian in his individual life, but there is probably no truth in the Word of God that can be used more effectively by the Holy Spirit in these last days to awaken a slumbering Church to the need of separation from the world, and to check the impiety and godlessness of unbelievers.

There is an increasing desire on the part of God's children for the coming of the Lord, and an earnest expectation of His imminent return. If we truly love His appearing we will hasten that glad event by maintaining a consistent life of prayer and by occupying ourselves with the task of witnessing in His name at home and abroad.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3:14).

By the Conference resolution referred to in these reports, James T. Bradley becomes the new editor, and will be responsible after July 25th issue.

Presidential Induction

By F. H. COLEMAN



Top: The President presents the next item on the Conference agenda.

Centre: J. MacInnes seated in the new presentation vehicle.

Below: The Secretary-General displays the proposed "Elim News" paper.

Conference comments overheard

"This weather is perfect."

"The spirit of the Conference is most encouraging."

"All the voting went easily and all voted into office went in with good majorities."

THE Alghtha Road Methodist Church was filled to capacity for the induction of the new President of the Elim Foursquare Gospel Alliance, C. J. E. Kingston, which was, incidentally, the first service of the Elim Conference. The song service beforehand was an indication of the rising tide of expectancy as the congregation sang so heartily "How great Thou art." One truly lifted up and honoured was the Lord Jesus Christ.

After Mr. Kingston's induction by the retiring President there was a civic welcome by the chairman of the Skegness Urban District Council, Alderman Wise, who expressed sympathy with Mr. Kingston, for only that day he had been made chairman of the council.

The President then presented prizes to two Elim Bible College students who had gained the highest marks for their theses on doctrinal subjects.

The highlight of the evening was the President's address. He took for his theme "The Holy Spirit, the Pentecostal force of evangelism." Mr. Kingston reminded us that we could not do without the Holy Spirit. He is the dynamic force in evangelistic enterprise. It was not surprising that this theme was taken for the presidential address, for Mr. Kingston was one of the early workers in Elim. His godly mother, longing for her son to receive the baptism of the Holy Spirit, sent him to Ireland in the first years of this Movement. His first service was a revelation of the presence and power of the Holy Spirit and in his heart, Mr. Kingston told us, he knew these people would be his people.

The President has had a great love for evangelism during the years, and so with the great need of the unchurched masses in Great Britain today the need and the remedy were urged upon us.

So the service in that sombre building came to an end, a service that might have been better for at least one musical item, and into the cool of the evening streamed the congregation to rest for the night and the busy days of conference that lay ahead.

God bless you, Mr. President, and make you a blessing to all our Elim churches during your year of office.



The retiring President, W. J. Hilliard, presents an inscribed Bible, the token of office, to the new President, Charles J. E. Kingston

EVANGELISTIC CONFERENCE RALLY

By D. C. REES-THOMAS

PACKED to capacity and already beginning to overflow was the situation at the Annual Conference evangelistic rally, held this year in Skegness. Not a seat to spare even half an hour before the service actually commenced. However, the time was not wasted, as Dereck Green ably led the congregation in a lively chorus session, thus preparing hearts for the rally which followed.

Alex Tee energetically led the gathering in the opening hymn, which was indicative of the praise that was in the hearts: "Be glad in the Lord and rejoice." How refreshing and uplifting it was to hear God's people praising the Lord through the medium of song.

After singing a very precious devotional chorus, "Jesus is here," J. Woodhead led in prayer. It was stimulating to hear one of Elim's veteran evangelists commending the meeting and the Movement to God.

The students in the Elim Bible College musical team then rendered "Ten thousand angels" and this was followed by the college quartet, which sang very heartily "I am redeemed." How encouraging it was to see and hear young men and women using their dedicated talents in the service of the Master. These items were followed by the reading of the Word of God by one of our evangelists, Mr. Ron. Jones.

Prior to ministering the Word of God, P. S. Brewster introduced Elim's well-known gospel singer

W. Plowright. His ministry in song brought great blessing and his rich, resonant voice filled the church as he magnified his Saviour.

Mr. Brewster then ministered the Word of God. His message was on the vital subject of evangelism and had a twofold application: to the believer and to the unconverted. As he preached, his words were challenging, forthright and dynamic: "Jesus Christ is the greatest evangelist this world has ever known." With great clarity of thought Mr. Brewster then went on to outline the purpose and essentials of evangelism. "Evangelism is reaching men and women for Christ through the preaching of the Scriptures. God uses the foolishness of preaching to win the lost. There is no other way." Then with great earnestness he said: "The day I have no burden in my heart for the lost, on that day I will finish preaching. Whenever Christ ministered he did so with these three ingredients: a burden, compassion and love." He then went on to say: "The stripes of Jesus Christ should never be commercialised. He died that all men might receive salvation and its associate blessings freely. Therefore it is our responsibility to preach a straight, forthright gospel with no 'gimmicks.' Only the naked splendour of the Christ will attract all generations and nationalities. It must be the pure gospel which hides all personalities, thus revealing the fulness and the greatness of Christ, the Son of the living God." As the anointing of God's Holy

Spirit carried the words to our hearts we heard: "There is no easy way in gospel ministry, but it is our responsibility to preach a full-orbed Christ. Jesus Christ Himself took evangelism very seriously, for there is no record that He was ever to be found laughing. He prayed, He wept, He interceded, but He never laughed. His ministry was solely for the winning of precious souls. Therefore it is our duty to cultivate holiness of heart that we might be used in the evangelisation of the lost. Admittedly evangelism is not revival, but out of evangelism can come revival."

P. S. Brewster finished his address with a personal challenge to all those who knew not Christ as their Saviour. Three people raised their hands indicating their great need of Christ. How the angels in heaven

must have rejoiced over sinners being born again.

W. G. Hathaway closed in prayer and then with great fervour the congregation sang the doxology. The atmosphere was filled with the presence of God and hearts rejoiced in the goodness of the Saviour.

As the people filed out into the warm summer night's air the thought must have kept ringing in many a heart that "out of evangelism can come revival." May God grant that this will be so, so that once again this land will feel the impact of a heaven-sent revival. May God raise up young men full of dedication and vision to carry on the work of evangelism that was commenced with the blood, sweat and toil of our spiritual fathers; for we either evangelise or fossilise.

IT HAS BEEN A JOY TO SERVE OUR MISSIONARIES

*Conference Missionary Rally report by J. Hywel Davies, Treasurer
of the Evangelical Missionary Alliance*

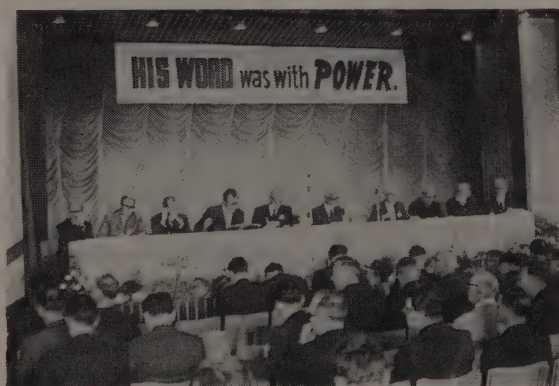
I HAVE singled out the reply of our retiring Missionary Secretary, Samuel Gorman, for the commencement of my report of a singularly uplifting and challenging missionary meeting, because it struck my heart. We can thank God for such humble men as our universally respected brother, who through no fault of his own other than his extreme self-sacrificing devotion to the work of his Master (if that can ever be a fault) has been compelled to vacate the office he ably filled. By a spontaneous move from the missionaries home on furlough, Mrs. John MacInnes presented a clock to Mr. Gorman, purchased with their contributions, with the words: "Oh dear, Mr. Gorman, I have no idea how to make a presentation." But her charming and delightful demeanour belied her words. Then followed a heart-moving moment when our President, Charles Kingston, laid hands upon our brother and we all united in prayer for his full recovery.

What a task it is to do justice to a report of a missionary meeting. They all inspire me. Of course, I am unashamedly biased in favour of missionaries. They are a gallant company of people. This meeting did not allow one's thoughts to wander for a second. Tom Johnston told us that, though he had returned to his beloved Ireland to stay, the call of those he had left behind in Africa was too strong and, cost what it may, he was determined to go back. He is no longer a young man but he is soon to return.

Miss Picken, new in appearance but not in name to many present, graphically reported her healing

on the missionary field. Don Norton was present with his wife and children. His logical yet inspiring presentation of five spheres of activity for the missionary was an excellent contribution. He thanked the young people for the mechanical help through the 101 Fund (what memories this sparked off). He told us of the 500 decision slips returned to Emmanuel Press at Nelspruit every week from the thousands of printed tracts distributed every day. I warmed to his encouragement to those engaged in personal evangelism, never to be substituted by mass evangelism, important though that work is in its own right. We heard from him of a gift of £1,200 for a Land-Rover donated by a Christian lady from Essex. The hymn we then sang fitted into its place

(Continued on next page)



The Executive Council in Conference session.



The President presents the key of the new estate model Super Minx to John MacInnes. This vehicle will travel back to British Guiana to serve in the Elim mission station there.

very neatly : "We have heard a joyful sound, Jesus saves."

Alan Renshaw, also home with his wife and children, amused us with his account of killing a cow last Christmas to feed 350 children. But more than amusement, it brought home to us the down-to-earth jobs a missionary has to undertake. £1,000 has been received from Elim churches for famine relief in Tanganyika and this allowed Elim missionaries to feed as many as 800 children in one week ; no one was barred whatever may have been the religion of their parents. This stuck with me : "This opened doors we would not even dare knock before," reported Mr. Renshaw. The Ministers' Male Voice Choir under the virile conducting of Douglas Gray (the older he gets the more active he seems to be !) beautifully rendered that cheerful exhortation "Brighten the corner where you are."

John MacInnes was the final speaker. He always reminds me of the little india-rubber ball I had as a child. The harder you threw it down the higher it bounced. This twelve-stone-and-a-bit of indefatigable Scottish toughness thrilled and amused us, challenged and moved us, as he recounted stories of his leper work in British Guiana. We heard of Edith, a leper abandoned by her family but who found Jesus as Saviour and Friend. Huskily John MacInnes repeated a conversation they had just before he left for home. "Brother Mac," said Edith, "please pray for me." She paused, and John MacInnes waited for her request. Healing from her leprosy, sugar diabetes, excessively high blood pressure ? Not one of them ! "Pray, brother Mac, that

the Lord will help me to show I'm a Christian to the attendants here in this colony."

Gerald Ladlow, on behalf the Elim Missionary Council, conducted this rally with great feeling. He led us in joyful singing, but was equally ready to bring a stillness to our hearts when we were called to think of our responsibilities. The effect upon those present was surely revealed by the extent of their giving. Over £150 was received for our missionary work in the offering that evening.

The words of the psalmist must surely form the conclusion : "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



*Some of the missionaries present at the Conference, together with some members of the Missionary Council.
Photo taken on the lawn.*

Women's column

By GLADYS GORTON

(on tour with her husband in the U.S.A. and Canada)

I WAS A CATHOLIC

HERE in the New England states where we are holding meetings there is a very high percentage of Catholics, and it is a common sight to see a grotto or image in the front of a house, something I have not seen since we lived in Ulster. However, an encouraging feature is that so many, in speaking to us after the service, have said "I was a Catholic." I have met so many converted Catholics—and within a few days!

At the lunch table yesterday I asked the lady who was seeing to our comfort how long she had known the Lord.

"About thirty-four years. I was a Catholic," she replied.

"Tell us how you were converted," we invited.

She told us that her brother was saved first and that he often sought to convince her.

"Leave her alone," said her other brother.

"I'm ashamed of you forsaking the religion of your mother," she told him indignantly.

All that night she could not sleep and she determined early the next morning to visit the Congregational minister to find out more of what her brother had found. The godly minister invited her into his home and for three hours he opened up the Word of God to her.

"He was very patient with me. I didn't know anything about the Bible, didn't even know there was such a book. The light of salvation dawned upon me as he explained the words Jesus said to the dying thief: 'Today shalt thou be with Me in paradise.' I realised there was no such place as purgatory and that through believing on Jesus I had eternal life. This was even before he asked me to kneel and pray. I was a little hesitant at first, being a Catholic, but we knelt together and I prayed, and I knew that Jesus had died for me, but it was not until the evening when I attended the prayer meeting and my brother handed me a tract and I read 'Come unto Me all ye that labour . . .' (Matthew 11:28) that I realised fully, and entered into the assurance of salvation."

It was well past the dinner hour when she hurried home from the parsonage to her waiting, hungry children. As she prepared their meal she told them that she had come to know the Lord Jesus as her Saviour and that she could be a Catholic no longer. "They were so happy," she said. "They danced around the kitchen with joy."

For some years this dear sister has been a faithful member of the little church where our friends Douglas and Mrs. Fenton are ministering. It is a small assembly—at the moment—and they are working very hard. They both go out to work besides giving themselves for the Lord's work. Such servants of God are worthy of encouragement and commendation. Douglas was converted under the ministry of Walter Kelly, and his wife Nancy was saved through the ministry of James McAvoy. I trust these two faithful brothers will read this and receive encouragement.

Items of interest

Try baking a potato in its skin with tinfoil around it. The baking tin keeps clean and the potato tastes delicious. Mrs. Fenton has the plate-racks of her oven covered with tinfoil and has it under the boiling rings of her electric cooker. It looks a good idea. I may try this when I get home.

In one home where we stayed the young mother used a "cane" the shape of a small cricket bat to correct her two children, a girl aged six and a boy aged four. On the handle these words were painted in red and blue: "Grip here firmly in case of frustration," and across the bat in big colourful lettering: "Applied psychology. Board of education."

After a meeting in one church a woman speaking to me told me that she got saved and that now there were eighteen members in the church through her witness.

GRADUATING IN THE SCHOOL OF LOVE

The key to the knowledge of the love of Jesus is not in singing rapturous hymns, nor in seeking to arouse intense emotion; but in quietly doing daily deeds of self-denial for His sake.

And surely this is the way to sow ourselves as corns of wheat in the ground; while He measures the least act of love, not by the magnitude of the deed itself, but by the strength of the love which prompts it.

It is astonishing how quickly we graduate in the school of love when we begin to put into practice all we know.

F. B. MEYER.



SKEGNESS is internationally known for its bracing fresh air. "Skegness is so bracing" has been the slogan of this Lincolnshire town since 1908. We too proved that Skegness was spiritually bracing, for the revitalising breath of God came as a refreshing breeze during those wonderful days of Conference.

We discovered that Pentecostal breezes are blowing over the British Isles again and our prayer is:

Blow, pentecostal breeze,
 Breathe, apostolic blast,
 Stir pentecostal hearts at ease,
 And sinners slumb'ring fast!
 Breathe on us, mighty breath,
 On leaf and naked clod,
 Breathe o'er the Church's creeping death
 The pulsing life of God.
 Breathe till the perfume flows
 O'er wastes where sins abound,
 Till Calvary's gospel-licence blows
 The stricken world around!

Now to business.

The Elim Movement is still on the move. The following churches were received into the Elim Four-square Gospel Alliance: Kegworth and Wrexham.

Blackpool Jubilee Temple and Holland Park were also warmly welcomed as they rejoined our fellowship. Then by a unanimous vote the Elim Pentecostal Churches, comprising twenty assemblies founded by the late George Kingston, were received into the full fellowship of the Alliance. The members expressed their feelings in spontaneous applause as this unity was established and everyone heartily sang the doxology. This happy occasion was crowned by the fact that C. J. Kingston is President this year.

The Executive Council for this year now consists of the following ministers: J. T. Bradley, P. S. Brewster, G. W. Gilpin, D. B. Gray, H. W. Greenway, H. Burton-Haynes, J. C. Kennedy, J. J. Morgan and T. W. Walker. P. S. Brewster was elected to the office of Vice-President. It is particularly fitting that we should have this pioneer evangelist as our President during 1965—Elim's jubilee year.

Most encouraging reports were given of many evangelistic campaigns. The financial report showed that the finances of the Movement are in a healthy



THE 1964 ELIM CONFERENCE IN SKEGNESS

By L. W. GREEN

Left: Group of ministers and other delegates taken on the lawn outside the Y.M.C.A. buildings.

Secretary-General: H. W. Greenway.
Field Superintendent: J. J. Morgan.
Editor of ELIM EVANGEL: J. T. Bradley.
Principal of Elim Bible College: G. W. Gilpin.
National Youth Director: A. Tee.
Missionary Secretary: L. Wigglesworth.
Music Director: D. B. Gray.
Administrative Secretary: J. C. Smyth.

H. W. Greenway ably expressed the regret of the Conference at the retirement from the Executive Council of Samuel Gorman, who also for health reasons is unable to continue as Missionary Secretary. The Secretary-General also spoke with a depth of feeling of the great work that E. J. Phillips had rendered to the Movement. Through the years he had given untiring service to the work. Now through failing health he had to relinquish his task. Mr. Greenway quoted the touching words of Mr. Phillips to him as in his physical weakness he said: "The Elim work is more valuable than my life."

A report was given of meetings between the Executive Councils of the Assemblies of God and Elim, revealing that a bond of fellowship exists between the two Movements. The Conference was delighted to have as its guest visitor this year the Chairman of A.O.G., A. F. Missen, who addressed the Conference on a number of occasions.

Next year's Conference—Ireland. Everybody was thrilled to think that next year's Conference will be in Ireland, the birthplace of Elim. How fitting for jubilee year! Surely fifty years ago the pioneers of the work did not envisage the magnitude of the Movement today. We cannot measure with our human yardsticks the influence of a work when God is in it.

See how great a flame aspires,
Kindled by a spark of grace!
Jesu's love the nations fires;
Sets the kingdoms on a blaze.
To bring fire on earth He came,
Kindled in some hearts it is;
O that all might catch the flame,
All partake the glorious bliss!

condition.

The missionary income for the year was a record, resulting in ever-increasing work overseas.

The youth work showed an increase in almost every department. It was decided to adopt the excellent Scripture Press handbooks for our Sunday school lessons commencing in January 1965.

In the Elim Bible College students from many nations are being trained for the ministry. Here is a spiritual U.N.O. as young people from various countries can say: "Spirit with Spirit joined, what can the tie undo? Binding the Christ in my heart unto the Christ in you."

We were, of course, glad to hear of the God-inspired ministry of music conducted by our Musical Director, D. B. Gray. The L.C.C. (not London County Council but London Crusader Choir) continues its great activities in this country and on the Continent.

The appointments to headquarters offices were as follows:

When He first the work begun,
 Small and feeble was His day;
 Now the word doth swiftly run,
 Now it wins its widening way;
 More and more it spreads and grows,
 Ever mighty to prevail;
 Sin's strongholds it now o'erthrows,
 Shakes the trembling gates of hell.

Sons of God, your Saviour praise!
 He the door hath opened wide;
 He hath given the word of grace,
 Jesu's word is glorified;
 Jesus, mighty to redeem,
 He alone the work hath wrought;
 Worthy is the work of Him,
 Him who spake a world from nought.

We were privileged to have a visit from David du Plessis and Michael Harper, whose Pentecostal ministry is so well known. They contributed most encouraging and enlightening talks on the present-day charismatic revival. The pentecostal stream is flowing in the Church of England and the historic churches. God is moving by His Spirit in many denominations.

So we returned to our churches, looking forward to 1965, Elim's year of jubilee. The Conference has made a profound impression on the delegates and visitors. May the reading of the reports fix indelibly upon our hearts the challenge of these exciting days in which we live. Our unity of spirit resembles the unity not of a bag of marbles but of a bunch of grapes. The life of Christ the true Vine flows through every member of the Movement.

The slogan of the Lincolnshire town is true; "*Skegness is so bracing*"—with a spiritual ozone so refreshing, and our prayer for these days is:

Breathe, Holy Ghost today,
 Dispel the ancient sloth;
 The guilty deadness sweep away
 In resurrection growth.

Make sweeter graces bloom
 And lovelier virtues shine,
 And mightier influences perfume
 A world by purchase Thine.

Revive the ancient glow,
 The fierce prophetic fire,
 The ancient miracle bestow,
 The former power inspire.

Breathe on this soul of ours,
 On branch and stem and root,
 Till Christ shall smell His fragrant flowers
 And taste His ripened fruit.

Sunshine Corner

HELLO SUNBEAMS.

It was a lovely well, just the kind that Jack and Jill would have gone to or that Tommy would have chosen for his famous cat. There was only one thing about it, there just wasn't any water. It was just there for show and it wasn't the real thing at all. Perhaps you have seen one just like it in a garden.

Wells used to be very important indeed before there were taps. It must have been very hot work lowering the bucket and winding it up again. In a lovely village not far from where I live there are five wells and all of them are real. You can look down and see the clear, cool water. Every year there is a special thanksgiving time when everyone has a special way of saying "thank you" for the wells and the lovely cool water.

First of all the children gather lots of flowers and leaves and grasses. They choose all the lovely colours they can find. Then at a special weekend they all help to dress the wells. Usually they choose Bible stories to portray in flowers. It might be the lovely story of the woman at the well or Jesus blessing the children. Using the petals and leaves and grasses, they make a lovely picture for each well. People come from near and far to see them. When all is ready they hold services of thanksgiving beside the wells.

What a difference in these two kinds of well. The first one is just a sham, put there only to create an impression. This well reminds me of so many things in this world. Satan makes it look real, but there is no satisfaction. You cannot drink from a well with no water. Jesus has so much to offer us, wells that never run dry. He said to the woman of Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

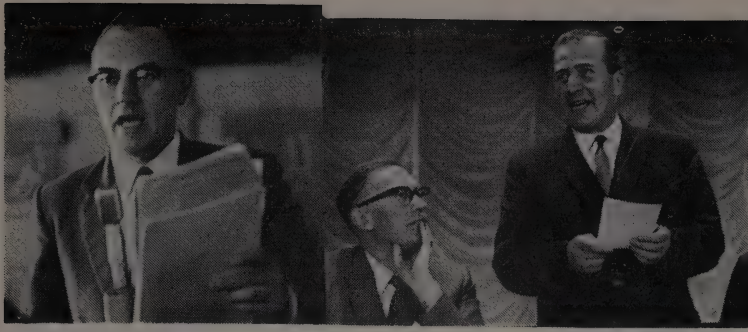
When we have found the wells of living water we just have to say "thank you" to Jesus. We can offer Him a life of service in thanksgiving for His love, just as the people in the villages work together to return thanks for God's provision.

See how many wells you can find in the Bible. You will be surprised how many there are and what wonderful things happened at them. If you look in Exodus 15 you will find twelve very special wells. I am sure there must have been a thanksgiving service beside those wells.

'Bye now sunbeams. God bless you all.

Lots of love, AUNTY DOROTHY.

The Devil uses many wiles; one of his favourites is "wait awhile."



T. W. Walker gives the announcements during the evening after-supper get-together in the Y.M.C.A. hall.

Right: P. S. Brewster addresses the conference session.

Below: The hall packed to capacity during one of these informal gatherings.

CONFERENCE COMMUNION

Reported by T. W. WALKER

A CROWDED church is always a wonderful, stimulating sight and the Thursday evening communion service at the Conference certainly filled the Alghita Road Methodist Church, Skegness. It was most suitable that during the service our Secretary-General, H. W. Greenway, paid tribute to the minister and officers of the church for their kindness and co-operation in allowing us the use of their building for the four public services.

It is a thoughtful study to see how a service seems to take on a character all its own, yet somehow the worship time in this particular service seemed to be so much in keeping with the fine spiritual tone of the whole Conference. It was refreshing to hear the spontaneous rising and falling of what can only be called waves of worship. Singing in the Spirit, quiet, reverent, almost inaudible praise, beloved choruses, ecstatic ejaculations—all were there. Surely this was the quintessence of Pentecostal praise, awe-inspiring, moving, happy and full of pathos all at the same time and, may it be said with reverence, full of God. Among those who took part was Michael Harper, an Anglican curate who is being led out to spread the truth of Pentecost in

his own and other communions. In the family gathering at the Y.M.C.A. after the communion service his wife gave testimony in which she told the friends that she had been much blessed during the service and had felt the presence of the Lord in such a manner that she had to confess that so precious an experience had occurred in her life on only two or three other occasions. How wonderful to have these delightful Christian friends with us and to know that they shared the blessing!

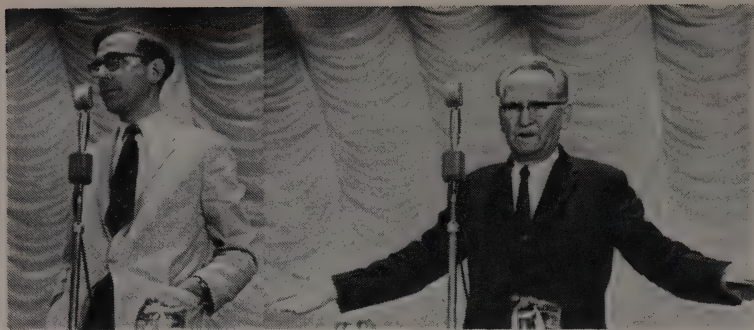
Undoubtedly the song service before the communion service had paved the way. Robin Rees, minister of our Mansfield church, was in charge, and he conducted a tastefully chosen selection of hymns and choruses. One of the Elim Bible College students, Miss June Bryson, materially assisted in bringing a most appropriate solo entitled "A Crown of Thorns."

The President, C. J. E. Kingston, convened the breaking-of-bread service. He wisely chose the beloved hymns of our faith. "All hail the power of Jesu's name" we thundered at the commencement and later we enjoyed "How sweet the name" (to that lovely tune "Lloyd"), "There is a fountain filled with blood" and, inevitably and gloriously, "O for a thousand tongues." It is no wonder that we never tire of these tremendous hymns, so much part of the evangelical Methodist heritage and beloved of all Pentecostals.

A great contribution to our Conference came from David du Plessis. What he had to say during our conference sessions stimulated thought, interest and not a little controversy, but none could doubt his sincerity and his devoted desire to share Pentecost with everybody everywhere. Our dear brother was the one who led us in prayer. We were also simply delighted to welcome to our Conference A.



Two visiting brethren who addressed the Conference session, Rev. Michael Harper (left), curate of All Souls, Langham Place, London, and David du Plessis, who has spent much time travelling through the historic church groups and speaking on baptism into the Holy Spirit. In a characteristic gesture he says, "It is Jesus who is the Baptiser with the Holy Ghost. We cannot do it. He alone has this power."



F. Missen, the General Secretary of Assemblies of God in Great Britain and Northern Ireland. We thank God for the many evidences of ever closer fellowship with our sister movement, and the custom which has arisen of our sending a representative to their Conference and of their reciprocating is a cause for great gratitude and praise. It was for many of us a reminder of the grand ministry of John Carter at last year's Conference that again this year we had an Assemblies of God speaker at our Conference communion. Beginning with a humorous reference to past attitudes, Mr. Missen went on to express warmest greetings from the brethren of their Conference and proceeded to bring his address, which dealt with the facts of sin and the power of God to change human nature. "Can the Ethiopian change his skin, or the leopard his spots?" was the preacher's text, and he showed clearly that men cannot change themselves, but God can regenerate through redemption and revive through Pentecost.

Mention must also be made of the Conference Male Voice Group under the leadership of our Director of Music, Douglas B. Gray. The brethren who make up this singing party meet only at Conference and personnel varies somewhat from year to year, but no Conference would now be complete without their contribution. The members of the group are always grateful as the training, fitted into the already very full Conference schedule, provides great fellowship, not to mention valuable lessons in the art of choral singing at the hand of our experienced and indefatigable music specialist Mr. Gray. The group sang three pieces at the communion service with effect and blessing.

This service was a fitting climax to our 1964 Conference. The theme which was reiterated several times, that we need a new outpouring of the Holy Spirit in Great Britain, found its expression again

and the desire of the congregation to draw more closely to the Lord was an evident token of the longing in our hearts to be in the place wherein God can move.

When you have accomplished your daily task, go to sleep in peace, God is awake!

If God gives you grace, then you owe grace to someone else.

NEW NAME FOR OLD POT



“The church around the corner”



By JOHN MARRIOTT

It was March 1955, and unknown to me at the time they were making me a matter of prayer at the “church around the corner” (it was there that I had spasmodically attended Sunday school in my early days).

At twenty-two years of age I was disillusioned with life.

One Sunday night I made my way to the “church around the corner”; this was my introduction to a gospel service in an Elim church. Although I made no decision to accept Christ as my Saviour, from that night onwards consideration was given to the important question of salvation.

My past life had been full of activity, but, alas, of the wrong nature. As a lad of seventeen I began to drink alcohol, and shortly after my eighteenth birthday experienced drunkenness for the first time. During three years in the R.A.F. my life was taken

up with excessive drinking and gambling. After service in the Forces, I continued to wander in the paths of iniquity. Then came my visit to the “church around the corner.”

One Saturday in August 1955 found me upon my knees, a repentant sinner, and my life was filled with the assurance of sins forgiven and peace with God. I had met with Christ! Ten days after my conversion Christ filled me with the Holy Spirit according to the promise given in Acts 2.

In November 1957 God called me into the ministry, and the following year I entered the Elim Bible College. Since I left the college God has blessed me in many ways, by the ministry of His Word, in personal work, sick visitation and children’s work.

How I thank God for those people who prayed for me at the “church around the corner.”

FIFTEEN MINUTES

*I’ve heard many radio preachers,
And most of them without fail
Tell of their message of deepness,
And their suffering on the gospel trail.*

*“Listen, dear friends,” in beginning,
As they relate their visions and dreams,
“We have a message from heaven.”
God deals with them only, it seems.*

*Six minutes we hear of their labours,
Five minutes they beg for their fare,
Three minutes, and we have their address,
They want to stay on the air.*

*One minute is left for the Scripture,
The sermon they have on their heart
Is told in the sixty seconds.
And then we are told they must part.*

SELECTED.

“WORTHY IS THE LAMB” (Revelation 5:12)

This is the text that one can see above the pulpit in the Elim Church, Melbourne Street, Belfast. What a wealth of meaning in the word “Lamb.”

| | |
|------------------------------------|--------------------------------------|
| L. LOVE DIVINE John 3:16 | LOVE EVERLASTING John 6:47 |
|------------------------------------|--------------------------------------|

| | |
|--|---------------------------------------|
| A. ABLE TO SAVE Hebrews 7:25 | ABLE TO SAVE 2 Timothy 1:12 |
|--|---------------------------------------|

| | |
|---|---|
| M. MEEK, MERCIFUL Matthew 11:29 Hebrews 8:12 | YET MIGHTY GOD Revelation 17:14 |
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| | |
|---|--|
| B. BLOTTING OUT Colossians 2:14 | BLOOD REDEEMED Colossians 1:14 |
|---|--|

Behold the Lamb of God which taketh away the sin of the world (John 1:29)

—From one of the least worthy.



THE FAMILY ALTAR

Scripture Union Portions. Notes by Geoffrey Harpin
(Elim Church, Kidderminster)

Monday, June 29th. James 2:1-13.

"The royal law . . . Thou shalt love thy neighbour as thyself" (v. 8).

This respect to persons (v. 9) is shown to be influenced by the outward appearances and possessions of our neighbours. It is good to remind ourselves that whereas men look on the outward appearance "the Lord looketh on the heart" (1 Samuel 16:7). There are few better illustrations of this fact than the incident in which David, though the youngest among his brethren and a keeper of the sheep, was anointed by Samuel as the future king of Israel. The royal law was given in olden times to Israel (Leviticus 19:18), and was stated in similar terms by Jesus (Luke 6:31). The lawyer tempting Jesus knew it well, but needed to obey it (Matthew 22:35-39).

Tuesday, June 30th. James 2:14-26.

"And by works was faith made perfect" (v. 22).

The writer reveals the nature of these works. He speaks of feeding the hungry, clothing the naked and supplying "those things needful to the body." These are the actions that a living faith in God will give rise to. Abraham's faith was made perfect, so to speak, when he had offered Isaac, his son, upon the altar (v. 21); and Rahab's when she received the messengers and sent them out another way (v. 25). From these two examples it is seen that a man's professed faith in Christ is acceptable only when "works" are undertaken requiring obedience to the revealed will of God notwithstanding the personal peril and suffering involved.

Wednesday, July 1st. James 3:1-18.

"The wisdom that is from above" (v. 17).

When Solomon asked God for wisdom at Gibeon (1 Kings 3:9) he acted commendably. It "pleased the Lord that Solomon had asked this thing" (v. 10). Wisdom is apparent not only in the way we act but in how we speak. Hence the detailed attention James gives the tongue. His description of it and its potential for good and evil is vivid. How shocked we are to discover that so small a member (v. 5) can be the cause of such havoc (v. 6). The wisdom from above is defined in verse 17. It is pure, peaceable, gentle, easy to be intreated, impartial, sincere, full of mercy and good fruits.

Thursday, July 2nd. James 4:1-17.

"What is your life? It is even a vapour" (v. 14).

Elsewhere in the Bible the uncertainty and brevity of human life is illustrated in a number of ways. Job speaks of its being swifter than a weaver's shuttle (Job 7:6), faster than a runner (9:25) and as quick in passing as is the eagle hasting to the prey (9:26). The psalmist likens it to smoke (Psalm 102:3) and to a tale that is told (Psalm 90:9). Peter compares it with grass which withers and falls away (1 Peter 1:24). For the believer, the future is assured. Though the world pass away and the lust thereof, "he that doeth the will of God abideth for ever" (1 John 2:17). So teach us, Lord, to number our days, that we may apply our hearts unto wisdom (Psalm 90:12).

Friday, July 3rd. James 5:1-11.

"Be . . . patient . . . for the coming of the Lord draweth nigh" (v. 8).

The day of vengeance of our God (Isaiah 61:2) tarries.

Evil men fraudulently heaping treasure together and condemning and killing the just are often permitted to continue unpunished. The patience of the Lord of sabaoth (the Lord of hosts—compare Isaiah 1:9 with Romans 9:29) is revealed. He has heard the cries of the oppressed, but He waits "until He receive the early and latter rain" (v. 7) that He might first reap the precious fruit of the earth.

"Saviour, long Thy saints have waited,

Centuries have passed away

Since the promise first was given

Of a glorious Advent day.

Grey and old the world is growing,

Loud the scoffer's boast is heard;

But our hearts are peaceful, knowing

We may rest upon Thy word."

(H. A. Guinness).

Saturday, July 4th. James 5:12-20.

"The Lord shall raise him up" (v. 15).

What benevolent provision is here presented! Prayer for the sick; psalms for the merry! The procedure for the saving of the sick seems so clear, yet how often no healing follows its observance. The words "if he have committed sins" imply that not every sufferer is afflicted because of personal sin, but is the importance of confusion of faults (v. 16) sufficiently stressed? Much encouragement can be taken from the promise of verse 16 concerning the effectual fervent prayer of a righteous man. Elijah, "a man subject to like passions as we are," is held before us as an example of one who succeeded (vv. 17, 18).

Sunday, July 5th. Lamentations 1:1-12.

"Is it nothing to you, all ye that pass by?" (v. 12).

The theme of the elegies or lamentations is the capture and destruction of the Jewish capital, with dreadful suffering to its defenders by famine, the sword and outrage of every kind. The catastrophe, it is admitted, was brought on by the sins of the people, not omitting even the prophets and the priests. It is suggested by some that the book could not have been written long after the capture of Jerusalem by Nebuchadnezzar, because of the graphic manner in which the horrors of the siege are described. "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). Let us who this day "pass by" take heed!

A GOOD TEST

Some Christian women met in a home for their weekly Bible study. When the leader discovered she had forgotten her Bible the hostess offered to loan hers. She looked where she usually kept it, but it was not there. She searched for it, but could not find it, much to her embarrassment. Finally she asked her newly employed cleaning woman. "Mattie, have you seen my Bible?"

The woman responded with "Praise the Lord! Praise the Lord!"

Asked for an explanation, she said: "The first thing I do when I go to work at a new place is to hide the Bible."

"But why?" asked her employer.

"Just to find out how long it takes the people to miss it. Your Bible is in the linen closet under the sheets."

Selected.

COMING EVENTS

ABERDARE. June 27—July 2. Elim Church, Monk Street. Annual convention. Sat. 7. Sun. 11 and 6. Mon-Thurs. 7. Speakers: A. J. K. Magee, R. Williams, R. Hunston and D. M. Russell-Jones. Convener: A. R. Thomas.

BALLYMENNA. June 27, 28. Elim Church, Castle Street. Visit of W. F. P. Burton, Congo. Sat., rally at 7.30. Sun. 11.30 and 6.30.

BARRY. July 4, 5. Elim Church, Upper Pyke Street. Sat. 7. Sun. 11 and 6.30. Guest speaker: J. J. B. Hounsome.

BECONTREE. June 27—July 4. Elim Church, Green Lane. Evangelistic and divine healing campaign conducted by A. R. T. Whittall. Sat. 7. Sun. 6.30. Week-nights 7.30.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

BURTON-ON-TRENT. July 6-9. Elim Church, Moor Street. 7.30. Meetings for those seeking the baptism in the Holy Spirit, conducted by David Dean.

COULSDON. July 11. Elim Church, Chipstead Valley Road. Young people of the presbytery meet at 3 with packed tea for "Operation Descend." Youth squash at 7.30, with Clapham Gospel Rhythm Group. Cups of tea provided. Presbytery business meet 2.45.

ENGLEFIELD GREEN. Continuing to June 28. Elim Church, Bond Street, crusade by evangelist Tom O'Grady and Foursquare Gospel Quartet. Nightly at 7.30 (except Mons.).

GOSPORT. July 18, 19. Elim Church, Prince Alfred Street, Stokes Road. Sat. 7.30. Speaker: W. George. "From coal pit to pulpit." Sun. 11 and 6.30. Supported by party of singers.

HASTINGS. July 5. Elim Central Hall, Station Road. Sunday school anniversary. 11 and 6.30. Guest speaker: R. A. Gordon.

NEWHAVEN. July 11. Elim Church, Bridge Street. Sat. at 7. Monthly rally with visiting speaker, B. Garrard (High Wycombe).

NUNEATON. June 24—July 5. Elim Church, Queens Road. Special youth effort. Weeknights (except Mons.) 7.30. Sun. at 6. Teens' squash, Fri. evangelist Tony Stone. Convener: D. E. Dean. July 5. Branch Sunday school anniversary. 2.30 at Camphill, 6 p.m. at church.

WESTCLIFF-ON-SEA. June 27, 28. Elim Church, Electric Avenue (near Fairfax Drive). Sat. 7.30. Sun. 11 and 6.30. Visit of Ian Macpherson.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): July 5, Bedford prison and A.O.G.; July 19, Ilford (Valentines Park open-air); July 26, Richmond.

Miss O. M. Jarvis, on furlough from India: July 11, 12, Bangor; 13, Chester; 14, Warrington; 15, Salford; 16, Chorlton-cum-Hardy; July 18, Stockport; 19, a.m. Stockport, p.m. Bolton; 20, Wigan; 21, St. Helens; 22, Blackpool (Jubilee Temple); 23, Southport.

D. L. Norton, on furlough from South Africa: June 27, Aldershot; 28, Englefield Green.

John MacInnes, on furlough from British Guiana: June 27, Newport; 28, Hereford; July 4, York; 5, 6, Harrogate; 7, Driffild; 8, Scunthorpe; 9, Grimsby; July 11, 12, Hull; 13, 14, Scarborough; 15, Malton; 16, Stockton; July 18, Bishop Auckland; 19, Newcastle.

Miss Picken, on furlough from Southern Rhodesia: 28, a.m. Ulster Temple, p.m. Apsley Street; 29 Ballysillan; 30 Saunders Street; July 1, Beersbridge Road; 2, Melbourne Street; 3, Megaberry. July 4, 5, a.m. Ballymoney; 5, 6, Ballymena; 7, Larne.

S. A. Renshaw, on furlough from Tanganyika: June 27, Falmouth; 28, Newquay; 30, Plymouth. July 1, Torquay; 2, Paignton. July 5, Exeter.

Joseph Smith will visit the following churches: June 27-30, Eastleigh; July 1, 2, Andover. July 4, 5, Romsey.

ELIM'S YEAR OF PRAYER

Churches participating from June 29th midnight to July 6th midnight:

Missionaries, Bristol, Mountain Ash, Cardiff, Neath, Pontypridd, Tonypandy, Porth, Hereford, Blackburn.

Churches participating from July 6th midnight to July 13th midnight:

Aberdare, Springbourne (Bournemouth), Falmouth, Hove, Brecon, Ebbw Vale, Old Hill (Birmingham), Englefield Green, Malvern, Warrington, Sheffield, Paignton, Barking, Hull (Mason Street), Cheltenham, Briton Ferry, Holyhead, Merthyr Tydfil, Newport, Pontlottyn, Macclesfield, Hayes, Lydney, Nuneaton, Yardley (Birmingham).

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BIRTH

AYLING, On May 21st, to Pastor and Mrs. D. J. Ayling, of the Elim Church, The Lanes, Brighton, God's gift of a son, Neil Jonathan.

WITH CHRIST

HILLIARD. On May 28th, Miss Helen Hilliard, faithful and beloved member of Elim Church, Cathcart Road, Glasgow. Sister of W. J. Hilliard and Mrs. T. Jack. Foundation member of the church, and dedicated Christian worker. Greatly mourned by all. Officiating minister at funeral: W. W. Kelly.

YOUNG, On May 23rd, Mary Young, aged 81, in hospital. A faithful member entered into rest. Funeral conducted by F. G. Day, Swindon.

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THE ELIM EVANGEL

Vol. XLV No. 27

JULY 4th, 1964

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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).

BIBLE VERSE



JOHN 14:15

If ye love me, keep my commandments.

EDITORIAL

Holidays are with us again

THE HOLIDAY months are with us again, and everybody who possibly can do so will be getting away from the "daily round and the common task" and seeking relaxation in some favourite haunt, or else exploring some new avenue of holiday adventure.

These are times when we seek recuperation to rest our jaded nerves or relax our muscles after our toil. It is always good to cease our efforts and allow time for renewal of health and strength. God saw the need of such relaxation when He set apart one day in seven to encourage us to make use of it to think of things more important than the fretting and frustration problems of life. Contemplation of the things of God and resignation to His will, appreciation of His goodness and mercy, and time spent in thankfulness to Him repay more than most people think, not only in physical and mental refreshment but also in spiritual illumination and growth of soul.

It is a shame when holidays mean that we forget God and become so absorbed in the pursuit of pleasure that we miss not only the daily devotions but the attendance at the communion service and the other services of the Lord's day. Holidays can mean much in spiritual friendships, some of which may enrich your whole life. New contacts with other believers could bring you wider horizons or new avenues of service. To many of our young people these holidays, whether at a youth camp or in the more sophisticated atmosphere of family holidays in hotels or guest houses, could bring new approaches to the permanent partnerships which are in the majority of cases the natural developments of our life patterns.

Some of us can thank God for those precious holidays which become truly holy days as we see now in retrospect the opening doors to new and permanent friendships which then began to take shape. Holidays are always what you make of them. They often present opportunities which could be followed up to the enriching of our lives or the ennobling of our characters in our walking with God.

Then, too, wonderful opportunities of witness come to us when we move among so many who are new to us. Some of those whose acquaintance we make in those happy days we may lead to Christ, or if they are already His we may lead them into a fuller experience of the richness and sweetness of the consecrated life or the fullness of the Spirit.

May your holiday this year be such to you, dear reader, and to all those you love.

The new Editor, J. T. Bradley, will take over his responsibility with the issue of August 1st. All copy, including advertisements and notices for that issue should reach him not later than July 18th at

91 Fairlands Avenue, Thornton Heath, Surrey.



The London Crusader Choir in Europe

Reported by PETER BYE

The London Crusader Choir off duty. Crossing the border between Holland and Belgium.

"LONDON CRUSADER CHOIR—European tour 1964." Thus read the posters on the side of the forty-nine-seater coach that was making its way across London through the evening rush hour on Friday, May 15th. Members of the choir were hurrying to pre-arranged pick-up points along the route the coach would take.

For some it was their first overseas tour with the choir, for others it was the latest in a long list of such trips. But for everyone this had been the focal point of their ever-increasing excitement during the preceding weeks. By soon after 7 p.m. everyone was on the coach, the suitcases had miraculously disappeared into the inadequate-looking luggage compartment, and we were bound for Dover and the night ferry to Ostend.

The ferry docked at Ostend at 3.15 on Saturday morning, and shortly after a coach full of sleepy choir members was speeding through Belgium towards the Dutch border. We reached the border at 6 a.m. and had breakfast before crossing into Holland. It was already apparent that some of the choir members would never become accustomed to eating bread and jam for breakfast with a knife and fork, as is the Netherlands custom.

After breakfast we crossed the border with no customs formalities (our coach driver claimed "It's because I've got an honest face!") and headed for Rotterdam, arriving there just before 10 a.m. The rest of the day was spent sightseeing and trying to make Dutch waiters understand what we wanted to eat! Then in the evening—our first appointment of the tour.

The Rev. van der Woude, the minister of the Rotterdam assembly and General Secretary of the Netherlands Pentecostal Churches, was our interpreter for part of our time in Holland. He was a godly man who left a marked impression on many of the

choir members. Perhaps the fact that we did not speak the language made us more aware of atmosphere, but certainly we felt immediately the warmth of a wonderful Christian welcome from the Rotterdam people and an awareness of the presence of God that will surely live in the memory of us all. We were to find as the tour went on that this was to be the case everywhere.

Immediately following this meeting we left for The Hague. On arriving we were driven around to the various homes in which we would be staying. All of us were deeply grateful to our coach driver, who, after thirty-six hours without sleep, was kind enough to use his coach as a sort of taxi service to deliver us all to our different destinations.

During the Sunday meetings at The Hague we experienced the same fellowship and blessing that had been evident in Rotterdam, so at the end of the day we were looking forward to the Whit-Monday meetings in the town of Utrecht. These were held in the concert auditorium in the grounds of the beautiful Tivoli Gardens. It was at similar meetings here two years ago that Douglas B. Gray (founder and leader of the choir) was preaching during his term of office as President of the Elim Churches of Great Britain. At that time he was invited to "bring your choir to Holland," but it seemed a dream that could never come true. Now the dream was a reality, and because of the difficulties that had been overcome to make the visit possible we felt sure we were here in accordance with the will of God and that He had a great blessing for us—and we were not wrong. Radio Hilversum took recordings of the choir for broadcasting later the same day.

Tuesday morning, and on the road to Germany. In the hearts of some of the older members was concern as to how we would be received after two

world wars. We were to spend three days there in the Ruhr area, a part that had been heavily bombed. Our welcome in Holland had been wonderful. What would it be in Germany? We arrived at Gelsenkirchen to a marvellous tea (including sausages fifteen inches long!). Any fears we had were soon dispelled; this was the warmest welcome yet. In the meeting two of the choir brethren sang in German; their guitar group sang to us in English. We knew, far more clearly than words could express, we were among friends.

One incident in Germany stands out in my mind. The space underneath one of the churches we visited had been converted into air-raid shelters. Yet in these surroundings, without any feeling of embarrassment on either side, we sat with the people of the church and had a fine meal and wonderful fellowship. How futile is war, how wonderful is the unity we have in Jesus Christ.

All too soon it was Friday morning and we were leaving Germany. Back to Holland, this time to Amsterdam, the official (if somewhat disputed) capital. The concert hall of the Grand Hotel Krasnapolsky (opposite the Royal Palace) was the venue of the evening festival of praise. It was very full, and very warm! The choir sang for nearly an hour and a half, then the Rev. James Hardman, who often travels with the choir, brought a short epilogue. His ministry during the tour was a real source of blessing to choir and congregations. One more piece from the choir, and our last service in Holland was over. It had been wonderful.

Next morning we sailed under a cloudless sky

through the canals of Amsterdam. This wonderful old city even makes history seem interesting, and it was a pity we did not have more time to enjoy it—but the tour was not quite over.

Saturday afternoon, and we were off on our last engagement. Destination Brussels.

The Sunday meetings in Brussels were, in one sense, the most unusual of all. The city has two languages, Flemish and French. Because we were there everything was translated into English, so at one time there were three languages being spoken! Even this did not detract in any way from the blessing and joy of the fellowship. When the last meeting was over the choir were generously entertained to a meal before leaving for Ostend. Then after the last farewells, or *adieux*, we were on the road again, to Ostend and the boat for England.

At 6.15 a.m. on Monday, May 25th, our coach drove off the boat at Dover, London bound.

Throughout this tour wonderful fellowship was experienced in homes and churches. The ministry of the choir was of the highest standard and warmly commented upon.

Behind us were our "holiday" ten days and 1,200 miles of travelling and much hard work. To what purpose? The words that struck me most forcibly during the tour were spoken to the choir by the minister of the Utrecht church just before we left that city. I think they sum up what the choir felt when they undertook to go on the tour. He said: "There is no more rewarding way to spend a holiday than to use it to try to bring a blessing to others."

From the press

THE BEATLES AND THE BARD

WILL SHAKESPEARE must have turned in his 348-year-old grave when the Beatles joined in his anniversary celebrations.

Yes, there they were acting out some of the parts in *A Midsummer Night's Dream*.

Luckily for the playwright's reputation they did not try anything very adventurous.

But the success of the Liverpool group seems to be built around their ability not to take themselves or their music too seriously.

Unfortunately the rest of their show on television degenerated into the usual frenzy of beat, which had something in common with the professional wrestling which followed.

In contrast it was a soothing pleasure to listen to the London Crusader Choir (B.B.C.), whose amateur members have given more than 4,000 concerts, most of them in prisons and hospitals.

And Judith Chalmers's interview with Rev. Douglas Gray was in complete harmony with the sound of the choir which he founded thirty-five years ago.

"We are a family," he said. "To us the choir is a vocation."

And the Crusaders—all practising Christians—get fan mail too—mostly from behind prison bars.

E. MCI.

Workers together with Him

Partnership with God! And He does not act without His partners. The Angel that appeared to Cornelius told him to send for Peter, who would give him God's message. Doubtless the Angel was capable of preaching the gospel to Cornelius, but this is man's task in the great plan of God, and He does not allow him to be superseded, not even by an angel. It is a sobering thought that there are people who will never hear the pure gospel if you and I do not tell them the good news. Go ye into all the world and preach the gospel is the word of the Master and it will take the utmost that every Christian can do and give to accomplish this. We are workers together with Him.

The President, Charles J. E. Kingston, writes his diary

North Midlands Presbytery

May 30th. Burton-on-Trent

A good company gathered, of whom many were men, some recently converted. Pastor Ken Smith has worked hard to improve the church building, including a new front elevation.

May 31st. Beeston, Notts

The Sunday morning worship and communion was very sweet and many took part in prayer. At the evening service, which was well attended, a family group (led by the son of Tom Jones, the singing evangelist) ministered very acceptably in song. Many in the after service were prayed for for healing and the baptism in the Spirit. The power of God was present. Pastor D. Ricketts is facing the major job of reroofing the church, originally a Baptist church, built in 1806.

June 1st. Nottingham

It rained very heavily and numbers were lower than expected, but God visited us and blessed us as two made a reconsecration to Christ. Pastor P. Watson also has a building problem in that the City Temple is too large and in too dilapidated a condition for the efficient proclaiming of our message. A central site has been obtained for a new church

which will offer better opportunities for the reaching of the city for God.

June 2nd. Derby

There is a fine large Elim church in a central position in this town and the congregation is increasing under the leadership of Pastor W. Lewis. A recent series of meetings for the baptism in the Holy Spirit conducted by a visiting speaker from America resulted in about fifty receiving, many of them Methodists. I had a good meeting here and one young man, a Salvationist, was counselled afterwards.

June 3rd. Loughborough

The Elim church here is in a good spiritual condition and there was a fine gathering of young people for the meeting. Pastor K. Harris, with voluntary helpers from the assembly, is in the midst of the major job of repairing a Methodist church, recently purchased, for Elim and hopes within a few months to vacate the temporary hall now used for the much better accommodation of the new premises.

June 4th. Giltbrook

Though the work is small here the assembly, under the leadership of Mr. F. Halstead, is in blessing and the Sunday school is increasing. Friends from the Assembly of God at Heanor supported our meeting and God was with us.

BOOK REVIEWS

By DAVID HALL

Warley Moor, by B. R. Clark (Victory Press, 4/6).

A Christmas holiday away from home is not the ideal way to spend the festive season, but two lads who spend it with the family of a friend certainly find that it is not a dull time at all.

A secret passage and strange happenings at night make it more eventful than ever.

Prairie Hideout, by Hugh D. Maclean (Victory Press, 4/6).

All the fury of the Mounties on the rampage is unleashed in this thrilling adventure for boys.

What is more, the Christian message is one that will appeal to all parents anxious to test the spiritual advance of their sons at ten to fourteen years. Out in the wild west this story brings two boys stumbling across an exciting adventure with rustlers.

Pamela Ann's Lesson, by Ambrose Haynes (Victory Press, 4/6).

The mystery of why a retired colonel should get so annoyed at Pamela and the little lad she visited takes a lot of unravelling, but it is all sorted out in the end; and the secret turns out to be one that the

two youngsters help to sort out.

Sugarcane Shanty, by E. Milligan ((Victory Press, 4/6).

Thrills and spills tumble over one another as the Gould family try a holiday in *Sugarcane Shanty*—with the sprawling sugarcane fields on one side and the sparkling blue of the Atlantic Ocean on the other. But the greatest thrill comes as the children realise their need of Christ after special beach services.

Grandfather Greenfingers, by P. Catherine Coles (Victory Press, 4/6).

Two kiddies decide that they are not prepared to stay with grandfather Greenfingers and cousin Marion when their parents are away. Their attempts to get sent home fail, however, and it is a good job, because they meet Christ while getting mixed up in troubles in the garden.

The Adventures of Nicky, by P. Catherine Coles (Victory Press, 4/6).

Who does not love a curly-headed, lively five-year-old lad? One thing is certain: youngsters of his own age will fully appreciate the stories and the message behind Nicky's breezy adventures.



Celebration at Preston Park

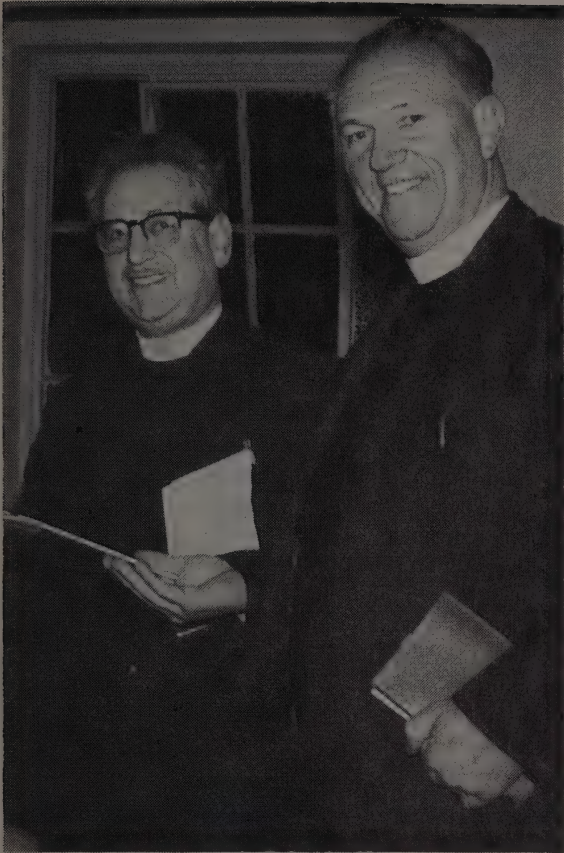


Mrs. Court, who is an invalid, being presented with a bouquet by Mahalia, daughter of A. S. F. and Mrs. Horne.

ON Saturday, May 23rd, the churches of the Sussex Presbytery gathered in Preston Park Church, Brighton, to honour Herbert A. Court on his fortieth anniversary in the Elim ministry, and the church was packed for the occasion.

Mr. Court entered the ministry in 1924 on his twenty-first birthday, and has held pastorates in many of Elim's churches. A. S. F. Horne convened the service, during which many letters and telegrams from churches and friends were read out. John Lancaster preached from Acts 7, reminding us of the fresh revelation and opportunity Moses received after forty years.

Members of the church presented him with a leather suitcase to mark the occasion, and ministers of the presbytery presented him with three long-playing records. Mr. Horne's daughter, Mahalia, pre-



A. S. F. Horne, of Hastings, presenting H. A. Court with three long-playing records on behalf of ministers of the Sussex Presbytery.

sented Mrs. Court with a bouquet of flowers.

After the service, Mr. Court cut the special birthday cake, and the congregation enjoyed the refreshments provided by the members of the church. We all took the opportunity of praying God's blessing upon Mr. Court's future years in the ministry.

FAREWELL SERVICE AT HOLYHEAD

ON A RECENT Saturday a farewell supper was held at the Elim Church, Holyhead, for Pastor and Mrs. Hodge and family, who were leaving to go to the Melbourne Street Elim Church, Belfast. Mr. Hodge had been with us for over four and a half years and had become well known in the town. Three ministers present, Mr. B. Hughes (English Baptist), Mr. Hughes (Welsh Baptist) and Mr. H. Jones (Presbyterian), praised Mr. Hodge for his work here in Holyhead, not only spiritually but materially; for when Mr. Hodge arrived here we had no church building, as our previous one was condemned, and

we were in a desperate situation.

Before Mr. Hodge came to Holyhead the Lord had revealed to him that he was going to build a church as stated in Nehemiah, and, as one of our speakers said, every word of the promise has been fulfilled and "to God be the glory, great things He hath done," for now we possess a beautiful building in which to praise the Lord.

The service concluded with a presentation from the members and friends of a wrist-watch for Mr. Hodge and a dressing-table set for Mrs. Hodge. The Sunday school also presented Pamela and Philip with a Bible and book respectively.

Although the farewell service was a sad one, the blessing of the Lord was felt in our midst, and we pray that we will be able to continue to raise the standard which has been set.

SMETHWICK SISTERHOOD ANNIVERSARY

APRIL 20th and 21st was the occasion of our Sisterhood anniversary services, our guest speaker for these services being Mrs. E. F. Cole. The homely messages which she brought to us in the fulness and power of the Holy Spirit were a blessing and inspiration to one and all.

Mrs. Goldingay, a very talented gospel singer, was the soloist at the Sunday evening service, and the Sisterhood as a group also rendered two pleasing items in song.

Monday was rally night, and the drizzly weather in no way deterred the great crowd that assembled; for we were privileged to have Miss Mair Jones as our soloist. What a thrill it was to listen to this dedicated singer captivating the congregation with her messages in song, which were indeed a spiritual tonic in every sense of the word.

Mrs. R. D. Bradley convened the meetings.

We do praise God for His hand of blessing upon these services.

E. AND W. PRICE.

PRESBYTERY RALLY AT SHOLING

ON Saturday, June 6th, the Portsmouth Presbytery rally was held at the Elim church in St. Monica Road, Sholing, Southampton.

Joseph Smith, on tour in the area, brought a challenging message leading straight into a prayer meeting, where the power of God fell. What a joy it was to see this actively retired minister awakening the sleepers and encouraging the workers to lead a triumphant life.

Pray for this small and beautiful church, together with Miss I. Munday, who has laboured faithfully here for many years.

HERE ARE TWO surprising statements: (1) that some people do not pray; (2) that some people who do pray do it in such states of mind that their prayers are not answered.

It is strange that any man should live without prayer. Help from God is available for the asking. Let me ask you, "Would you part with your right to pray? What price would it take to make you promise that you would never pray again?" You say to me, "Ward, how does it help you? What can you possibly get out of it?" My answer to you is "Try it!"

Then why are so many prayers unanswered, especially when the Bible says that God gives ". . . to all men liberally, and upbraideth not . . ." (James 1:5)? Did not Jesus say "Ask and ye shall receive" (Matthew 7:7)? And is not the heavenly Father more willing than earthly parents to give good gifts to His children (Matthew 7:11)? And is He not ". . . able to do exceeding abundantly above all that we can ask or think" (Ephesians 3:20)? Why, then, should there be any unanswered prayers? I venture these reasons.

I. PRAYER IS SOMETIMES ANSWERED WHEN WE ASSUME THAT IT IS NOT

First, when God says "No" it is as much an answer as when He says "Yes." We are prone to look only for the green signal and never for the red. In our ignorance we may have asked for what God could not wisely and consistently give. God knows more than I know, and God sees farther than I can see. Jesus said plainly to the sons of Zebedee, "Ye know not what ye ask" (Matthew 20:22). One of the most difficult lessons—but one of the most profitable lessons—I have had to learn in my Christian experience is that God closes doors for my good, and the good of others, as well as opens doors (Revelation 3:7).

Second, prayer is not always unanswered when not answered immediately There is a difference between clamour and faith (Ephesians 4:31). One of the most important verses to learn in your Christian life is this: "For ye had need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36). None of us has the right to tell the Giver "how," "when" or "where." And here is something else! The answer to our prayers may involve the voluntary activity of others besides ourselves. God may have to wait until someone He wants to use in answering your prayer becomes obedient to His will. Keep that in mind, because it is important! Also the movements of the heavenly

Unanswered

Revivaltime Evangelist

"Ye have not because ye ask not. Ye ask

powers are resisted by the powers of evil. Satan does not want your prayer answered. Daniel had that experience and it is recorded in Daniel 10:12, 13.

Third, we often count prayer as unanswered because the answer is not in the manner we had anticipated. God often has better plans for us. Paul learned that, and he ceased praying and began thanking (2 Corinthians 12:7, 8). Paul prayed for a prosperous journey to Rome ". . . by the will of God . . ." and hoped to be brought on his way thither by sympathising brethren (Romans 1:10; Romans 15:24). His journey was indeed prosperous beyond measure, though it was through years of imprisonment and the peril of shipwreck (Acts 28). God and Paul did not book his passage through the same travel agents.

II. BUT WHEN IS PRAYER REALLY UNANSWERED?

First, prayer is unanswered when it is prompted by selfishness. We have a benevolent God, a good God, but He cannot answer selfish praying when we ask for something that will please and gratify ourselves with little regard of how it might affect the happiness and well-being of others. I am no more important in God's sight than my neighbour. I am afraid there are times when I pray that carelessly I think I am. When we pray we show our hearts to God. That is why we ought to be careful when we pray. We should not knowingly offer any petition to God which the Holy Spirit cannot endorse. And the Holy Spirit will not endorse selfishness. It is a violation of His nature.

Second, it is possible to pray for what we do not really desire. For instance, when we pray that the will of God may be done, but refuse to accept His will as the law of our activity, we pray for what we, if we understand ourselves, do not desire. We prefer our wills to His. Do we pray for a forgiving spirit and still hold grudges toward those who have wronged us? Then we really do not want our prayers answered. We are engaging only in wishful thinking. Do we ask that Christ may be with us, and yet

Offered Prayer!

gives the reason

By C. M. Ward

ye receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3).

part company with Him by choosing associations which He cannot approve? Mark 11:24 says: "All things whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them." You will never get from God what you really in your heart do not want. So let us stop playing games!

Third, if we voluntarily consent to what we believe to be sin our prayers will not be answered. The Bible says plainly: "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). And I can be as guilty by being a pacifist toward some evil that is going on as though I were an active partner in it. That is what we call drifting with custom at the expense of conscience (Romans 14:23). When I attempt to maintain a double standard—secular with the world and religious with the Church—I am inconsistent. When I refuse to apply Christian principles to business, social and political life I am inconsistent. And that kind of living hinders answered prayer (1 John 3:20, 21).

Fourth, when we ask God to do what He tells us to do our prayers will be unanswered. For instance, parents pray, and beg their ministers to pray for the conversion of their children; they weep and sigh, but do not restrain or train them, but leave the whole matter to God. God is not your "baby-sitter," mother! You have a job to do. A lot of people pray for while at the very same time they live against their very own salvation. In church they call on God to sanctify them and as soon as they get outside they do whatever comes in their way to defile the Spirit's temple, which is their own bodies (1 Corinthians 3:16, 17). It is worse than useless to pray for physical health while we pay little or no attention to the laws of health. Prayer can never be made a substitute for doing our duty.

It is not enough to pray for the conversion of our neighbours. God never made that the end of our responsibility for their salvation. Consistent and persistent effort on their behalf is the best part of such prayers for the unconverted. It will avail little to pray for holiness unless we sanctify ourselves. Those who consistently pray to be cleansed

from all sin must not fail to "... cleanse themselves from all filthiness of the flesh and spirit ..." (2 Corinthians 7:1). That prayer will be unanswered which asks that we may get into heaven at last if we refuse to let heaven into our inner lives here. Right prayer must be joined to right living. When it is not we insult God by acting as if we thought we could impose upon Him.

Fifth, when our faith is in prayer rather than in the hearer of prayer we shall not be answered. There is a tendency to attribute to prayer a kind of magical power. Its frequency, its earnestness and its persistency are emphasised. It is suggested, at least indirectly, that this contains merit—and produces a quality of irresistibility. All this may be well meant, but there is a vein of superstition in it. It is not well to intimate that the effects of prayer are psychological merely. God does not give so much blessing for so much praying. It does not work that way at all. God gives all He wisely can. Prayer should be frequent, constant even, but this is not because the Lord regards our much speaking. Earnestness becomes those who hold audience with the Most High, but this adds no merit or intercessory charm to prayer itself. As far as it indicates the intercession of the Spirit it is a divine response to the praying soul (Romans 8:26). Such prayer becomes the "energised and effectual prayer of the righteous man, that availeth much" (James 5:16).

Sixth, if prayer is not offered in the name of Christ it will be unanswered. We plead our needs, our promises, our repentance, our good works as giving us reason that God will hear our prayer. We lean heavily upon our own worth as if God could hardly get along without us. And we forget that Jesus Christ is the only way to God (John 14:6). He does not merely teach the way. That might be said of Peter and Paul and of other good men and women as well. But Jesus is the way! And if you are going to get anything from God you will have to come through Christ. There is no other way. Do you know Him? Then you can ask what is right and proper in His name.

Women's column

By GLADYS GORTON

"MY PARENTS WERE CHRISTIANS"

"I'VE NEVER had rebellion in my heart, so I'm not really in the place to judge other young people when they want to go their own way. I do not boast about this, of course. My parents were Christians and their lives devoted to the Lord Jesus spoke volumes to me, and I just loved Him too," said Ruth, the sister of Helen Wight, who is the pastor of the Assemblies of God church in Lawrence, Massachusetts. We were sitting in her car, waiting, while she was in the divorce court at Exeter, New Hampshire, with a young woman of twenty, married at sixteen and the mother of two children. We were talking about this tragedy when Ruth said these words.

The parents of Helen and Ruth emigrated from Europe to America. Although they were Catholics they were both steeped in sin and went from bad to worse, but even so their mother always had a seeking heart. Their father went to work for a man who was a Christian and eventually his boss persuaded him to go with him to a prayer meeting. It was there that he was marvellously born again.

"At a *prayer meeting*," Ruth exclaimed. "Now we are afraid to invite people to a prayer meeting and even to *any* meeting. We get scared in case we think something will happen to put them off."

"Yes, we know. We have felt the same way many times," I said.

"My father then took my mother to the meeting," said Ruth, "and she got saved. Do you know, she was so ignorant of the Bible that for some time she still used her beads when she prayed, until the Lord showed her Himself. How wise His servants were in those early days." We agreed. "We thank God for our parents," she continued. "We realise the worth of their training and discipline. It was good for us. It has made us what we are. Where *would* we have been if they had never come to Jesus?" she added with conviction.

"We both kind of felt this when we first stepped into your lovely home and met you all," we told her. Rev. Helen Wight's husband died when her daughter was seventeen months old, and the church invited her to become their pastor. Ruth and Joe, their brother, came to live with Helen. Ruth mainly manages the home for Helen and helps to "mother" — as *special* aunts do — fourteen-year-old Ruth Esther, who simply adores her and her uncle Joe.

What a gracious, loving, happy home! Almost as soon as we stepped into it we sensed the fragrance of Jesus—as in the home in Bethany where Mary, Martha and Lazarus lived. The mark of a Christian upbringing was clearly apparent. I thought of such a home in England. The parents, now in their eighties, can see the third generation being brought up in "the fear and admonition of the Lord." The aged mother has often told us of her mother, who was an outstanding Christian—unto the fourth generation!

We left our friends yesterday morning, arriving here at Fichburg, and it was a wonderful sight to see the six-year-old daughter of the friends with whom we are staying for a few days come to her father while we were having supper and tell him that it was time to pray. He went with her and her four-year-old brother and knelt with them and his wife in the adjoining room and they all prayed aloud. *The family that prays together stays together.*

Items of interest.

That same day we visited the farm where John Greenleaf Whittier was born and the house where he later lived. We all discussed some of his poems. He must have had a rich experience in Christ. I love his hymn "Dear Lord and Father of mankind forgive our foolish ways . . ." Helen recited what he wrote as a boy.

"Must I always swing the flail
And help to fill the milking pail?
I want to go to school,
I do not wish to be a fool."

We stopped at the traffic lights and a car with a boat on a trailer behind it crossed in front. Ruth and Helen saw the name painted on the side of the boat. "Ruth's-mink," they exclaimed together. "Did she say 'There goes my mink?' I wonder whether she's satisfied?" they wise-cracked.

READING WHITSUN CONVENTION

THE Whitsuntide convention was a time of rich spiritual blessing, and we praise God for a time of Pentecostal blessing.

T. W. Thomson convened the services on Whit-Sunday and G. Wesley Gilpin was the visiting speaker. The evening service was conducted by the Crusaders and they took as their title "The Day of Pentecost." Appropriate scripture readings, hymns, solos and duets were enjoyed by the congregation.

The rich warm sunshine on Whit-Monday made a pleasant change, but we wondered how the good weather would affect our attendance. Fortunately friends from other districts came along to share the fellowship, so the attendances were very satisfactory.

Brian Garrard broke the bread to us in the afternoon, "No confidence in the flesh, but in God."

T. W. Thomson spoke in the evening, when he took as his text 2 Kings 4:17. He presented us with the current situation in home and international affairs as a challenging question: "What have you in the house?"—a question that comes to the Church today to examine itself to see what it has for the situation.

Brian Garrard brought the day to a conclusion with "some thoughts" referring to the delayed invasion of the Continent during the last war, then the striking power. He reminded us that the "invasion" is still on—God's people are still required to be in His service.

The heavenly sunshine of His presence and the rich and overflowing blessing of His precious work will long be remembered.

SPECIAL SERVICES AT BATH

TWO OUTSTANDING events at the Bath church in recent weeks brought great blessing.

First came the thirty-sixth church anniversary services, which, convened by our resident minister, J. J. Way, having as guest speaker A. J. K. Magee and assisted by the Romsey Ambassador Choir, could not fail to bring blessing.

Sunday evening being also the occasion of the Sunday school prizegiving, Mr. Magee felt led to speak especially to the children—using them, by question and answer, to illustrate his message.

One scholar—John Berry—answered so promptly

that the pastor wondered if he had seen his notes! John closed his part in the message by accepting a decision card.

Next came Bath's annual Whitsun convention. Convened by our pastor and having as guest speaker Ramon Hunston, with a visit of the Dowlais Male Voice Choir (conducted by Tom Smith), this again could not fail to bring blessing.

Thank you, Ramon Hunston, for the depth and challenge of your preaching, especially at the final meeting on Whit-Monday which was also supported by R. Jones and D. Holmes and many friends from the City Temple, Bristol, a solo by Mrs. Holmes being beautifully rendered.

F. C. SMITH.

WHEN ALONE WITH GOD

When we go into our closet and shut the door, no one sees us, no one hears us but God. It is not the place to make a fair show. No one is present before whom to make a little display of our devotion. No one is there to behold our zeal for the Lord. No one is there but God; and we know we dare not attempt to make Him believe we are different from what we really are. We feel that He is looking through us, that He sees us and knows us thoroughly. If evil is lurking within, we instinctively feel that God is searching us: for evil shall not dwell with Him. Ah, it is a searching spot—alone in the presence of God! Little wonder so many beg to be excused from spending time there.

Elim's Year of Continual Prayer

PASTOR LESLIE GREEN, the organiser of Elim's Year of Prayer, wishes to thank all the ministers and churches for their 100 per cent co-operation in this year of continuous prayer. The enthusiasm exceeds all previous years, and reports of great blessings received through "power for the hour" are continually coming in. It is impossible to tabulate results or to measure the extent of the influence of this unceasing intercession. To God be all the glory. Here is a recent report from a local Sheffield newspaper:

CHURCHES LINKED BY PRAYERS

"An alarm-clock bell will rouse Rev. Leonard Knipe from sleep at his home in Dunkeld Road, Ecclesall, at 2.30 a.m. tomorrow.

"He will climb out of bed and kneel down in prayer for about twenty minutes. Then he will get back into bed and go back to sleep.

"Mr. Knipe, minister of Elim Pentecostal Church,

Sheffield is on the prayer night-shift as part of the church's link in a national chain of prayer.

"Fifty of the 200 members of the church are also taking part. About eight of them, including Mr. Knipe, are on the night-shift.

"The first volunteer will begin the prayers at 6 p.m. today when Warrington Pentecostal Church completes its link.

"At least fifteen minutes will be spent in prayer to form a twelve-hour link. Mr. Knipe said there was no lack of enthusiastic volunteers.

"I shall be setting my alarm clock tonight for 2.30 a.m.," he said. "This time is a bit inconvenient, but it doesn't bother me. About six other people will follow me up to 6 a.m."

"Mr. Knipe's wife, Bessie, will offer her prayers at midnight, just after her husband returns from a youth rally at Renthorpe.

"Members of the church will be praying for more spiritual power and a 'breakthrough by God' to the people of Sheffield.

"When Sheffield 'signs off' at 6 a.m. the Pentecostal Church of Paignton, Devon, will take over. The chain of prayer is unbroken throughout the year."

Canon Bryan Green on THE PENTECOSTALS

IN MANY parts of the world, particularly in South America, the Pentecostal churches are increasing their membership and building churches in a remarkable way. The older, more established branches of the Christian Church are being left standing in comparison.

These Pentecostal churches—or sects, as they are sometimes unfairly called—are flourishing in Britain. In a city like Birmingham, for example, they tend to attract many of our immigrants from the West Indies.

Their organisation is simple. In many cases their pastors are unpaid, doing ordinary work during the weekdays. Other groups, such as the Elim churches, tend to be a little more organised and have a number of full-time salaried ministers.

Their doctrine is based on the Bible and is usually literalist and fundamentalist. Their ethical standards tend to be puritanical, eschewing dancing, theatres and the rest. Their type of service is hearty and emotional, with plenty of hymn singing and other participation by the congregation.

Great stress is laid on the ministry of healing. Following the plain statements of the New Testament, the Pentecostals believe that miracles such as are recorded in its pages can happen in the world today. With faith and prayer they lay hands for healing upon all who are ready to receive such a ministry.

Another feature of their worship is their belief in

the baptism of the Holy Spirit, accompanied by “speaking with tongues.” Critics, no doubt, will say that such manifestations are simply hysteria, but the Pentecostals themselves believe that though in some cases speaking with tongues may be nothing but hysteria, yet in genuine cases it is a sign of the power of the Holy Spirit taking hold of individual lives.

An interesting modern development is that within the Anglican Church in America—and now beginning in Britain—there are clergymen, as well as lay people, who claim to speak with tongues and to be specially possessed by the Holy Spirit. They assert that the life of their churches has been transformed and made dynamic in its witness by this gift.

While we may be forgiven for not accepting at its face value all that the Pentecostals say, I am sure we cannot dismiss as spurious the deep and real spiritual life that they often exhibit and the clear evidence of genuine Christian conviction and enthusiasm which they show. Unorthodox, maybe; strange, especially to us reticent Britons, indeed; but fellow Christians they are undoubtedly.

One of the more unhappy features of Pentecostalism is its divisiveness. Not only do they split away from the orthodox established churches, but they tend to have too many splits from one another, so that their churches are often small and individualistic.

Birmingham Post, May 30th, 1964.



VAN ARDEN AND HIS HORSE

By G. A. W. Partridge

THE SHIP was sinking fast. Great waves crashed over her slanting decks. The torn sails beat themselves to rags in the driving wind and rain. Large pointed rocks splintered the stricken hull—timber by timber. The end was near.

On the shore, Van Arden, a local farmer, patted his horse as they quietly approached the angry waves.

A little later the terrified sailors saw them swimming bravely through the spray.

The journey back to the shore with twelve men clinging to Van Arden and his horse

was slow but triumphant—but that was not all.

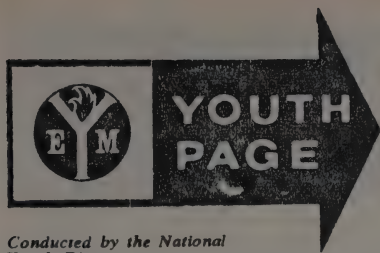
Man and horse entered the waters three times. Three desperate journeys from ship to shore saved all from the angry deep.

All? No, not quite all. On the last journey the brave horse was very tired. The remaining three men hung desperately on to the saddle straps. Van Arden knew that they would never reach the shore together, so he quietly let the next wave lift him off the saddle.

He was seen no more.

The reduced weight enabled them to be saved.

One of those last three remembered that very long ago there was another Man who also gave His life to save others—not only for sailors on a sinking ship, but for all people. He died that all might live. His name was Jesus, God's Son.



Conducted by the National
Youth Director

Faith in His Name

By Lewis J. Willis

*"His name through faith in His name hath
made this man strong" (Acts 3:16)*

THE JEWS expected to silence Christ for ever when they crucified Him. How mistaken they were! Even while the sepulchre held His mortal remains He preached to the spirits in prison (1 Peter 3:18, 19). Soon the bonds of death and hell were burst and He arose the powerful One for ever. At His tomb the angels spoke for Him and soon the good women went forth to tell about Him.

Before He ascended to heaven to become our Intercessor, He commissioned disciples to go into all the world and preach the gospel. Since that time He has had champions of His cause who have continually used His name as the passport to God and as a victory over Satan. The miracle associated with our text is a convincing example of the authority a believer possesses through the name of Christ.

It was about three o'clock in the afternoon when Peter and John hurried from the city toward the mount where the temple stood. When they came through one of the east gates called "Beautiful" they saw a very tragic sight. A poor man lay there who had been lame from birth. He was evidently well known in the community, for he was about forty years of age and had been placed daily at the gate to ask alms. His neighbours had been helpless to help him except to give him a piece of gold or silver occasionally to help satisfy his physical needs.

On this particular day the life of this lame man was to be changed dramatically and wonderfully, for he was to meet representatives of the Christian Church. As Peter and John were about to enter the temple, the afflicted man gave his usual plea. Perhaps he expected nothing more than a scornful look, but he was to receive infinitely more.

As Peter and John looked upon the poor man their Christian hearts were touched with compassion and with faith. Peter challenged the man with the words "Look on us." The pitiable beggar looked toward them with expectant eyes, hoping to receive a penny. Confessing that he did not have any money to give, Peter, with great exultation, declared: "Such as I have give I thee."

Peter, indeed, did have a gift to bestow on the man. It was a gift far more precious than gold.

Thank God the Church may still say "Such as I have give I thee." The true worth of Christendom is not to be found in the magnificent church edifices, learned clergymen or trained choirs, but in the ability to reach forth loving hands to the fallen person and lift him. When the Church becomes more interested in silver or gold than in speaking deliverance in the name of Christ the helpless will remain helpless and the professor will become more hypocritical. It is the solemn responsibility of believers to deliver the oppressed through the power of the crucified Christ.

Peter looked down upon this miserable cripple and responded to his need. He said: "In the name of Jesus Christ of Nazareth, rise up and walk." Peter not only spoke to the man, but he reached forth his right hand and lifted him up. The world needs more than our words; they need the help of our hand.

When this man was lifted up, "immediately his feet and ankle bones received strength." Suddenly this cripple who had never walked and had never run was walking and leaping and praising God. He was delivered from his prison.

Overjoyed at the import of his deliverance, the healed man reacted with devotion and adoration. The scripture says he entered with them into the temple, "walking and leaping and praising God." The Church had done much for this man. It had given him walking feet and a thankful heart. His normal reaction was to hold fast to these who had done so much for him. The Church may expect such true loyalty when it is able to render such true deliverance.

Many people knew the lame man. For years they had seen him lying at the gate begging. It is easy to imagine their surprise when they saw him praising God in the temple. They looked and saw that his legs were strong and active, and "they were filled with wonder and amazement at that which had happened to him." A delivered soul is the best advertisement the Church can have.

The people ran after the healed man, even to Solomon's porch, trying to understand the wonderful thing that had happened to him. Devotedly, the
(concluded on next page)



THE FAMILY ALTAR

Scripture Union Portions. Notes by Geoffrey Harpin,
Elim Church, Kidderminster.

Monday, July 6th. Lamentations 3:22-39.

"Great is thy faithfulness" (v. 23).

Jeremiah's grief contains no element of bitterness or blame towards God. Though the Lord had permitted the tragedy that befell his people, the prophet defends him. He emphasises the day-by-day bestowal of the Lord's mercies and compassions—they fail not. In verses 31-36 he shows us that God's judgments, however severe, are always tempered with mercy. Judah, though humbled in captivity, did not become extinct; the day of deliverance did come as Jeremiah himself prophesied it would (Jeremiah 25:11, 12). The Lord has not changed; he remains faithful!

Tuesday, July 7th. Lamentations 3:40-58.

"Let us search and try our ways" (v. 40).

The exhortation here given was the first step of the way back to divine favour. It is never a popular one. It is easier and apparently more satisfying to search out and try the ways of others rather than our own. To take stock of ourselves in the moment of calamity is a necessity whether it be as a nation or as individuals. Often it is only when we are rebuked of others that we examine our ways. How much better it would be to develop the habit of self-examination with a view to rejecting not only that which is evil but also that which is not good enough!

Wednesday, July 8th. Ezra 1:1-11.

"He hath charged me to build Him an house" (v. 2).

How amazing are the ways of the Lord! We are puzzled yet not unhappy at the choice of a heathen king to order the rebuilding of the temple at Jerusalem. Cyrus not merely **allowed** the Jews to rebuild the temple but **urged** them to do so, and by way of further encouragement he returned to Jerusalem the vessels of the house of the Lord which Nebuchadnezzar had carried away at the captivity. Even today there are those who although reared among idols out-strip the followers of Jesus in their zeal for the things of God. Am I faithfully contributing to the building of His house?

Thursday, July 9th. Ezra 3:1-3.

"Every one that willingly offered a freewill offering unto the Lord" (v. 5).

The Lord loveth a cheerful giver (2 Corinthians 9:7). Money was needed for the building of the house of the Lord! also meat and drink and oil (v. 7). It was a freewill offering; they gave as they purposed in their hearts (see 2 Corinthians 9:7)—not grudgingly, nor from a sense of duty, but gladly. They were convinced that God was moving on their behalf and were determined to work with Him. Jesus said "My Father worketh hitherto, and I work" (John 5:17). When it is evident to us that God has raised up a work let us be inspired to labour in it! It is the duty of the leaders of such an enterprise to encourage cheerful giving by their wise spending!

Friday, July 10th. Ezra 4:1-24.

"Then ceased the work of the house of God" (v. 24).

That the work of God should be allowed to continue unhindered would be too much to expect. Satan has always those who become his agents in the spoiling of the purposes of God. No doubt there was justification for some of the accusations made (vv. 12-15), and there may have been

genuine fear of a restoration of the Jewish policy; but anointed eyes will see the greater purpose of Satan in seeking to stamp out the seed of Abraham and thus prevent the predicted coming of Messiah. Those who hinder the work of God for selfish reasons are often serving Satan's interests as well as their own.

Saturday, July 11th. Ezra 5:1-17.

"Then the prophets, Haggai . . . and Zechariah . . . prophesied" (v. 1).

With the accession of Darius (4:24) came a renewal of hope. "Hope deferred maketh the heart sick" (Proverbs 13:12). God's people, who celebrated the laying of the foundation of the house of the Lord with "a great shout," had lost interest in the project. It was left to the prophets Haggai and Zechariah to stir up the hearts of the people and of the leaders, Zerubbabel and Jeshua. The ministry of the true prophet is as needful in these days when so many God-inspired schemes are temporarily and sometimes totally held up by the enemies of Christ. Spirit of God renew our zeal!

Sunday, July 12th. Ezra 6:1-22.

"And this house was finished" (v. 15).

The work was carried through to a finish without further hindrance. Then followed the act of dedication, carried out as prescribed in the book of Moses (v. 18). There was the shedding of animal blood in sacrifice as a sin offering, reminding us that our work for the Lord is acceptable to Him only through the sacrifice of the Lamb of God at Calvary. It was a joyful occasion. Cherished hopes had been realised and faith rewarded. The consciousness that God was with them was a source of comfort and delight. It is profitable in the hour of achievement to look back to "bless the hand that guided and the heart that planned."

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Faith in His Name (concluded)

man was holding to Peter and John, the men who had helped him. Soon a tremendous crowd had gathered and the apostle Peter was able to stand forth and preach a mighty sermon to them. He preached to them the powerful name of Christ, saying: "His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

COMING EVENTS

BARRY. July 4, 5. Elim Church, Upper Pyke Street. Sat. 7. Sun. 11 and 6.30. Guest speaker: J. J. B. Hounsome.

BRADFORD. July 11-14. Southend Hall, Leeds Road. Visit of W. F. P. Burton (Congo). Sat. at 7. Sun. 10.45 and 6.30. Mon. and Tues. at 7.30.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

BURTON-ON-TRENT. July 6-9. Elim Church, Moor Street. 7.30. Meetings for those seeking the baptism in the Holy Spirit, conducted by David Dean.

COULSDON. July 11. Elim Church, Chipstead Valley Road. Young people of the presbytery meet at 3 with packed tea for "Operation Descend." Youth squash at 7.30, with Clapham Gospel Rhythm Group. Cups of tea provided. Presbytery business meet 2.45.

GOSPORT. July 18, 19. Elim Church, Prince Alfred Street, Stokes Road. Sat. 7.30. Speaker: W. George. "From coal pit to pulpit." Sun. 11 and 6.30. Supported by party of singers.

GOSPORT. July 25. Elim Church, Prince Alfred Street, Stokes Road. Sun. 11 and 6.30. F. S. Bristow, of Wimborne.

HASTINGS. July 5. Elim Central Hall, Station Road. Sunday school anniversary. 11 and 6.30. Guest speaker: R. A. Gordon.

NEWHAVEN. July 11. Elim Church, Bridge Street. Sat. at 7. Monthly rally with visiting speaker, B. Garrard (High Wycombe).

NUNEATON. June 24—July 5. Elim Church, Queens Road. Special youth effort. Weeknights (except Mons.) 7.30. Sun. at 6. Teens' squash, Fri. evangelist Tony Stone. Convener: D. E. Dean. July 5. Branch Sunday school anniversary. 2.30 at Camphill, 6 p.m. at church.

AUGUST CONVENTIONS

WORTHING. August 1-3. Elim Church, Grosvenor Road. Sat. at 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Special speaker: the President, Charles J. E. Kingston. Cups of tea between meetings on Monday.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): July 5, Bedford prison and A.O.G.; July 19, Ilford (Valentines Park open-air); July 26, Richmond.

Miss O. M. Jarvis, on furlough from India: July 11, 12, Bangor; 13, Chester; 14, Warrington; 15, Salford; 16, Chorlton-cum-Hardy; July 18, Stockport; 19, a.m. Stockport, p.m. Bolton; 20, Wigan; 21, St. Helens; 22, Blackpool (Jubilee Temple); 23, Southport.

John MacInnes, on furlough from British Guiana: July 4, York; 5, 6, Harrogate; 7, Driffield; 8, Scunthorpe; 9, Grimsby; July 11, 12, Hull; 13, 14, Scarborough; 15, Malton; 16, Stockton; July 18, Bishop Auckland; 19, Newcastle.

Miss Picken, on furlough from Southern Rhodesia: July 4, 5, a.m. Ballymoney; 5, 6, Ballymena; 7, Larne.

S. A. Renshaw, on furlough from Tanganyika: July 5, Exeter.

Joseph Smith will visit the following churches: July 4, 5, Romsey.

ELIM'S YEAR OF PRAYER

Churches participating from July 6th midnight to July 13th midnight:

Aberdare, Springbourne (Bournemouth), Falmouth, Hove, Brecon, Ebbw Vale, Old Hill (Birmingham), Englefield Green, Malvern, Warrington, Sheffield, Paignton, Barking, Hull (Mason Street), Cheltenham, Briton Ferry, Holyhead, Merthyr Tydfil, Newport, Pontllynn, Macclesfield, Hayes, Lydney, Nuneaton, Yardley (Birmingham).

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THE ELIM EVANGEL

Vol. XLV No. 28

JULY 11th, 1964

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*Senior citizens' holiday group at Herne Bay from North London Presbytery of Elim churches
(report on page 436)*

Senior citizens on Holiday

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

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and Sons, Herne Bay.

"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).

BIBLE VERSE



The LORD executeth right-
eousness and judgment for all
that are oppressed. PSA. 103:6

EDITORIAL

"Filled with the Holy Ghost"

"Rich would be the blessings of every day if we were all filled with the Holy Ghost. The consequences of this sacred filling of the soul would be impossible to over estimate. Life, comfort, light, purity, power, peace; and many other precious blessings are inseparable from the Spirit's benign presence.

"As sacred *oil* He anoints the head of the believer, sets him apart to the priesthood of saints, and gives him grace to execute his office aright. As the only truly purifying *water* He cleanses us from the power of sin and sanctifies us unto holiness, working in us to will and to do of the Lord's good pleasure. As the *light* He manifests to us at first our lost estate, and now He reveals the Lord Jesus to us and in us, and guides us in the way of righteousness. Enlightened by His pure celestial ray we are no more darkness but light in the Lord. As *fire* He purges us from dross and sets our consecrated nature ablaze. He is the sacrificial flame by which we are enabled to offer our whole souls as a living sacrifice unto God. As heavenly *dew*, He removes our barrenness and fertilises our lives.

"O that He would drop from above upon us at this very hour! Such early dew would be a sweet commencement for every day. As the *dove* with wings of peaceful love He broods over His Church and over the souls of believers, and as a Comforter He dispels the cares and doubts which mar the peace of His beloved ones. He descends upon the chosen as upon the Lord in Jordan, and bears witness to their sonship by working in them a filial spirit by which they cry "Abba, Father." As the *wind*, He brings the breath of life to men; blowing where He listeth He performs the quickening operations by which the spiritual creation is animated and sustained.

"Would to God that we might feel His presence this day and every day."

I have chosen this portion from the pen of Charles Haddon Spurgeon, that prince of preachers, for your consideration this week. Such gracious words from such a Spirit-filled man will be refreshing to meditate upon, lest we become imbued with the idea that to be filled with the Spirit is to show a manifestation of Him related only to *power*. He is the Spirit of grace and purity and peace and has a great relationship to the character of the Lord Jesus Himself. May this be our joy, not only to bring a manifestation of the Spirit's *power*, but also to display the divine attributes He imparts, so that in us and through us may be manifested the blessed *fruit* of the Spirit. Imparted power and imparted character must be correlated in their manifestation if we are to be what He intends we should be. Only thus can we be living witnesses of Jesus.

THE EDITOR.

EXPERIENCES IN SOUL-WINNING

By JOSEPH SMITH

IN DOING personal work I have had some unique experiences. The Spirit of God has illuminated my mind and brought to my understanding just the right word, so that I have been enabled to help the person concerned in a manner which I could not have done had I been left to my own resources.

At other times I have come away from a conversation with someone feeling rather dissatisfied with myself. I felt I had not dealt with that particular case in the best possible manner. Then, as I have turned the matter over in my mind in the presence of the Lord, He has shown me what I should have said. Some of these simple revelations I have since used over and over again with profit when dealing with souls.

An experience in a hospital ward

I remember on one occasion, when visiting in St. Mary's Hospital, Portsmouth, I stopped to speak with a young man lying on a bed. I asked him to which church he belonged?

He answered "The Church of England."

I replied: "That is good, that is good, my boy. You believe that Jesus Christ is the Son of God?"

"Yes," he said.

"That is fine," I replied. "Jesus said 'I am the bread of life.' You believe that?"

"Yes," he said.

Knowing it was almost tea time I added: "The nurse is going to bring you your tea soon, and she is also bringing you some bread on the plate. If you content yourself with believing that that is bread on the plate will it do you any good? If the bread is going to do you any good what must you do?"

He replied: "I suppose I must take it."

"Quite right," I said. "Now you believe that Jesus Christ is the bread of life will you take Him?"

He saw it at a glance.

I also mentioned to him that he could now say that Jesus is *the* Saviour, but that when he would accept Him he could then say "Jesus is *my* Saviour."

He raised himself on his elbow and said "I want to be saved," and it was my joy and privilege to lead him to Christ there and then.

An experience in Lurgan

When I was pastor of the Elim church in Lurgan about forty years ago I called on an old man in

his home and had a talk with him about salvation. After explaining the way of salvation to him, I asked him if he would now accept Jesus Christ as his Saviour and he said he would like to.

I replied: "But *will* you here and now accept Jesus Christ as your personal Saviour?"

He replied: "I would like to."

That was all I could get out of him: "I would like to." I then said: "You are a married man. When the question was put to you, 'Wilt thou have this woman to be thy lawful wedded wife?' what did you say?"

He replied: "I suppose I said 'I will'."

"Quite right," I replied. "Now the Bible teaches us that as the husband is the head of the wife so Christ is the head of the Church. Will you now say 'I will' to Jesus Christ?" But try as I would he would not say "I will," so I left him.

When telling this experience a couple of years later in another meeting with Miss Kennedy on the platform (she had previously been my co-worker in Lurgan) she interrupted me to tell the congregation how that conversation turned out. About two months after I had left Lurgan that same old man was walking up and down in his kitchen, when suddenly he threw up his hands and shouted "I will," and he was then and there soundly converted.

An experience in a railway carriage

When I was travelling from Gloucester to Reading by rail, as I was getting into the train at Gloucester a soldier spoke to me and said: "I was in your meeting last night, Mr. Smith."

"Glad to hear it," I replied.

He was in company with another soldier; both of them going back to barracks. The two soldiers got into a smoking compartment, while I got into a non-smoking compartment next door. After putting my suit-case on the rack I thought I would have a talk with these two men. I stepped into their compartment and sat down. The soldier who spoke to me told me that he was a Roman Catholic. I told him that as I had been brought up in a Roman Catholic school in Ireland I had a good knowledge of what they were taught.

I said: "I know you are taught that when you are christened or baptised you are regenerated and

born again. If that were a fact your people should grow up more godly than those children who have never been baptised. But the opposite is a fact. The children of Salvation Army parents, the children of Plymouth Brethren parents, the children of Baptist parents and the children of Elim parents, all of whom have not been baptised as infants, grow up more godly than the children belonging to Roman Catholic parents.

"Again, I know you are taught that when you take the bread or wafer in the sacrament you partake of the soul and divinity of the Lord Jesus Christ. If this were really so you would be the most godly people in this country. But I must tell you that the opposite is true—you have the highest criminal record in this country.

"But there is One who can change your life and save you from your sins, and His name is Jesus. In Matthew 1:21 it says: 'Thou shalt call His name

Jesus: for He shall save His people from their sins.' Peter said: 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' John said: 'The blood of Jesus Christ cleanseth us from all sin.' Paul said: 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'" I then gave them my personal experience of salvation and the testimony of others I knew about.

Having finished what was on my heart, I went into my own compartment, sat down, and began to read my New Testament. After a time I looked up, and there was the Roman Catholic soldier standing outside the door motioning to me to come. He told me they had talked the matter over together, and both of them had decided to get saved. It was my joy and privilege to pray with them and lead them to Christ in that railway compartment.



Senior citizens' choir of Elim Church, Rochester.

NORTH LONDON PRESBYTERY OF ELIM CHURCHES

Senior citizens' holiday week at Herne Bay

THE Elim church at Star Hill, Rochester, was the scene of a gathering of some thirty-five senior citizens recently. The coach left at 2.45 p.m., Mrs. Hyde having recovered from a long illness sufficiently to enable her to spend the week with the party. We set off in brilliant sunshine and enjoyed the ride through lovely countryside to Herne Bay. Arriving at Herne Bay Court and entering the drive with the neatly cut lawns and beautiful flower beds and seeing the great house made one feel that it was a wonderful place.

We were given a hearty welcome, and shown to our rooms. Each meal-time was preceded by ten

minutes of music, which was relayed throughout the building and grounds. Guests could sit anywhere in the dining room and they were encouraged to sit in a different place at each meal to mix with other Christians. Tea was available one hour before breakfast. Breakfast was at 8.30 a.m. (9 a.m. on Sundays), and this was preceded by twenty minutes of prayer. After breakfast J. Hyde, pastor of Rochester Elim church, gave us the "thought for the day," which was some practical help from God's Word for us to ponder over during the activities of the day.

Lunch was at 1 and dinner at 6.30 p.m. Grace was sung before all meals. The food was plentiful

and of a high standard and the service was all that could be desired.

Herne Bay Court stands in ten acres of ground and has sufficient amenities to hold one's interest without going elsewhere. The cabin was open on weekdays for light refreshments, Laundering facilities were available, and the swimming pool was open from 7 a.m. to 10 p.m. on weekdays.

On the spiritual side it could be said that Herne Bay Court was unlike any other boarding house that it has been my experience to go to.

On Sunday morning the manager asked if those with cars could transport the senior citizens to the various places of worship in the town.

A bookroom was also available for the sale of a large selection of Christian literature. A fellowship hour was held every evening, with singing, music and a message, and on one evening a film was shown on God's work in India and Pakistan. Throughout the week it was a well-spent hour of spiritual uplift.

On the social side, we had photographs taken. One was of all the guests, number about 130, and one of the thirty-five senior citizens. We were given two interesting coach drives on the Saturday and Tuesday. It was a remarkable week's enjoyment, with only one afternoon's rain, and this did a power of good.

Thursday morning soon came for our departure and we set off at 10.15 and had a wonderful send-off from the staff and our newly made friends. The journey home was in cheerful and bright sunshine and we arrived back at Rochester, where willing helpers were preparing a lunch for us. This was to enable us to remain in the church for the fellowship meeting. In the meeting impressions of the week's holiday were given for the benefit of those who were unable to go. The Senior Citizens' Fellowship is held every Thursday afternoon at 2.45 and is attended by some fifty members, of whom twenty-five are choir members. Under the leadership of Mr. and Mrs. Hyde this choir has travelled throughout Kent giving services of song to other senior citizens.

We are a very happy band of Christian workers and God gives us strength and courage for the good work.

RICHARD KNIGHT (aged 80).

The cure of care is fervent prayer.

* * *

He will not be long a babe in grace who lives out what little grace he has.

* * *

Christ is to you what He is to your faith.

“ He walked upon the waters deep!”

By HUGH SAWYER

*Sombre the night sky with thunder,
Scudding clouds charged with unceasing roar,
Lightning tore the heavens asunder,
Twinkling stars blinked out, to shine no more!*

*Fierce screamed the wind, like the wailing of souls
lost,*

*While the restless sea in angerous mood tossed,
Away out there in the midst, a boat was cast,
Men rowing for very life, their thoughts aghast!*

*But lo, what is that strange sight I see?
A man, yea, a man, and walking on the sea!
Composed, at ease, with ne'er a trace of fear,
He came, I watched, amazed, Him drawing near!*

*Those wild white-crested waves, rising steep,
Became as a luxurious carpet's pile, soft and deep,
Upon which those footsteps with surety trod.
Who could He be but the Son of God?*

*Like all the frustrated demons in hell, screaming,
Echoed that wild night's tempestuous roar;
While in that boat, scared as if dreaming,
Men watched a spirit, they thought, gliding from
shore!*

*“Behold, 'tis I,” cried Jesus. “Be not afraid,”
But Peter, impetuous, though somewhat dismayed,
Cried “If it be Ye Lord, bid me come unto Thee.”
“Come,” said Jesus, and lo, Peter obeyed, and
stepped upon the sea!*

*A doubting thought, Peter's heart filled with fear,
Those angry waves, a watery grave seemed near;
Down he looked, his feet slid beneath the wave;
He cried out to Jesus, who alone could save!*

*“Why did ye doubt?” cried Jesus. “O ye of little
faith,
Knoweth thou not that I would have kept thee per-
fectly safe?”*

*With outstretched hand He kept Peter afloat
Till both were safe in that heaving boat!*

*At that moment the tempestuous wind fell,
As if all the demons had returned to hell;
And wonder of wonders, 'twill be told evermore,
Immediately the boat arrived safe at the farthest shore!*

The President, Charles J. E. Kingston, writes his diary

North Midlands Presbytery

June 6th. Lincoln

The assembly here is comparatively small, but Pastor I. Rickard invited the local N.Y.L.C. workers and a number came to the meeting. The subject was "The work of the Holy Spirit" and I pray that hearts may have been made hungry for more of God.

June 7th. Mansfield

The work is growing under the pastorate of Pastor R. Rees, especially among the teenagers, a number of whom have recently been saved and baptised in the Spirit. Two young men received the Holy Spirit in the after meeting.

June 8th. Rotherham

A good company for a Monday gathered and the presence of the Lord was realised. Pastor C. J. Watkin has a faithful band of helpers and several branch Sunday schools. This year they gained second prize, a silver cup, in the Whit-Monday pageant. In the after meeting several testified to healing and two to being refilled with the Holy Spirit.

June 9th. Sheffield

A good company gathered in the Elim church, where Pastor L. Knipe is experiencing God's blessing. Many stayed for the after meeting for prayer and several testified to healing.

June 10th. Barnsley

Blessing has resulted from the union of the Pattern

church with Elim, and Pastor A. Caple has a fine congregation on Sundays. God manifested His wonderful presence, especially in the after meeting, when several testified to healing. Several spoke of the blessing Peter Kingston, my son, had been during his stay in Barnsley before going as a missionary to Brazil.

June 11th. Ilkeston

This is a comparatively young Elim church, but under the pastorate of Mr. F. Waite it is growing and its members are contemplating purchasing a building for the extension of the work. Several received an anointing of the Holy Spirit in the after meeting.

June 13th. Long Eaton

Pastor B. Epton has done a good work in this town and a good congregation gathered on Saturday, many of them young people who enjoy their Christianity.

June 15th. Ashbourne

My wife and I campaigned many years ago in this town and it was a joy to meet some who attended the church in those days. Mr. W. Thornton, the pastor, has a loyal band of workers and God blessed the meetings with His presence. I finished my tour of the North Midlands Presbytery assured that God was blessing the ministry of our Elim pastors and their wives in this part of the Lord's vineyard.

POINTS TO PONDER

Webster defines eternity as "infinite duration," "unending existence."

To try and grasp the magnitude of this, let us illustrate—suppose God removed the earth, a grain at a time, one grain every 10,000 years. The amount of time required for this process would be beyond man's ability to put into figures, yet as compared to your existence in eternity it would be as a moment of time.

There is no way you can escape this eternal existence, but it is in your power *now* to determine *where* you will spend it. Remember, decision determines destiny.

"Taste and see" (Psalm 34:8)

God does not expect a man to accept without trial any of the amazing things recorded in His word for him. Experimental knowledge is God's intention for man.

And what is taste? Simply the function of one of our members, but how important. There are four other faculties that bear evidence. Hearing, smelling, seeing and feeling. The whole process of life is conducted on the evidences of these faculties. The home, the business, the court, everything! And God through His servant simply says taste and see—that the Lord is good.

Women's column

Written from Montreal, Canada

By GLADYS GORTON

WE VISIT A SCHOOL

"WOULD you care to come to Tina's school this afternoon? They are giving a gymnastic display," invitingly asked Christine, with whom we were staying for a few days. "We would love it," we replied, delighted. "It would give us a greater insight into your way of life.

What a revelation it was! One had the thought that America is endeavouring to train her youth for the athletic field to be able to compete and keep ahead of Russia, who is making such tremendous efforts to train and encourage her youth. Britain is such a long way behind in this, mainly depending upon voluntary contributions to train any promising young athlete.

With music, the pupils aged between five and eleven, marched into the gymnasium, and then a boy of eleven introduced the theme of their display and between each item explained what they would do next. Miss O'Connor, the principal, kindly sent me the programme and I quote from it: "Good afternoon, we welcome you to our physical education demonstration. This is an annual affair which our school puts on to show our parents the types of activities we do in the field of physical education. The ultimate aim of physical education in the elementary school is to develop and educate children to their fullest capacities, physically, mentally, socially and emotionally, through unique capacities and experiences that are wholesome and interesting. In order to achieve this aim we endeavour to select activities that develop skills children can use for play now and in the future; we give experiences that develop or maintain endurance, stamina, co-ordination and balance; we provide opportunities to develop good citizenship, and a well-integrated individual." I know, of course, that this general outline is given in most of our schools. You will have been to watch your children.

As I listened to this charming young American it was easy to comprehend the spiritual implication and application. In the Christian area, training and discipline are absolutely necessary. A Christian is no Christian unless he submits to the discipline of God's Word, the influence of the Holy Spirit and the

mastery of the Master. Without these paramount and important essentials we are easily defeated, our testimony is lost. "So run that ye may obtain" says the apostle Paul as he uses the Olympic games as an illustration.

Six-year-old Tina delighted us with her performance. She had no eyes for anybody but her teacher. Christine, her mother, turned to us beaming: "Tina has been practising hard so that she will not let her mother down, she told me."

What a spiritual lesson! "I do always the things which please Him," Jesus said concerning the will of God, and Paul tells us in Hebrews 12:1-3, that we should be ever "looking unto Jesus the author and finisher of our faith."

Items of interest

Riding through the main street of a small town we were startled by the sound of hooters (horns) from many cars. It was a wedding and there were the bride and groom. It is the custom, always done.

We met a brother who was in our church in Plymouth during the war.

Last evening in Montreal a brother told us that he was saved through the ministry of Mrs. George Kingston, the late beloved mother of our President, Charles Kingston.

The works of God (Psalm 66:5)

It will take eternity to see all the works of God. The heavens are the work of Thy hands. Man has just succeeded in penetrating a very short distance towards the heavens, but they extend further than the most powerful telescope can penetrate. Hundreds of light years are the terms we hear, relative to space. The sea is His and He made it. Here again are many unsolved mysteries. The hidden depths, the teeming life, the marvellous creation. David refers to the dividing of the Red Sea, so great a miracle to the children of Israel, but how small a thing for God! He divided some fifteen or twenty miles of water for Israel. The sea He made is some 141,000,000 square miles in extent. There is no place where their voice is not heard, says the scriptures, referring to nature. Blessed are they, who have eyes to see, ears to hear and hearts ready to receive the revelation of God in whatsoever way he see fit to make Himself known.

DID YOU KNOW ?

That only nine per cent of the population of the world speaks English ?

That ninety-four per cent of all ordained ministers are preaching to the nine per cent of the people, while only six per cent of all ordained ministers are preaching to the massive ninety-one per cent ?

That ninety-six per cent of all church giving is used among the nine per cent, while only four per cent is used among the ninety-one per cent ?

PRIOR TO the day of Pentecost the average citizen of Israel did not expect to share in deep spiritual experiences. According to the Old Testament the work of the Spirit is connected with the extraordinary and abnormal. It was not so much a daily power and presence as an abnormal phenomenon and manifestation, spasmodic and transitory. These manifestations "at sundry times and in divers manners" were not generally shared by the common people. So exceptional were they that the average Israelite had no cause to expect them. Being content to believe what they were taught, they were quite willing to deal with God through a mediator.

But sometimes—perhaps once in a generation—someone in a different role would appear. The Spirit of God would come upon him, and he would speak for God, and speak with authority. Such men knew God in a strange way. They shared the secret of the Lord. "Seers" and "prophets" they were called. These were the type of men who wrote the Bible. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). In the time of Eli and Samuel it is recorded that "the word of the Lord was precious in those days; there was no open vision," explained in the marginal reference in some Bibles as "A word from the Lord was unusual in those days; there was no public vision" (1 Samuel 3:2). There was a period in the history of Israel of approximately 400 years—from Malachi to John the Baptist—when no prophet appeared. It has been called "the long silence."

Early in the Bible, however, we are introduced to the Holy Spirit who is omnipresent, omnipotent, omniscient and eternal. He is the executive member of the divine Trinity, who carries out the work of God on earth. In the Old Testament there are references to Him as an associate in creation (Genesis 1:2, 26), as striving with man (Genesis 6:3), as enlightening (Job 32:8), and as imparting skill (Exodus 31:2-5; 28:3).

A glimpse of a scene in the camp of Israel will confirm the statement that while the Holy Spirit was everywhere present everyone was not a partaker of the Holy Spirit as is the privilege of every believer in the grace dispensation. Moses was the great undisputed prophet and leader of Israel. The Spirit of God was indeed upon him. But one day an excited messenger, very zealous for the honour of Moses, hurried into his presence to announce the shocking news that two other men were in the camp prophesying. He expected Moses to respond with drastic action, defending his sole right as possessor of the gift of the Spirit, to silence immediately the two pre-

THE PENTECOST

By F. V.

"... I will pour out"

suming upstarts. But Moses, who in spiritual stature stood head and shoulders above most of the great men of history and also bears the distinction of "the meekest man of all the earth," did nothing of the sort. His magnanimous heart rejoiced at the manifestation of the Spirit and he exclaimed, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them" (Numbers 11:29). Previously he had laid his hands upon seventy of the elders of Israel and the Spirit of God came upon them. Fifteen hundred years of the history of Israel are interspersed with the appearances of men upon whom abode the Spirit of God, and whose stories appear in the Old Testament.

Among those so favoured of the Lord was the prophet Joel, who prophesied in Judah about 800 B.C. His prophecies range from lamentations and judgments to ecstatic promises of hope and assurance to all people. It was he who announced: "And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My spirit" (Joel 2:28, 29).

This very comprehensive and hopeful prophecy was in due time verified by others; for example, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications" (Zechariah 12:10).

"For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear" (Isaiah 28:11, 12).

It is quite patent according to St. Paul that this was a reference to the Pentecostal experience (1 Corinthians 14:21).

About 700 years afterwards came John the Baptist, the voice in the wilderness proclaiming the coming of the Messiah. The promise that had inspired so much comfort and hope, and now so old that many despaired of its fulfilment, was revived by him. He confirmed it in no uncertain terms.

TAL PROMISE

Lemons

rit upon all flesh . . ."

The stature of a witness may add to or detract from the impact of testimony. John was an unimpeachable witness of unsullied character. Jesus paid high tribute to John, declaring he was no weakling reed shaken by the popular breezes, and that "among them that are born of women there hath not risen a greater than John the Baptist" (Matthew 11:11). When Jesus presented Himself to John to receive baptism at his hands it is quite evident that he did not understand that Jesus was the long-awaited Messiah, for the record states: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost" (John 1:32, 33).

It is not surprising, therefore, that John, in true humility before the august presence of his Lord reverently pleading his own unworthiness, exclaimed "I have need to be baptised of Thee" (Matthew 3:14). The climax of the ministry of this the last and greatest of the Old Testament prophets was the announcement of the appearance of Jesus, and as a herald of God identifying Him officially with the people of His generation. John, himself Spirit-filled from birth, declared: "I indeed baptise you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptise you with the Holy Ghost, and with fire" (Matthew 3:11). This utterance, which was the very heart of the message of John, was an added assurance that the day was near when the promise of the ancient prophets that the people should receive the Holy Ghost was about to be fulfilled.

Having fulfilled his mission, John graciously retired from the centre of the stage in deference to the Greater. The spotlight of Bible history then focused upon Jesus, who was the "Anointed" of God. He set out upon His ministry "in the power of the Spirit." At a sabbath service in His home town, Nazareth, He read from the prophecy of Isaiah (61:1), "The Spirit of the Lord God is upon

me; because the Lord hath anointed me to preach good tidings." He indicated to the townfolk that this scripture referred to Him and that it was fulfilled in Him. He is the great paragon of the Spirit-filled, Spirit-dominated life.

The hopes and fears of all the world were indeed destined to meet in Jesus Christ. This is especially true with reference to the coming of the Comforter. John had given Him a particular distinction, "He that baptiseth with the Holy Ghost." This baptism was not delegated to human agency, but was for ever to remain the sole prerogative of Jesus Christ. He is still the mighty baptiser. It should be observed that this blessing was to be received by faith in Him. He said the Father would send the Comforter "in My name." Those indisposed to recognize Him and to accord to Him the highest place of honour as the all-wise God worthy of our wholehearted worship and devotion are in no position to receive the Comforter, whose function it is to "glorify" Jesus. Thus all the promises of God recorded in the Old Testament with reference to the future outpouring of the Holy Ghost are bound up in Him. This fact is further emphasised in His own statement on the last and great day of the Feast of Tabernacles which is recorded in John 7:37-39.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

The Feast of Tabernacles was one of the most joyous of Jewish festivals. It reached its climax on the last or the eighth day of the feast. It was, incidentally, the next day after the seven full weeks after the Passover, or the day of Pentecost. On this gala occasion it was customary for the high priest to march through the crowded streets of the city in a grand procession to the pool of Siloam and to bring back a silver pitcher of water. While the procession moved dramatically through the streets the hopeful people sang joyously: "With joy shall ye draw water out of the wells of salvation" (Isaiah 12:3). Returning to the temple court, the priest reminded the people of the miraculous provision of water the Lord had made for their thirsty fathers in the wilderness as the result of Moses' striking the rock. The water then was poured upon the brazen altar as a libation to the Lord.

As the grandiose and moving ceremony—purely

of human origin—proceeded, the priest also prophesied that as God had satisfied the physical thirst of the fathers in the wilderness a new day was coming when He would again visit them and slake their spiritual thirst according to the promises made through the prophets. But the priests seemed to know little of the time of such a visitation and even less of the Christ who then stood among them.

Present at this feast was Jesus, and He took a special interest in the water ceremony. He saw the sham and emptiness of the priestly performers who went through their mechanical ritual with utter indifference to the fact that the Water of Life was in their midst. There was little comfort in their predictions of a coming day in which the people would receive living water. It served their mercenary purposes to preserve the *status quo*, to keep the people in spiritual darkness and to perpetuate themselves in office. Filled with contempt for the sacerdotal imposters and touched with the feelings of the infirmities of the thirsty multitudes, Jesus cried out the good news that the day was near when every thirsty soul could be satisfied with the water of Life, for the Holy Ghost was about to be given. He was about to be glorified and the Comforter would then come. Everything hinged upon accepting the invitation "Come to Me and drink," believing on Jesus, "as the scripture hath said."

To the priests this was a stunning rebuke, but to the famishing and honest hearers it was the revival of hope. It was the voice of God, and they believed.

After His sojourn on earth as "God manifest in the flesh" He announced His purpose to depart and to return to His Father. Who could portray in language or art the infinitely blessed experiences the disciples had shared by having lived in His presence? How they had come to depend on Him! In baffling situations—whether a stormy sea, an appearance before the conniving politicians, confrontation by death or devils, or facing starving multitudes with little or no bread on hand—they had come to regard Him as undisputed Master. He was indeed the Comforter. It is little wonder that sorrow filled their hearts upon hearing the announcement that He would go away. It was enough to have brought overwhelming bereavement to them, but see how He allayed their sorrow:

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. . . .

"At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . .

"If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. . . .

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 16-18, 20, 21, 23, 26).

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning" (John 15: 26, 27).

"Nevertheless I tell you the truth. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. . . .

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John 16: 7, 8, 12, 13).

These assuring promises, together with Jesus' explanation that it was "expedient"—beneficial—for them that He should go away, assuaged their bereavement. They saw His going would be to their advantage, for in so doing He would send the Comforter, and that in a manner entirely mysterious to them He would return to them, never again to depart. It was this assurance that they would not lose Him that supplanted their grief. "I will not leave you comfortless: I will come to you," He had said. And with their eyes set on the world which needed evangelisation the coming of the Comforter would certainly be to their advantage, because coming to them He would "reprove [convince] the world of sin, and of righteousness, and of judgment," whereas if Jesus remained with them as they had known Him in His localised person He was limited to local situations, and consequently to a limited number.

It was expedient for them that Jesus should be exalted to the right hand of the Father, where, being

(conclusion on page 444)

This meditation is from an unpublished manuscript by our late brother.

Blessed Daybreak

By E. C. W. BOULTON

"They . . . wished for the day" (Acts 27:29)

"O happy they who fear to take
One single step alone;
But led by Him will dare to tread
The pathless depths unknown."

THE NIGHT had been so long, the hours seemed interminable amid the thunder of the sea upon those wave-lashed rocks. How anxiously they waited for the curtain of darkness to be lifted. Day had never seemed so reluctant to dawn. Waters had never seemed so determined on destruction. So much depended on what the morning light would reveal. Would the dawn bring deliverance, or would it seal their fate? "They . . . wished for the day."

A storm in the night may prove a most terrifying experience—the piercing shrieks of the wind, the angry roar of the deep, the lurid flash of the lightning, while the intense darkness seems in alliance with the hostile elements, all combining to add to the terror of the occasion.

O my soul, art thou in the midst of some storm-lashed sea? Are the billows of fierce tempest breaking upon thy trembling faith? Is the darkness so dense that thou canst not see "one step ahead"? The burden of thy cry is for the coming of the day. All thy hope is anchored to the friendly morning light. Are thine eyes turned eagerly towards the eastern sky? Thine expectation is that the morning will bring the miracle. But art thou forgetting the

miracle of the midnight? Hast thou in thy longing for the morning missed the wonder of thy preservation in the storm? The threatening waters fail to engulf thee; some mystic power holds them at bay. Thou canst not account for thy defiance of the storm on natural grounds. Physical resistance could easily have broken down, and moral resources given out, but through the long, lone night they failed not.

And so it was in the night of thy ministry wherein God wrought His miracle. You said it was in the morning that Jehovah wrought His wonder. When thou wast sorely pressed, so much so that defeat seemed inevitable, God saw thee more than conqueror in that same hour. Thou wilt yet learn to treasure the night of thy baptism of trial. Thou hast yet to apprehend the glory of the darkness.

Perchance thou art in the night of some mental conflict—in the grip of some destructive depression. Revelation is arraigned at the bar of reason. Faith is reeling under the shock of the storm. Convictions that at one time seemed unshakable are quivering before the impact of relentless doubt.

The coming of the morning will but serve to reveal wonders of the night, and with the light of dawn shall come the full unfolding of the meaning and the mystery of the blackness through which thou art passing. Then let thine eyes look for the morning—the morning when He will appear unto thee.

SEVEN - - instead of TEN

HERE IS an incident which proves that God does change things in answer to prayer. It was related by J. Sidlow Baxter, as follows:

"A missionary and his wife, in charge of ten stations, felt constrained to write to the secretary in the homeland confessing that there seemed to be no progress whatever in their mission stations. Because of indifference, opposition, and ignorance they had made no headway. The position seemed hopeless to human eyes.

"The missionaries suggested to the secretary that he find ten people who would each make one of the stations his or her prayer object and pray unceasingly for the work of the Lord in it.

"Time passed, and things began to happen in

seven of the stations—revival broke out. The gospel was gladly received by the people and great numbers came to the Lord. But in the other three stations there was no change.

"Again the missionaries wrote to the secretary, describing what had happened in seven of the stations and expressing their anxiety concerning the other three. They asked if he could suggest any explanation.

"It was not difficult for the Secretary to clear the seeming mystery. He had succeeded in getting seven people to pray for seven of ten stations; and in the seven stations for which these seven people had been praying faithfully, God had graciously answered in revival blessing."

Sunshine Corner

HELLO SUNBEAMS.

Sammy was just five and he felt very grown-up indeed. Five was much, much older than four, because five-year-olds went to school. Sammy was on his way to school for the very first time. He wore his new school uniform of a green blazer and a new green cap. He had a lovely new badge on his pocket and a real grown-up tie of green and yellow stripes. It was really good to feel so grown-up and important.

Mummy took Sammy across the school playground into the big open door. They found his new teacher waiting for them. She looked quite nice and friendly and the other children looked nice too. Sammy thought he would like school very much when he got used to it. If only Mummy didn't have to go home again without him. Sammy would miss her. They had such fun together when they were home.

Mummy said goodbye very quickly. "Now Sammy," she said, "I will come and fetch you when school is over at three o'clock. I will wait for you at the school gate."

"Goodbye Mummy," said Sammy, and then added, "you won't forget will you?"

"Of course not," said Mummy. "I promise you I will be there."

Sammy knew then that it would be all right. Mummy had promised and that was enough. Mummy always kept her promises.

There were lots of interesting things to do at school, but the day seemed to be very long.

"Will your Mummy come for you?" one little girl asked Sammy.

Before he could answer one of the bigger boys said, "She won't come. She'll forget; you see if she doesn't."

"My Mummy promised," said Sammy. He just knew that she would be there as she had said she would. When three o'clock came Sammy was almost the first one out. There was Mummy waving to him as he ran to meet her. He felt so pleased and happy to see her again and he had so much to tell her.

That story reminds me of someone else who went away and made a promise that He would come again. In John 14, Jesus told His disciples that He would go away for a time to prepare a place for them. In verse three He said "I will come again and receive you unto Myself." There are those who say that Jesus has forgotten his promise and that He will not come. Jesus always keeps His promises.

The Bible told us that He would come as a baby to Bethlehem, and He did come. Jesus said He would rise again from the dead, and He kept that promise too. One day He will come again to take us to live with Him. What a wonderful day that will be. I want to see Him, don't you? See if you can find a hymn that tells us that Jesus is coming again.

'Bye now, sunbeams. God bless you all.

Lots of love, AUNTY DOROTHY.

SHREWSBURY: A NEW HALL

THE RAIN poured steadily down as the young men on the market stall tried to keep their goods dry. This was one of the many days during the past two years that the young men had met with disappointment, but the pastor, Alan Caple, and David Woodfield (now in Elim Bible College) were not discouraged.

The original campaign was over and the congregation faced the high cost of hired halls. Not only did pastor and people sacrifice greatly, but energies were readily applied in raising extra funds. After three years the building fund, which had already sponsored a second campaign, stood at the grand total of £285 and now God opened the door to a new hall solely for church use.

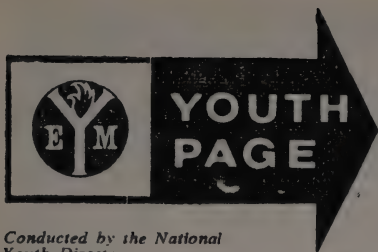
Alan Caple had moved to Barnsley, but the new minister, Ray Hughes, together with the congregation, decorated and furnished the new hall in modern style. With thankfulness to God most items for the hall were obtained at cost price and the hall was dedicated for worship and the proclamation of the gospel by the then president, W. J. Hilliard.

This year a branch Sunday school has been opened on a housing estate, at which recently Sunny Blundell-Connell was with us for "open day," when fifty-four children and four parents heard the gospel. Open-air, tract distribution and other outreaches have been used to spread the good tidings. God is good. He is faithful.

The Pentecostal Promise (conclusion)

equal with the Father, He could represent His people as their High Priest and advocate. The disciples could, at least vaguely, see the wisdom of the urgency that He be exalted to the glory He had enjoyed with the Father before He came to be their Saviour. They began to realise too that it was urgent that they receive the "promise of the Father." It had become a "must." At the last meeting with them He had emphasised its imperativeness in the parting command "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Our Pentecostal Heritage.



A reward for a faithful heart

Conducted by the National Youth Director

Written by one of our Sunshine Corner girls
aged fourteen

"COMING TO play with us, Jacob?" called David. "No, I can't, not now," called Jacob as he hurried past his friends.

"He's going to listen to that John the Baptist preach," sniggered Brian. Jacob heard this, and wished his friends would come too. He had asked them so many times, but they had just laughed, and told him that they would rather play than listen to some preacher.

"But he's not just an ordinary preacher," Jacob had said. "He's—he's a—" (then remembering John's words) Jacob said, "He's a voice of one crying in the wilderness." His friends had laughed and told him he was daft. But Jacob's faith was strong, and no laughing would turn him from the true God.

Jacob ran on and soon he came to the place by the river Jordan where John preached. He could see John had already started preaching and quite a number of people were listening. Quickly Jacob slipped through the crowd till he came to the very front. Nobody minded Jacob pushing to the front as they all knew him well, for he came every day to hear John preach. As John preached Jacob hoped a lot more people would repent and be baptised today.

An hour passed and many more people had gathered to hear John, while others had left, some newly baptised.

Then Jacob saw John turn and, pointing to a man coming down the road, he said, "There is the Lamb of God; it is He who takes away the sin of the world." This astonished Jacob for two reasons. One was that John could have no idea that this Man was coming down the road, as he had not faced that way all the time he was preaching. Two, Jacob had heard a lot about "the Lamb of God," but he had never dreamed of seeing Him. "Perhaps John was mistaken," thought Jacob. But as Jacob looked at "this Man" he knew John was not mistaken; he could not explain how he knew this was the Messiah, perhaps it was just because of His appearance and the love that seemed to shine out of Him.

John then turned to the crowd and said: "This

is the Man I was sent to tell you about; He is much greater than I, so much greater that His shoe I am not worthy to undo." Then John turned to "this Man" and Jacob was just able to hear what they said. "Jesus," said John, "why have You come here?" and Jesus said: "I want you to baptise Me." John looked horrified. "You should baptise me," he answered. "You must baptise Me," Jesus replied. "That is My Father's wish for all His followers, and I must do likewise." So as Jacob watched Jesus and John go into the water he tried to take it in—that "this Man," Jesus, the Messiah, was going to be baptised. As Jesus came up out the water a wonderful thing happened; and those who stood watching would never forget it.

The Spirit of God descended in the form of a dove and alighted over His head, and then a light shone from heaven and a Voice said: "This is My beloved Son, in whom I am well pleased."

When Jesus and John came up out of the water the people could only gape and stare and realise that they had heard God's voice and all marvelled. Soon after that John sent all the people away. Jacob made his way slowly home, trying to understand what all this meant; and as he came near his house his friends saw him and ran up to him saying, "You look queer; did you fall in the river?" But as they came nearer they could see by Jacob's smiling face that something had happened. Something amazing. "What happened?" asked Brian. As Jacob motioned to his friends to sit on the grass he said, "I have seen the Saviour of the world," and indeed he had!

SWITZERLAND

Owing to a change of plane by the company catering for the Crusader party flight there is now room for three more. This is YOUR chance.



THE FAMILY ALTAR

Scripture Union Portions. Notes by Geoffrey Harpin
(Elim Church, Kidderminster)

Monday, July 13th. Ezra 7:6-28.

"Ezra had prepared his heart to seek the law of the Lord" (v. 10).

That God Himself was vitally interested in His people cannot be disputed in view of what is written in the book of Ezra. He seems always to have vessels prepared for each new situation facing His people. Zerubbabel and Jeshua had led the people during the post-captivity years; Haggai and Zechariah the prophets had inspired the people to continue the rebuilding of the Lord's house when zeal had flagged, and now Ezra, a ready scribe in the law of Moses, was obviously the man "to teach in Israel statutes and judgments" (v. 10). Ezra must have spent many years preparing for his work. He was ready when his opportunity to serve God came.

Tuesday, July 14th. Ezra 8:21-36.

"The hand of our God was upon us" (v. 31).

A part of Ezra's greatness is here seen to spring from his faith in God's guidance and protection. However capable and well-informed the leader, situations will arise which could confound him were he not able to turn to one greater than himself. Ezra was so convinced that he told the king that all who sought God would receive divine help. It was God who put it into the king's heart to beautify the house of the Lord at Jerusalem (7:27) and had given him favour with the king. Deliverance from the enemy that lay in wait by the way is also attributed to the Lord. The man of God will see in his success not so much his own brilliance but the good hand of the Lord.

Wednesday, July 15th. Ezra 9:1-15.

"The people of Israel . . . have not separated themselves from the people of the lands" (v. 1).

How quickly is the law of God forgotten or ignored! The benefits received since the return from captivity are already threatened. That which the enemy failed to achieve by intimidation and hostility is now likely to be secured by friendly relations between the returned Jews and the people of the lands surrounding them. Many marriages had taken place contrary to the law of God given to Moses (Exodus 23:32). We may be sure that when God says "Thou shalt not . . ." to His people it is chiefly for their good.

His commandments are hedges meant to protect our happiness. The tragedy is that so many feel happiness is to be found in breaking them.

Thursday, July 16th. Ezra 10:1-7.

"The people wept very sore" (v. 1).

Ezra's sharp rebuke was salutary. Here again we see the marks of true greatness. It required courage and a refusal to compromise. Women and children were included in the suffering that the separation and the breaking up of families would bring. Sentiment must not be allowed to turn us aside from obeying God. "He that loveth father or mother . . . son or daughter more than Me is not worthy of Me" said Jesus (Matthew 10:35, 37). True repentance was evidenced in their willingness to put away their "strange" wives and children. It is not enough to say we are sorry for our wicked ways—we must forsake them!

Friday, July 17th. Haggai 1:1-15.

"Then came the word of the Lord by Haggai the prophet" (v. 3).

Haggai prophesied about sixteen years after the Jews had returned from Babylon. At first they had been zealous and had begun to rebuild the temple. Then they became discouraged and ceased working on the temple, though they were keen enough to build their own houses. A drought had come, bringing failing crops and rising prices. According to Haggai, the position would improve only as the people considered their ways and returned to the task of building God's house. Some made excuses and said that the time had not come for building it. As today, some waited for a miracle instead of doing what was needed.

Saturday, July 18th. Haggai 2:1-23.

"Who is left among you that saw this house in her first glory?" (v. 3).

The foundations of the new temple were insignificant when compared with what some of them remembered of Solomon's temple. Younger Christians must refuse to be discouraged by older ones who compare their consecrated efforts unfavourably with "the good old days." God had not changed; His Spirit remained among His people. Furthermore, they were promised that the glory of this latter house would be greater than that of the former (v. 9). In verses 18 and 19 the people are assured that the tide of blessing began to turn from the moment they began to rebuild the temple. Nevertheless, they needed faith, for there were still several months to the harvest.

Sunday, July 19th. Zechariah 1:1-21.

"In the eighth month . . . came the word of the Lord unto Zechariah" (v. 1).

Zechariah, with Haggai, delivered his messages to the Jews who had returned to Jerusalem from the captivity. The task of rebuilding the ruined temple and city was proving difficult. They expected that Haggai's prophecy of the "shaking of all nations" (2:7) would focus all eyes on them and their God; instead they saw that "all the earth sitteth still, and is at rest" (v. 11). Zechariah's message was first a call to repentance (vv. 3-6), and then (in a series of visions) the assurance of God's continuing care and promise of spiritual and material blessing (vv. 16, 17).

Urgent prayer requests

For my brothers, that they will be delivered from the smoking habit and be saved. I.P.

For a little boy, seven years of age, who has leukemia. He is in great pain and no drugs are having any effect. We know God is able and will be glorified in his healing.

K.W.

INDUCTION SERVICE AT HOLYHEAD

ON Friday, June 5th, an induction service was held at the Elim church, London Road, Holyhead, to welcome the new minister, H. L. Dawson, who was previously at Accrington. The meeting was convened by S. Beresford, of Blackburn, who gave an inspiring message regarding the future of the church. Two beautiful solos were rendered by Miss M. Duckworth. The deacons welcomed Mr. and Mrs. Dawson and family, then, together with Mr. Beresford, they prayed and committed them to their work at Holyhead. Light refreshments were provided for all after the service.

COMING EVENTS

BECONTREE. July 18-20. Elim Pentecostal Church, Green Lane. East London revival rally. Sat. 3 and 6.30. Sun. 11.15 and 6.30. Mon. 7.30. Speaker: R. Shaw.

BRADFORD. July 11-14. Southend Hall, Leeds Road. Visit of W. F. P. Burton (Congo). Sat. at 7. Sun. 10.45 and 6.30. Mon. and Tues. at 7.30.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

COULSDON. July 11. Elim Church, Chipstead Valley Road. Young people of the presbytery meet at 3 with packed tea for "Operation Descend." Youth squash at 7.30, with Clapham Gospel Rhythm Group. Cups of tea provided. Presbytery business meet 2.45.

CROYDON. July 12. Elim Church, Stanley Road, West Croydon. Sun. 11 and 6.30. Visit of the President, Charles J. E. Kingston.

GOSPORT. July 18, 19. Elim Church, Prince Alfred Street, Stokes Road. Sat. 7.30. Speaker: W. George. "From coal pit to pulpit." Sun. 11 and 6.30. Supported by party of singers.

GOSPORT. July 25. Elim Church, Prince Alfred Street, Stokes Road. Sun. 11 and 6.30. F. S. Bristow, of Wimborne.

NEWHAVEN. July 11. Elim Church, Bridge Street. Sat. at 7. Monthly rally with visiting speaker, B. Garrard (High Wycombe).

AUGUST CONVENTIONS

ROMSEY. August 1-3. Elim Church, Middlebridge Street. Sat. 7.15. Sun. 11 and 6.30. Mon. in Baptist Church, Bell Street, 3 and 6.30. Speakers: G. Taylor and D. J. Ayling. Convener: P. Angold. Tea provided between meetings.

SHREWSBURY. August 3. Quarry Gardens (by the riverside). Fellowship "get together," with open-air witness at 3. Cups of tea provided in Elim Church, Greyfriars (4 to 5 p.m.). Evening rally 6.30 at the Welsh Chapel, Dogpole. Speakers: R. D. Bradley and W. J. Maybin. Convener: Ray Hughes.

WORTHING. August 1-3. Elim Church, Grosvenor Road. Sat. at 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Special speaker: the President, Charles J. E. Kingston. Cups of tea between meetings on Monday.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): July 19, Ilford (Valentines Park open-air); July 26, Richmond.

Miss O. M. Jarvis, on furlough from India: July 11, 12, Bangor; 13, Chester; 14, Warrington; 15, Salford; 16, Chorlton-cum-Hardy; July 18, Stockport; 19, a.m. Stockport, p.m. Bolton; 20, Wigan; 21, St. Helens; 22, Blackpool (Jubilee Temple); 23, Southport.

John MacInnes, on furlough from British Guiana: July 11, 12, Hull; 13, 14, Scarborough; 15, Malton; 16, Stockton; July 18, Bishop Auckland; 19, Newcastle. July 26, Melbourne Street; 27, Alexandra Park Avenue; 28, Bethesda; 29, Lisburn; 30, Saunders Street; 31, Apsley Street; August 1, 2, Beersbridge Road; 4, Ulster Temple; 5, Ballysillan; 6, Lurgan; 7, Megaberry; August 8, 9, Portadown; 10, Kilmore; 11, Annaghanoon; 12, Gilford; 13, Banbridge.

The President, Charles J. E. Kingston: July 19, Colchester; 26, Thornton Heath; August 1-3, Worthing.

ELIM'S YEAR OF PRAYER

Churches participating from July 13th midnight to July 20th midnight:

Yardley (Birmingham), High Wycombe, High Wycombe (Moor Common), Beeston, Wigan, Islington, Winson Green (Birmingham), Leyton, Brixton Hill, Pontardulais, Reading, Sandiacre, Swadlingcote, Aldershot, Watford, Woolwich, Rye Park, Wimborne, Caerphilly, Bambury, Wrenthorpe, Keynsham.

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MISCELLANEOUS

BOOK-KEEPER/TYPIST. The Elim Missionary Society require a book-keeper/typist for their busy missionary department. The duties involve the day-to-day work of the society's administration. Write in the first instance, stating age, experience and salary required, to Rev. S. Gorman, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.739

TELEPHONIST/RECEPTIONIST. The Elim Church Headquarters require for their administration staff a young lady to train for the above post. Opportunity will be offered for advancement because of the development of the work in our office. Please write in the first instance, stating age and experience, if any, and salary required, to Rev. J. C. Smyth, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.740

MARRIAGE

COOPER—McGRAVE. On June 20th at Westcliff Elim Church, Peter George Cooper to Jacqueline Hazel Ellen McGrave. Officiating minister: George Backhouse.

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THE ELIM EVANGEL

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6d



"Praise the Lord from the earth . . . and all deeps . . . mountains and all hills . . . beasts and all cattle, creeping things, and flying fowl. Praise ye the Lord" (Psalm 148).

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

THE ELIM EVANGEL

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



If any of you lack wisdom, let
him ask of God, that giveth to all
men liberally, and upbraideth
not; and it shall be given him.

JAS. 1:5

EDITORIAL

"Let them curse, but bless thou!"

ONE OF the most difficult of the injunctions of the Sermon on the Mount, but certainly one of the most blessed and Christ-like.

These words from Psalm 109 have an Iscariotic slant. Peter quoted from this psalm and applied it to Judas when they were choosing a successor to the traitor.

Always the Christian turns away from the wrath of the law of Moses and its anathemas which, though just and righteous, savour of the severity of justice and not the tenderness of mercy which is characteristic of the new covenant under which we serve as believers in the Lord Jesus. The tender accents of Calvary have for us for ever displaced the thunders of Sinai. The law indicated justice in the terrestrial realm and was the schoolmaster to teach us the meaning of sin, and to bring us to the need of a Deliverer. But now that we are the other side of the cross of Jesus light and immortality—the gifts of God in Jesus—have sprung up from the darkness of the tomb and brought salvation with all its display of mercy and love.

But while we are still in the world that recognises not our Saviour, we shall still find that men will curse us. It is one of the fellowships with Jesus that come to so many of us. They will call us Beelzebub as they called Him. They will point the finger of scorn at us because we believe on His name. The offence of the Cross is still with us. If it were not so we would do well to re-examine our position before Him. As believers we must be baptised into His death and die to all that this world thinks of us or can do to us. Like Paul, we must regard ourselves as crucified with Christ, and rejected as He was. It is another of our fellowships with Him that we will be counted as outcasts by the world. But let us remember that we are precious in His sight though we be counted among the world's "throw-outs."

Here is the opportunity for us to triumph in His heavenly life and heavenly love. When they curse, let us bless. When they revile, let us never revile in return. When they persecute, let us do good to them. Following our Master's example, let us pray for our persecutors. In this attitude of life we shall most surely show that we are not of this world, but are citizens of the kingdom shortly to be ushered in by the return in glory of our blessed Lord Himself. Yes, the psalmist was right: "Let them curse, but bless thou."

THE EDITOR.

PRAYER AND REVIVAL

By the late ARCHIBALD H. COOPER

IT HAS BEEN rightly stated that all great soul-winners have been men and women of much and mighty prayer. Spiritual power and prayer are inseparable. The average Christian of today knows little or nothing about wrestling with God in earnest prayer and supplications in the Holy Ghost. His estimate of the value of prayer is correctly found in the amount of time he gives to it, which oft-times is less than ten minutes a day.

Before the Lord Jesus began His ministry He spent forty days in secret prayer and fasting (Matthew 4 : 1-11). He knew the value of prayer. He put a high estimate upon it. He felt He could not rightly minister to the needs of others without it. And if He could not, **how can we?** In Mark 1 : 35 we read : "And in the morning, rising up a **great while before day**, He went out, departed into a solitary place, and there prayed." The preceding day had been a strenuous one. His body needed sleep, but to be alone with His Father, He considered, was of greater importance than bodily rest. Turn again to Luke 6 : 12, where we read : "And it came to pass in those days that He went out into a mountain to pray, and continued **all night in prayer to God.**" How many churches or individual believers will spend a whole night in prayer? Some have done so, and great blessing has resulted.

A revival without prayer cannot be imagined and is an impossibility. Church history proves that all great revivals have been preceded by persevering, believing and prevailing prayer.

The most important factor in genuine revivals is the Holy Spirit. He is the true Revivalist. Without Him there can be no revival. God's people must become so utterly abandoned to Him that He can use them ; and before the Holy Spirit will be pleased to use us we must be clean and empty, so that He may fill us, and possess us, and direct us as it may please Him. God has said : "**Not by might, nor by power, but My Spirit**" (Zechariah 4 : 6).

"God's children must pray. They should cry day and night unto Him. God hears your cries in the busy hour of the daytime and in the lonely watches of the night. If the veil of the world's activities were lifted, how much we should find done in answer to the prayers of God's children. Give yourself to prayer. If you do not pray, God will probably lay you aside from your ministry, as He did me, to teach

me to pray" (Robert McCheyne).

Prayer is something more than bending the knees before God for a few minutes, and using vain repetitions, or even giving utterance to a number of desires that may occur to one at the time, for, as Christ reminds us, we are not heard for our much speaking. No, prayer that avails with God is the expression of a need divinely revealed and intensely felt. **It will be believing ! It will be earnest !** It will be importunate ! It will often be accompanied with tears and agony of soul, as was the praying of God's servants of old, and of Jesus Christ, "who in the days of His flesh . . . offered up prayers and supplications with **strong crying and tears** (Hebrews 5 : 7). **It will be definite !** It will be in the Holy Ghost !

Prayer, however, is not enough. As someone remarked years ago, there is such a thing as superfluous praying. "**A man prays too much when he makes prayer a substitute for labour.**" It is no use asking God to do what He requires us to do ourselves. In seeking a revival **we must work** as well as pray. There are those to whom we are clearly bound to extend the offers of salvation, and when we refuse to perform our plain duty, and content ourselves with praying for them, our prayers will not avail. "**The shirking of the man who prays, and the praying of the man who shirks, is equally an abomination unto the Lord.**" There are some lazy people who sit down and let precious souls go down to eternal perdition, under the plea "I am not led," or "If the Lord opens up the way," when the way has been open to them for months, perhaps for years. The Scriptures say : "As we have therefore opportunity, let us do good unto all men."

Burden-bearing for souls is also necessary. No human being is ushered into life without more or less anguish. It is the same in the spiritual world. **Every revival costs someone more or less agony.** "As soon as Zion travailed she brought forth her children." Hence, if a church brings forth no children it is because she does not travail. But little will be done unless there is much earnestness and wrestling with the Lord. One of the most successful and holy ministers who ever lived said : "**Extraordinary results can never be produced by ordinary means.**"

Luther said : "If I fail to spend two hours in prayer each morning the Devil gets the victory through the day." His motto was : "He that has

prayed well has studied well." Usually he prayed three hours a day, and he broke the spell of ages and set captive nations free.

The overhead closet supplications of John Knox were: **"Give me Scotland, or I die!"** and those of George Whitfield were: **"Give me souls or take my soul!"**

Wesley spent two hours daily in prayer, and often more than this. He began at four in the morning. One who knew him well says of him: **"He thought prayer to be more of his business than anything else, and I have seen him come from his closet with a serenity of face next to shining."**

John Fletcher stained the walls of his room with the breath of his prayers. Sometimes he would pray all night.

The memorable Methodist Band spent from four to five in the morning and from five to six in the afternoon in private prayer.

John Welch, a worthy son-in-law of John Knox and a wonderful preacher, thought the day ill spent if he did not spend eight to ten hours in prayer. His wife would complain when she found him on the ground weeping. He would reply: **"O woman, I have the souls of 3,000 to answer for, and I know not how it is with many of them."**

It is said of the saintly Payson that he wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says: **"His continuing instant in prayer is the noticeable fact in his history** and points out the duty of all who would rival his eminency."

Dr. Adoniram Judson spent several hours a day in prayer. He impressed an empire for Christ and laid the foundation of imperishable granite in the heart of Burma.

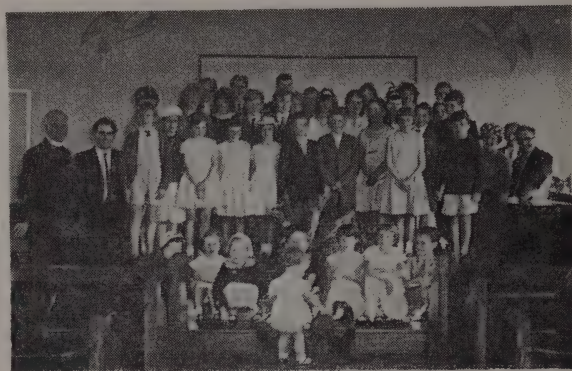
When the attendants around the death-bed of David Stoner thought that his spirit had taken flight he raised himself up in bed and cried: **"O Lord, save sinners! Save them by scores, save them by hundreds, save them by thousands!"** and his work on earth was finished. **The ruling passion was strong in death.**

Brainerd could say of himself on more than one occasion: **"I cared not where or how I lived, or what hardships I went through, so that I could but win souls to Christ.** While I was asleep I dreamed of these things, and when I waked the first thing I thought of was this great work; all my desire was for the conversion of the heathen, and all my hope was in God."

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face,

and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). This might be termed an infallible way for a revival. It is not by the display of human wisdom and human efforts, but by utter self-abasement, the forsaking of every known sin, and importunate prayer and seeking of God's face, which means a real travail of soul and a weeping "between the porch and the altar," that genuine revivals take place. They who would prevail with men must first prevail with God.

God help us to realise that we **can**, if we will, prevail with Him, even as others have done. We are living in the closing days of this dispensation. May God's people everywhere awake to their **privileges, opportunities and responsibilities.**



Whitehaven Sunday school group.

WHITEHAVEN ANNIVERSARY

THE Sunday school anniversary of the Whitehaven church was held on a recent Sunday in June.

The church had been very tastefully decorated with flowers, which were afterwards distributed among sick members and friends. Before a large congregation the scholars presented a service of song, entitled "Bringing gifts to Jesus." Each one very efficiently played their part, which brought appreciation from all present. The children were led throughout by the Sunday school superintendent, Mr. K. Richardson, who expressed thanks to all who had helped in any way. The service was brought to a close by the minister, W. J. Albion, who reminded all of the gifts that Jesus can give to us.

The photograph shows the scholars, along with the pastor, superintendent and teaching staff, and was taken by Mr. Martin, one of the members, at the close of the service.

H. POSTLETHWAITE.

GILFORD, CO. DOWN, EVANGELISTIC CRUSADE

TWO YEARS ago the Methodist church in Gilford, County Down, closed down through lack of congregations. It was a sign of the times and a straw showing the way of the wind in Gilford; apathy, carelessness towards the gospel, reigned as nowhere else in the north of Ireland.



The newly acquired church building.

In a land that could almost boast of as many mission halls as public-houses, Gilford remained a stronghold of sin and apathy. Evangelists shunned it. W. P. Nickolson, of Irish revival fame, declared it to be "the most God-forsaken spot in Ireland."

In this hard spot in the green countryside of County Down, Elim had a faltering cause. A leaking shed housed the faithful few. After long negotiating, Elim bought the Methodist church and was prepared to move in, preaching and looking to the unchanging Christ, who was able and willing to do as He had always done.

The afternoon of the opening was a pack-out. From all parts of the province the people came, from as far north as County Antrim, and from the sea-side coast of County Down, a congregation that filled every space and overflowed outside. Charles Brookes, of Southport, spoke of the "Christ who is greater."

That same night evangelist Malcolm Smith was to commence the crusade. Everyone wondered how many people would come, when all the supporting congregations had gone to their own churches. However, the crusade started with the church again full, and this was to be the standard of the whole campaign. Folk came from all around Gilford and from the village itself. Never was there a small congregation.

From the first night sinners came into the inquiry room seeking Christ as Saviour and Lord, many

with tears of conviction and repentance. Some healings took place, but the most obvious manifestation was of Jesus as the Saviour. One young girl suffering for a long time with a kidney complaint was healed after prayer.

After three weeks of meetings it was felt that we should close the campaign, but the crowds increased until they packed the building to its limits even on some weeknights; men and women and young people were coming to Christ, and so it was decided to go another week. At the closing service it was wondered where the folk would go—a really triumphant close to a triumphant crusade, where Jesus of Nazareth passed by, saving and healing those who came to Him.



Crowd outside waiting for the opening.

The services now continue under the leadership of the evangelist for a few weeks, until someone can take charge. The Bible study and prayer meetings are being richly blessed of the Lord, and an air of expectancy fills each service. Gilford is a place of great apathy, but even in this place the Lord Jesus has won many victories.

OUR LIABILITIES CANCELLED

WE SLOWLY learn, alas how slowly, that the Cross touches our mortal frame, that our very bodies have been redeemed; that our liability to sickness because of sin has been cancelled by His death; that we may lay even our sicknesses and infirmities upon Him who bare them, and take His resurrection life for every physical need of this mortal frame. For "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5; Matthew 8:16, 17).

A. B. SIMPSON.

NO POP IN CHURCH

Teenage girl's view

[The report of a pop service at Accrington in the Methodist Recorder of February 27 and subsequent correspondence prompted **Enid Osborne** to tell of this experience as a teacher of teenage girls.]

"POP music should not be used in church. It is irreverent to have 'groups' and guitars to lead worship." An old die-hard speaking? No, a fifteen-year-old discussing the subject set for an essay—"Modern music." I had expected condemnation of modern composers, Hindemith, or perhaps Ravel, but they were not even mentioned. "Modern music" to these young people meant only jazz and pop.

"People who enjoy classical music must be out of their minds. It is nothing but a dreary drone," wrote one girl. "In pop music it is the personality of some singers," wrote another, "that attracts silly girls. You can't call the screaming noise they utter music."

A lively discussion followed the marking and return of these essays. But when I mentioned music and the Church a silence fell on them all. In their essays they had, without exception, condemned the use of modern music, in the sense of pop music, in church. Many reasons were given, but the most common was that it was "irreverent."

"One should be thinking of God, not of enjoyment," said one girl. "God can't be interested in pop," said another. Not all the girls attend church regularly, although most go occasionally, and one or two are staunch members of church choirs. I could understand their feelings. They were competent with the familiar psalms and anthems, but didn't feel able to rival the Beatles.

I tried, in our discussion, to get them to consider the idea that God was "interested" in all His universe; that God was also to be enjoyed; and that He is with us just as much when we are playing the pops or screaming for the Beatles as when we sit solemnly in church dressed in our best, and unaccustomedly well behaved.

They looked at me with suspicion. I obviously wasn't "with it." Neither is the Church, it seems to me, when young people feel that God and enjoyment are opposite terms.

I feel that the unanimous decision of this group, that they didn't want pop in church, should give us cause to think again about the methods we sometimes use to attract young people into our services.

One girl, a non-churchgoer, remarked: "It is no good the Church trying to attract young people by

jazzing up its services and making them into concerts. The Church should be concerned with something more important than that."

"Such as what?" I inquired. "Such as ban the bomb; and jolly well making us welcome when we do go to church," she replied. "But surely the use of groups and pop music is an effort by the Church to make you feel welcome and at home," I remarked.

One of the girls who is a choir member countered that by talking about her own parish church, where recently a group was invited to take part in a service. "After it was over the congregation breathed a sigh of relief and relaxed again. 'Well, no one can say we don't try to attract the young people. We do try hard to be broadminded,' one member remarked. And the parson thought he was a great fellow for thinking of the idea. But if we make a bit of a row, or do a bit of damage in the youth club, that is a different matter."

"It's not the form of service that matters to us, it's feeling wanted, feeling we belong, that's important. Why don't they stop putting on what they THINK young people want, and give us what we really need?"

Well, why don't we?

From the *Methodist Recorder*.

KNOTTINGLEY SUNDAY SCHOOL ANNIVERSARY

CAN we have the service all over again? This was the request following the Sunday school anniversary in June. The service took the form of a demonstration of verse and song entitled "Thy dwelling fair." Not only did the boys and girls work hard at their recitations and songs, but the Sunday school staff worked for almost six weeks to construct a scale model of a church. This was to be erected during the service as the boys and girls said and sang their pieces.

Much prayer was made that God would richly bless this special day, and He really did. At 2.30 the church was packed to the doors, with an expectancy of a blessing to come. Some thirty boys and girls individually took part as the church, measuring eight feet six inches by six feet six inches high, was built by three of the junior teachers, Brian Miller, David



Knotting display. Photo by W. R. Semple.

Pickles and Claude Ellerington.

As the building was completed bells from the church rang out and the organ played "Praise, my soul, the King of heaven," and every person gathered at that service re-echoed those words "Praise the everlasting King."

The speaker at the afternoon service was Jack Sands, presently minister of the Langold Assembly of God church. The anniversary services continued in the evening when scholars and staff of the Sunday school took part and Mr. Sands in addition to bringing the message presented to forty-five scholars the Scripture examination certificates which they had won.

So ended our day, blessed with the presence of God in a wonderful way.

To God be the glory.

W. R. H. SEMPLE.

WHITSUN WEEKEND CAMP

A WEEKEND camp was held at Whitsun by the Long Eaton, Sandiacre and Kegworth churches.

The camp was held at Dale Abbey, three miles from Sandiacre. The tents were pitched on Friday evening and everything was ready for the campers



Games at the Kegworth camp.

when they arrived on Saturday. Thirty-six people slept under canvas and many more attended during the day.

On Sunday, after breakfast, we departed for our respective churches for the day; then returning for fellowship round the camp fire at night where supper was served.

On Monday many more visitors came for the day. Much blessing was received by everyone. Also on Monday God richly blessed by healing two of our campers, one lady and a young boy.

On Monday evening we held a Sunshine Corner meeting, where ten decisions were made for Christ.

The camp was a great success both spiritually and physically and we hope to have another camp later on in the year.

M. BIRTWISTLE.



More fun at Kegworth.

MORE THAN CONQUERORS

ALL HELL confronts us. Can we conquer? Our Lord answers: "I have given you authority"—power derived from Himself—"over all the power"—the dynamic force—"of the enemy" (Luke 10:19). The Master of all dynamics, the Lord of all forces, the God of all words, has given us power. Power over what? "All the power of the enemy." Not a sin is unconquerable by the power He has given us; not a devil can stand up to the power that He has given us; not a disease need stand stubborn before the power that He has given us; not a deadness, not a coldness, not an apostasy can withstand the power that He has given us. And power over whom? The master-magician of all the ages; the profoundest intelligence, the acutest intellect, the most powerful being God ever made; if we have power over Satan, there is no higher power under God's, and hell is beneath our heel. "The God of peace shall bruise Satan under your feet" (Romans 16:20).

A message preached at the Fifth World Conference of

THE GLORY

By H. H. BARBER, *Pas*

Jesus is looking toward Calvary with its blood and agony, its shame and torture, its unspeakable load of human guilt, where He is to be made sin for me. He has in view the awful loneliness of the hour when He is to be forsaken even by God as He hangs on the accursed tree. And He says "Thus it must be."

I think if Paul the apostle could speak to us he would choose this theme. It was Paul who said “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Galatians 6:14).

Christ crucified is our central theme. We emphasise the work and ministry of the Holy Spirit only because He glorified the Christ of the cross; we teach healing as a confirmation of the gospel of the cross; we preach Christ's imminent, personal, physical return because that will mean the consummation of the mighty salvation purchased at the cross. But the cross was, is and always will be the great theme of our preaching. The throbbing heart of all true Bible ministry must be the cross.

The meaning of the cross

You ask me "What is the cross?" The cross is the torture stake on which Christ died. It is the lowest rung in the ladder of His voluntary humiliation which involved the laying aside of His eternal glory to become man for my redemption. He, "being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation . . . He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2: 6-8).

The cross is the means of reconciliation between God and men (Colossians 1:20-22). The cross is the very focus of the power of God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Corinthians 1:18).

The cross means the removal of the curse of a broken law. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree" (Galatians 3:13).

The cross is the great unveiling of the heart of God. It is the measure of man's worth to God. It is the scale by which to measure the hideousness and blackness of human sin. It is the answer to heaven for earth's sin and sorrow, the final answer, the absolutely sufficient answer.

When our Lord was faced with the cross, knowing all that it was to mean to Him of blood and soul-agony as He was made sin for us, He said "Thus it must be."

Lenin said that Communists are “dead men on furlough.” But Christians are “crucified with Christ,” or *born crucified* as the old theologians would say. And the only kind of Christianity that can meet the challenge of this late hour is “crucified discipleship.” Unconditional dedication to Christ!

The cross of Christ means salvation for me, but I dare not claim it as my release from sin and judgment unless I also embrace it as the standard of my living. And I fear this is the great mistake of twentieth-century evangelical Christianity. Oh, the shallow, half-true, but wholly misleading, presentation of the gospel which leads men and women to profess that they are disciples of a crucified Lord but leaves them free to make themselves comfortable in a doomed world. Christians are *crucified* people! Dead to every claim but Christ's! Dead to every lordship but His. Living only for Him, to please Him who bought them with His blood! Brother, sister, that is your nature if you are a Christian.

The necessity of our cross

The cross means eternal life as a free gift, but it also means death to self. Self is Satan's ally within the soul. It was Martin Luther who said "I am more afraid of my own heart than of the pope and all his cardinals. I have within me that great pope, self." The cross is the great necessity for you and me.

Now why is it so important that I die to self, that all my life be marked by the cross? First of all, fruitfulness depends on it. I mean genuine, lasting spiri-

* * * * *

GIVE UP? by

Give up because the cross is heavy,
Sink down in weakness 'neath its load ?
Give up and say you can't endure it,
Too rough, too tiresome is the road ?
Ah, no, rejoice you have a cross,
A cross which none but you may bear :
Why, you are rich when by that cross
You earn your right a crown to wear.

^
* * * * *

THE CROSS

Calvary Temple, Winnipeg, Canada

tual fruit. There is much that is synthetic these days. But *fruit that shall remain* comes only out of death. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." And in the second place the cross is necessary for me because the power of a risen Christ is realised in my life only to the extent that self is crucified.

In Philippians 3:10-12 we read: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after." Here Paul is talking about conformity to Christ's death as the gateway into the manifestation of the power of a living Christ in me *here and now*. Only recently has God blazed this gigantic truth upon my soul, that God empowers me to the extent that I die to self. It is not the tempo of our music, or the pitch of a man's voice when he is preaching, but "we are delivered unto death that the life of Jesus might be made manifest in us."

The theme song of the world is "Enjoy yourself," and it is amazing how much that philosophy has polluted the Church. The gospel is not to make us comfortable in this world. It is to make us citizens of another world. Just to the extent that I pamper myself, seek prominence, resent others, love praise, resist correction, am greedy of earthly gain, and irritable within while putting on a mask of piety without, to that degree I short-circuit the power of a living Christ in me.

ace B. Renfrow

Give up while there is still in heaven
A God who notes the sparrow's fall ?
Give up when He so longs to help you,
But only waits to hear you call ?
He clothes the lilies, feeds the birds ;
Would He to you, then, pay less heed ?
Look up to Him with prayerful heart,
He will supply your every need.

I have been asking myself a question: *Am I marked by the cross?* How about my clothing, my home, my eating, my recreation, my giving to God's cause? Is all of my life marked by the cross? *This is the price of power.* What an impact we would make upon this weary, sin-sick world if every one of us would embrace the cross! The man on the street is not interested in our programmes, our little dogmas, our pet phraseology, our Pentecostal ritual, but he will take notice of a life marked by the cross. There is the fragrance of Sharon's rose about a life like that!

The cross is the great necessity for you and me! Crucified Christianity is the only kind that will meet the test of this last tragic hour. The lengthening shadow of coming tribulation is falling across a doomed world. *Am I marked by the cross?*

The necessity of Christ's cross

Now let me pass on from this aspect of my subject to the second part. Jesus said of the cross, "Thus it must be." The cross was a necessity for *Him*. But why was it so necessary? Let me suggest four reasons: *the love of God, the nature of sin, the necessity of His unique worth, and the fact that reconciliation demanded the cross.*

God should have been completely justified to condemn all men without hope, but He "so loved the world, that He gave His only begotten Son . . ."

Sin is no slight thing. It is not just "a stumble in the upward climb." It is not "good in the making." It is black and damning and defiling. It is high treason against heaven. Its wage is death. There is no easy remedy for sin. The *cross*—and nothing less—was needed.

The cross was necessary for our salvation, because no one else could be found who could save us. Man had no merit at all. Angels had none to spare. There was no eye to pity and no arm to save, so His eye pitied and His arm brought us salvation.

Finally, the cross was a necessity because only by the cross could men be reconciled to God. The need for reconciliation arises when parties are estranged from each other. And that is what has happened between men and God. The Devil convinced Eve that God's way was not best, and men have believed the Devil's lie ever since. They believe that God really does not love men; that to get the most out of life they must disobey God and go their own way. If men did not believe that they would all serve and love God. Now, how is God to reconcile these millions of men on earth who have been thinking hard thoughts about Him? How can God show a world that His heart is full of love, and that He is to be trusted and loved? *The cross is the answer.* You

cannot doubt the love of the God who would send His Son to die for you. How much do you think I would have to love you to give one of my four children to die for you? That is just a faint human picture of the love of God.

Love that suffers to bless has a strange power to move the heart. Behold Him, hanging by nails, lifted up between thieves! It is the Lord of all creation on the middle cross! And as you look, let your heart be moved! You cannot doubt the love of One who would die for you. His wounds are eloquent with love for you.

For seven years Judson battled untold odds to reach the hearts of the Burmese people; seven heart-breaking years before he saw a single convert. Then

came war, and the cruel, hunger-ridden, pain-filled months lengthened into years in Ava prison. Finally he was released to carry through life the ugly scars made by the chains and irons with which he had been bound. On one occasion he asked the king for permission to go into a new area of the country to preach the gospel. The king said that others might go, but not Judson. "My people," said the king, "are not fools enough to listen to anything you might say, *but they will take notice of your scars.*"

I do not ask you to pay particular attention to anything I might say, but I do ask you to let the nail-scarred hands of the Lord Jesus break down every barrier in your heart to the love of God.

Women's column

By GLADYS GORTON

LEARNING TO DRIVE

MY next-door neighbour was hanging out her washing. It was a beautiful morning, perfect for washing, and it looked a housewife's pride in the bright sunshine. I looked over the fence and called: "How are you? It's ages since I've seen you." Although we are only next door to each other we rarely see one another. She is a nurse and is out quite a lot.

"My husband is teaching me to drive. Did you know?" she asked me.

"I have noticed the 'L' plates on the car," I answered.

"You know, we nearly quarrelled over it the other day. He has so little patience with me," she said.

I laughed. "We were the same when I was learning. We nearly fell out and then we began to laugh about it."

Other women I know have told me the same, that their husbands have had very little patience with them, and if you are learning to drive I advise you not to start straight away with your husband beside you. Get another man (!) or a woman.

A friend of mine once told me of a woman she knew who was a back-seat driver. Eventually she decided to learn to drive and went to a driving school and spent a great deal of money until they considered her efficient to pass the test. She failed. After two more attempts she passed her test and was elated, naturally. One afternoon she was driving with her husband beside her and was caught in heavy traffic in the busiest part of the city. She panicked and turned to her husband. "Darling, what do I do

now?"

He smiled sweetly and blandly replied: "Just slip into the back seat and it will come to you, dear."

Well, well!

In learning to drive there is so much that one has to get accustomed to all at once; gears, clutch, brakes, mirror, steering, indicators, road sense, traffic, pedestrians and a lot more. It is a grand feeling when you feel that you are in control and are able to take more notice of the road and what is before you.

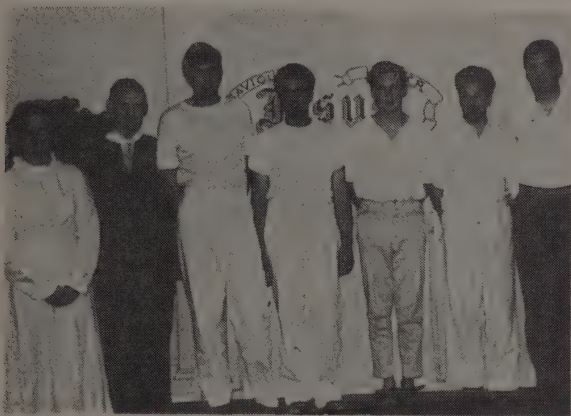
All this can easily be spiritualised. At salvation we do not receive all or know all. Many have the impression that having received the baptism of the Holy Spirit they have received all from God. This is not so; it is only the beginning of a richer, fuller, deeper experience of the spirit-filled life. The more we yield and allow the Holy Spirit to teach us the more we shall learn and experience. As in our ordinary life we are ever learning, so it is in the spiritual. Experience is life's greatest teacher. It was Laban who said to Jacob: "I have learned by experience that the Lord hath blessed me for thy sake." And the words of the Master, "Learn of Me," are impressive, thought-provoking and essential to every Christian. As one preacher wrote: "Let us rest more upon the truth as it is in Jesus. . . . All out of Him are but shadows." In Christ we have "love that can never be fathomed, life that can never die, righteousness that can never be tarnished, peace that can never be understood, rest that can never be disturbed, joy that can never be diminished, hope that can never be darkened, strength that can never be enfeebled, happiness that can never be defiled, beauty that can never be marred, resources that can never be exhausted, wisdom that can never be baffled."

Thought. You can never give another person that which you have learned of Him and in Him, but you can create a soul thirst in him for what you have.

“ HERE IS WATER ” (Acts 8 : 36)

THERE is water indeed at Aberystwyth—the well-known quiet Welsh resort on the shores of Cardigan Bay! Water has lapped the coastal cliffs and rocks for centuries, but even so in the history of Elim Church, Aberystwyth, a recent Sunday was a memorable day, and the water truly “sanctified.”

It was the occasion of the eighth anniversary of our pastor Andrew Birchall's ministry at the church,



Baptismal candidates at Aberystwyth.

and to mark the event there were special services. The visiting speaker was T. Calladine, of Llandrindod Wells, and his edifying messages were a source of blessing.

To crown the celebrations, however, was the evening baptismal service which was witnessed by a crowded church. Among the congregation were members from other churches in the town, while the candidates—six in all—were young people of age groups ranging from eighteen to thirty years.

Four of the candidates were students at the University College of Wales, Aberystwyth, the remaining two being brothers by blood as well as “in the Spirit.” The university students hailed from Bradford, Queensferry, Caernarvon and Gravesend, while the brothers were the result of the evangelisation campaigns of Billy Graham at Swansea (1961), and of Oral Roberts at Newport (1963).

All the candidates gave sound testimonies of conversion. In fact the brother converted at Swansea was baptised on his spiritual birthday, for it was three years ago, to the exact day, that he was converted. In fact he had come from a neighbouring town, Tregaron, some twenty miles away, for the service.

It was a real joy and delight to hear—and see—these miracles of grace witnessing to the saving power of the gospel. What a potential, too, for future Christian service!

The day will be a memorable one in the history of the Aberystwyth Elim Church, and a source of real encouragement to the “little flock” there and to their faithful pastor, Andrew Birchall.

NEW MINISTER ?

HE WAS NEW. At least to us he was new. This was intriguing.

The young ladies speculated. “Was he married?” “Was he fat?” “Was he slim?”

The married and older ladies had their thoughts too. “What was his wife like?” “How many children were there?”

A photograph came to the session. This showed he was married. He had two children. A boy and a girl. The girl was older than the boy.

Eventually all were satisfied. All questions were answered. The speculation ceased.

He came. With his wife and children he came. They were met at the boat. The secretary met them. He showed them their house. Their furniture had arrived. It was good. It was their first day and it worked out well.

On the following evening he met the session. There were six members. Four elders, two deacons. He made seven. It was very informal. The conversation

was pleasant. It was adorned with humour. They had supper and finished with prayer.

The next evening was very special. There was an induction service.

Before the induction service there was tea. Most of the church members were present. The blessing of God made it rich. There were impromptu speeches of welcome. He replied. His wife replied. It was the meeting of shepherd and flock.

After the tea the service. This was more serious. They were publicly charged. They were told their responsibility. The pastor also was told his duty. Several pastors were present. The effects were good.

He is our pastor now. We wish him God's best. It is our job to uphold him. He needs our support.

What of the future? We face it together. If we love we are assured of success.

The pastor? R. Hodge. The church? Melbourne Street, Belfast.

A. C. GRIFFITHS.



SUNSHINE CORNER

HELLO SUNBEAMS.

"Tell me a story, Uncle," said little Jehoash. He loved Uncle's stories; they were always so exciting. Uncle told him about Adam and Eve in the garden and about the serpent that came and tempted them. He told him of Cain and Abel, of Noah and Jacob and Joseph. Jehoash had a favourite story about a baby who was hidden in the bulrushes and grew up to be a prince in the palace and led the people of God through the wilderness. Jehoash never tired of hearing it and Uncle never tired of telling it.

Uncle was a priest in the temple and Jehoash lived with him. When the lamps were trimmed and all was quiet Uncle would take Jehoash on his knee and the story would begin. Tonight Uncle looked excited and promised to tell a special story.

"Is it about a prince like Moses?" asked Jehoash.

"Yes indeed," said Uncle. "It's a special story just for you, so listen very carefully."

Jehoash kept his eyes fixed on Uncle and listened.

"There was a very wicked queen who hated all the princes and decided to kill them all so that she could stay as queen and rule the land. One of the princes was a little baby boy, so his nurse and his aunty decided to hide him so that the wicked queen could never find him."

"Where did they hide him, Uncle?" asked Jehoash, thinking of Moses and his strange hiding place.

"Why, in God's house," said Uncle, "and he still lives there. Tomorrow he is to be crowned king. People will come to see him and a crown will be placed on his head and God's book will be placed in his hands and everyone will be very happy," and they will all say 'God save the king'."

"Oh, how thrilling!" exclaimed Jehoash. "Will I be able to see him?"

Uncle stroked Jehoash's head tenderly. "You are the king, Jehoash. You were hidden in the temple, and tomorrow you will be crowned. God has preserved you till this hour."

Jehoash just couldn't believe it. To be king—it seemed too wonderful. "You will help me, Uncle," he said. "I do want to be a good king."

Uncle promised to help all he could, but best of all he knelt and prayed with little Jehoash and asked God to help him and protect him.

You can find the story in 2 Kings 11 and 12. Jehoash was a good and a wise king because he listened to his Uncle Jehoiada and he learned to love God's book and God's house.

'Bye now, sunbeams. God bless you all and make you His own.

Lots of love, AUNTY DOROTHY.

FIGHT DEPRESSION BY PRESSING ON!

"PHYSICAL SYMPTOMS often stem from man's depressed feeling," said Dr. Walter C. Alvarez in *Grit*. "For forty years," he continued, "I have been saddened to see that commonly when a person goes into a mental depression (*melancholia*) we doctors fail to make the correct diagnosis.

"One of the common symptoms of melancholia is abdominal pain. Usually the patient talks of great fatigue. Many have insomnia . . . lose their appetites . . . feel strange and 'not themselves' . . . have headaches and . . . so much pain about their joints they are thought to have arthritis.

"If questioned closely, they may admit that they feel terribly unhappy. . . . At least a third of the people who came to me with some serious disease in the abdomen turned out to have their trouble in the brain!"

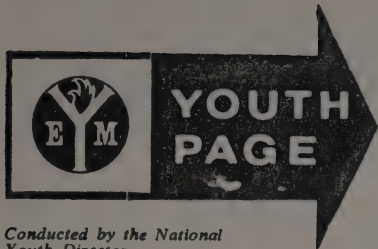
Depression is a *robber* that will rob us of health. We must avoid it. Reject all harmful thoughts, sad thoughts, and unkind thoughts of others! Seek comfort from the Bible, and keep praising God. Let us pray for and "esteem others better than ourselves." Take courage in the thought that very soon Christ will come for His own!

Selected.

WE CAN IMPROVE THE CONTAINER!

A CERTAIN soapmaker, having run out of superlatives to describe the perfection of his product, hit upon a statement that said in a novel and compelling way the last word that could be said concerning it: "As we couldn't improve our product we improved the box."

We cannot improve the content of our great salvation, but we can improve the container—ourselves.



Conducted by the National
Youth Director

A short series giving—

Blossom for (1)

Budding Preachers

MOST YOUNG people want to increase their ability to speak in the church. To help those who are anxious to increase their efficiency there will be four different types of notes given on various kinds of subjects. One will show how to take one verse and speak on it, while another will take an incident in the life of Christ and break it up into headings and sub-headings. A third will take a whole portion of scripture and show how to explain it. Pastor McAvoys gives special lectures in the Bible college on this sort of thing and he will join me in giving you what I have called "Blossom for budding preachers." The first one is very simple, but it will help you to see how best to write out your notes when speaking on either a miracle, a parable or an incident in the scriptures.

First you need to select the main three lessons

which cover the whole portion on which you are going to speak. Then you do well to get either two or three sub-headings which bring out various thoughts and principles of truth which lie beneath the surface.

When you use words giving an alliteration it cuts your message up into neat slices and makes it easy to remember. A slice of bread is easier to eat than just a crude chunk. The climax must always bring your hearers to see that what you want them to do is obviously the right thing to do. This opens up the way for you to make an appeal for your listeners to what is right.

The following outline is taken from the incident where the Pharisees brought a sinning woman to Jesus and sought to trap Him.

----- CUT ALONG HERE -----

THE CRIME OF CRITICISM

Read John 8:1-12.
Tell the story and show how Jesus turned the searchlight round on to the critic. Point out how much damage slips can do.

cp. JAMES 3:10-12

THE CRUELTY OF THE CRITIC

1. *They exposed the guilty.* So enjoyable and so easy to some.
2. *They exploited for gain;* e.g. prestige and personal advantage.
3. *They excluded grace.* See Galatians 6:1.

NOTE. God sees our motives in all things. Give an illustration here.

THE CONCERN OF THE CHRIST

1. *His silent attitude.* He turned away, taking no part. Christ is our example.
2. *His significant action.* He got on with doing something else, paying no attention to provocation.
3. *His searching answer.* "First cast the beam out of thine own eye." cp. Matthew 7:4, 5.

ILLUSTRATION: A guilty policeman was once given a heavier sentence for taking a secret part in a theft. He should have known better.

THE CRINGE OF CONVICTION

1. *The revelation which rebuked.* The Holy Spirit uses truth to believers and sinners alike.
2. *The reaction to reality.* They left one by one.
3. *The restoration she received.* What the law could not do Christ did (Romans 8:3).

ILLUSTRATION: A judge constantly criticised a criminal for reappearing in court. Salvation Army penitent form did more in one night than a police court did in twenty years.



THE FAMILY ALTAR

Scripture Union Portions. Notes by Geoffrey Harpin,
Elim Church, Kidderminster.

Monday, July 20th. Zechariah 2:1-13.

"He that toucheth you toucheth the apple of his eye" (v. 8).

It seems clear that the expression "the apple of his eye" refers to the children of Israel's place in the affections of their God. They were a cherished object. In Deuteronomy 32:9 they are spoken of as the "Lord's portion" and "the lot of His inheritance," and in verse 10 as the "apple of His eye." Because He loved them, He kept them and performed mighty miracles on their behalf. This had not prevented His punishing them by the hand of Nebuchadnezzar. Now, however, He was disposed to be "jealous for Jerusalem and for Zion with a great jealousy" and to be "very sore displeased with the heathen" (chapter 1:14, 15) who had rejoiced at Jerusalem's humiliation.

Tuesday, July 21st. Zechariah 3:1-10.

"Is not this a brand plucked out of the fire?" (v. 2).

This, another of the symbolic visions seen by the prophet under the guidance of an angel, was intended to encourage Joshua, the high priest, in the task of rebuilding the temple. The adversary resisting him is identified as Satan. It is true of us, too, in this day that our wrestling is not against flesh and blood, but against the principalities, the powers, the world-rulers of this darkness and the spiritual hosts of wickedness in the heavenly places (see Ephesians 6:12, R.V.). Joshua was a brand plucked out of the fire—the fire of the captivity—judgment. Although escaping destruction he (and Israel, whom here he represents) needed a change of raiment (v. 4), and to be rid of iniquity. The Son of man is not come to destroy men's lives, but to save them (Luke 9:56).

Wednesday, July 22nd. Zechariah 4:1-14.

"Not by might, nor by power, but by My Spirit, saith the Lord" (v. 6).

As the vision of chapter three was given to encourage Joshua, that of chapter four is meant to strengthen Zerubbabel. The work of rebuilding was difficult and the material resources were few. In addition there was the exposure to attack from the enemy and apparently no armed forces with which to defend Jerusalem. Yet in spite of the problems (probably represented by the "great mountain" of verse 7) Zerubbabel had laid the foundation and he would see the work completed (v. 9). The commissioned servant of the Lord must continue to hope and work when humanly speaking there is little to build with. When friends are few and enemies are strong it is upon the Spirit of God he must depend to see him through.

Thursday, July 23rd. Zechariah 8:1-23.

"We will go with you: for we have heard that God is with you" (v. 23).

To the returned exiles, these words, among all the heart-warming promises given by God through Zechariah, must have seemed impossible to fulfil; that Jerusalem, which had become despised and hated, should yet be the metropolis among the cities of the nations was incredible. Yet the prophet gives an attractive picture of a sincere, religious people, cleansed from idolatry (vv. 3 and 8); of security for old and young (vv. 4 and 5) and of agricultural and

economic prosperity (v. 12). The nations around recognise the presence of God in the midst as the reason of His people's affluence and desire to join them in worship.

Friday, July 24th. Zechariah 9:9-17.

"Thy king cometh unto thee" (v. 9).

We are in no doubt as to the identity of the King. Here we have the prophecy quoted in Matthew 21:4, 5, said to have been fulfilled when Jesus, sitting upon an ass, entered Jerusalem. Today, we can meditate upon His coming. The purpose of it was to bring salvation (v. 9); not as a warring monarch but as the crucified Lamb. The manner of it was characterised by meekness; He came "lowly and riding upon an ass." The bitter consequence of His coming was His rejection by His own. "He came unto His own and His own received Him not" (John 1:11), "O Jerusalem . . . how often would I have gathered thy children together . . . and ye would not" (Matthew 23:37).

Saturday, July 25th. Zechariah 12:1-10.

"They shall look upon me whom they have pierced and . . . shall mourn" (v. 10).

This portion of Zechariah is messianic (see John 19:37). One immediately thinks of Calvary, where the leaders of the Jews looked on Him whom they had pierced and did not mourn; but rather rejoiced to see Him put to death. Nevertheless, the day comes when every eye shall see Him and they also which pierced Him (Revelation 1:7). It is at this time, as seems commonly accepted, that the prophecy of verse 10 will be fulfilled. There will be a time of national repentance and mourning at the return of the Deliverer. No doubt Romans 11:26 fits here too. Have we personally grieved because of the piercing of Jesus?

Sunday, July 26th. Zechariah 13:1-9.

"What are these wounds in thine hands?" (v. 6).

Other references to Jesus are before us in this chapter. There is the fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness (v. 1). See Hebrews 9:14. In verse 7 there is the smiting of the shepherd and the scattering of the sheep. A look at Matthew 26:31 confirms that Jesus is the Shepherd referred to and His followers are the flock that would scatter at His death. The third reference is in verse 6 where he is asked, "What are these wounds in thine hands?" He replies: "Those with which I was wounded in the house of my friends."

I thirst, Thou wounded Lamb of God,
To wash me in Thy cleansing blood,
To dwell within Thy wounds; then pain
Is sweet, and life or death is gain.

(Trans. J. Wesley)

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COMING EVENTS

BECONTREE. July 18-20. Elim Pentecostal Church, Green Lane. East London revival rally. Sat. 3 and 6.30. Sun. 11.15 and 6.30. Mon. 7.30. Speaker: R. Shaw.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

GOSPORT. July 18, 19. Elim Church, Prince Alfred Street, Stokes Road. Sat. 7.30. Speaker: W. George. "From coal pit to pulpit." Sun. 11 and 6.30. Supported by party of singers.

GOSPORT. July 25. Elim Church, Prince Alfred Street, Stokes Road. Sun. 11 and 6.30. F. S. Bristow, of Wimborne.

AUGUST CONVENTIONS

BRISTOL. July 29—August 3. City Temple, Jamaica Street. Wed. to Sat. 7.30. Sun. 11, 3, 6.30 and 8. August Monday at 11, 3 (baptismal service) and 6.30. Speakers: W. L. Bell, E. F. Cole and H. W. Greenway; also expected, Chas Duncombe (U.S.A.). Conveners: Ron Jones and Tony Williams.

ROMSEY. August 1-3. Elim Church, Middlebridge Street. Sat. 7.15. Sun. 11 and 6.30. Mon. in Baptist Church, Bell Street, 3 and 6.30. Speakers: G. Taylor and D. J. Ayling. Convener: P. Angold. Tea provided between meetings.

SHREWSBURY. August 3. Quarry Gardens (by the riverside). Fellowship "get together," with open-air witness at 3. Cups of tea provided in Elim Church, Greyfriars (4 to 5 p.m.). Evening rally 6.30 at the Welsh Chapel, Dogpole. Speakers: R. D. Bradley and W. J. Maybin. Convener: Ray Hughes.

WORTHING. August 1-3. Elim Church, Grosvenor Road. Sat. at 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Special speaker: the President, Charles J. E. Kingston. Cups of tea between meetings on Monday.

ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): July 19, Ilford (Valentines Park open-air); July 26, Richmond.

Miss O. M. Jarvis, on furlough from India: July 18, Stockport; 19, a.m. Stockport, p.m. Bolton; 20, Wigan; 21, St. Helens; 22, Blackpool (Jubilee Temple); 23, Southport.

John MacInnes, on furlough from British Guiana: July 18, Bishop Auckland; 19, Newcastle. July 26, Melbourne Street; 27, Alexandra Park Avenue; 28, Bethesda; 29, Lisburn; 30, Saunders Street; 31, Apsley Street; August 1, 2, Beersbridge Road; 4, Ulster Temple; 5, Ballysillan; 6, Lurgan; 7, Megaberry; August 8, 9, Portadown; 10, Kilmore; 11, Annaghanoon; 12, Gilford; 13, Banbridge.

The President, Charles J. E. Kingston: July 19, Colchester; 26, Thornton Heath: August 1-3, Worthing.

ELIM'S YEAR OF PRAYER

Churches participating from July 20th midnight to July 27th midnight:

Keynsham, Newhaven, Broxwood (Hereford), Hayfield, Dewsbury, Shrewsbury, Weymouth, Clacton, Ashington, Erdington (Birmingham), Dudley, Stafford, Vazon (Guernsey), Kingstanding (Birmingham), St. Peter Port (Guernsey), Langley Green (Birmingham), Graham Street (Birmingham), Wrexham.

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"YOUTH CHALLENGE"

ABOUT ELIM
BY ELIM
FOR ELIM

YOUTH

July issue out shortly

Price: only one penny!

ELIM'S GREAT WEST OF ENGLAND CONVENTION at THE CITY TEMPLE, Jamaica Street, BRISTOL 2 (Stokes Croft End)

AUGUST MONDAY at 11, 3 and 6.30

NOTE: 2.30 p.m. CHILDREN'S CONVENTION AND PICNIC
The 3 p.m. service will be WATER BAPTISMAL RALLY

- SPECIAL MUSICAL FEATURES
- OPPORTUNITIES FOR THOSE SEEKING THE BAPTISM IN THE HOLY SPIRIT

GUEST PREACHERS INCLUDE

REV. W. L. BELL - REV. E. F. COLE - REV. H. W. GREENWAY
also expected . . . REV. CHARLES DUNCOMBE (U.S.A.)

Conveners:

REV. RON JONES and REV. TONY WILLIAMS

Cups of tea and light refreshments obtainable at moderate charges

OTHER SERVICES: WEDNESDAY, THURSDAY, FRIDAY AND SATURDAY (JULY 29th, 30th, 31st and AUGUST 1st) at 7.30.
SUNDAY, AUGUST 2nd, at 11 a.m., 3, 6.30 and 8.15 p.m.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

BOURNEMOUTH, Christian hotel. Happy fellowship, good food, liberal table, spring interiors, hot/cold all rooms, sea few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.725

BOURNEMOUTH two miles. Homely accommodation near Chines. Bed and breakfast 12/6; evening meal if required; midday dinner Sundays. Miss Snow, 3 Yarmouth Close, Branksome, Poole, Dorset. C.744

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For mountain and sea air. Warm climate.

GOOD FOOD

GOOD MEETINGS

Bryn Eireas Hall, Abergele Road, Colwyn Bay (tel. 3524)

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Phone 2526. C.674

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HASTINGS. Comfortable, good food. Bed and breakfast £3/10/- per week, bed and breakfast and high tea £4/10/- per week. Sunday lunch 3/6 extra. Near sea, shops and Elim church. Vacancies July 18th to 25th, August 8th to 15th, September 15th to October. Write Mrs. Gumbrell, 24 Brook Street, Hastings. C.741

HOLIDAYS on Devon coast. Caravan near Dartmouth. Fourberth, with kitchen; overlooking English Channel. Bus at door for Plymouth, Dartmouth, Torquay. Slapton Sands. River trips. Write Pastor Nicholls, Bethel, Plymouth. C.727

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LLANELLY, South Wales. Bed and breakfast; full Sunday meals if required. All modern conveniences; parking facilities; near Elim Pentecostal Church. Particulars from Mr. and Mrs. Denzil Powell, 42 Felinfoel Road, Llanelly. C.743

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare: full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries. Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

MARGATE. Homely accommodation. Three minutes sea. Near shops, parks, bus-stop. Bed and breakfast £4/4/-, bed and breakfast and evening dinner £6/6/-. Mrs. S. A. Hurren, Braemar Guest House, Cliftonville. Thanet 22584. C.742

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MISCELLANEOUS

BOOK-KEEPER/TYPIST. The Elim Missionary Society require a book-keeper/typist for their busy missionary department. The duties involve the day-to-day work of the society's administration. Write in the first instance, stating age, experience and salary required, to Rev. S. Gorman, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.739

TELEPHONIST/RECEPTIONIST. The Elim Church Headquarters require for their administration staff a young lady to train for the above post. Opportunity will be offered for advancement because of the development of the work in our office. Please write in the first instance, stating age and experience, if any, and salary required, to Rev. J. C. Smyth, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.740

THE NEWBERRY BIBLE. Two side margin commentaries. Authorised Version intact. Unique feature: elucidates all Divine titles; original references: indexed atlas. Aaron Linford says: "I was brought up on Newberry, and still consider it the finest help a Bible student can have." Limited number: pre-war price £1, plus 1/2 postage. Marshall, Clayhiden, Cullompton, Devon. C.730

BIRTH

GARNHAM. On May 17th, to Evelyn and Colin Garnham, of Ilford, God's gift of a daughter, Amanda May, a sister for Linda Joy. Dedicated on June 14th by T. H. Stevenson.

WITH CHRIST

JONES, Mary Jane, of Upper Tumble, Llanelly, faithful founder member of Elim Church, Upper Tumble, passed to be with the Lord on June 18th, aged 81 years. Officiating at funeral: G. Harries and W. Squires.

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MINISTERS and Christian workers note. "Spiritual conference" this year at **BLACKPOOL**, September 21st to 25th. Particulars from J. Tetchner, 28 Carstairs Road, Liverpool 6. Early application necessary: Come and enjoy grand fellowship around the Word of God.

THE ELIM *EVANGEL*

Vol. XLV No. 30

JULY 25th, 1964

6d



The new home of the
ELIM BIBLE COLLEGE
(see centre page)

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: C. J. E. Kingston
(President), J. T. Bradley, P. S. Brew-
ster, H. Burton-Haynes, G. W. Gilpin,
D. B. Gray, H. W. Greenway, J. C.
Kennedy, J. J. Morgan, T. W. Walker.

Editor: W. G. Hathaway.

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



Some trust in chariots, and
some in horses: but we will re-
member the name of the LORD
our God. PSA. 20:7

EDITORIAL

Farewell and Welcome

WITH THIS issue, as editor I bid farewell to our readers, and not with-
out a tinge of sadness, for it has been an enjoyable task to fill in the
gap until the new editor could be appointed by the Conference. For
these ten months I have been most thankful for the kindness and
tolerance shown to me on every hand, for the gracious help of our
contributors who have written articles, presented pictures and church
reports, and in so many ways made possible the preparation of our
own magazine.

A word of thanks is due to the writers of the Family Altar notes,
the Women's Column, the Sunshine Corner, the Prayer Column, the
Youth Page and many other features which provide good reading for
all our Elim friends everywhere. So to you all a "Thank you and
God bless you" as we part company as editor and readers.

Then with this issue we welcome as the new editor our worthy
brother James T. Bradley. Editorial work is not new to him, for he
is already editor of *The Ministry*, the quarterly published by the
British Pentecostal Fellowship. He is an able expositor of the Word
of Truth, a ready writer, and has a wide experience both in pastoral
and executive work. I have no doubt that he will present you with
articles that will challenge your thinking, inspire your faith, and fill
you with the thrill of the joy of the Lord.

As a new editor he will undoubtedly have some changes to make;
so contents or style, format or features may undergo transformations.
But all will be to the betterment of our beliefs, the fanning of the
flame of our devotions, and the stimulating and the encouraging of
our endeavours in the cause of our Saviour Jesus Christ.

Look forward then with keen anticipation to the first issue of our
magazine for August, and may you find spiritual food and heavenly
wealth in "good measure, pressed down, shaken together, and run-
ning over," for such will God provide for all His own.

W. G. HATHAWAY

All articles, church reports, notices of coming events and items
for our classified columns as well as all correspondence should
now be directed to the new editor, James T. Bradley, 91 Fair-
lands Avenue, Thornton Heath, Surrey.

*This week we introduce you to the new home of the Elim Bible
College. Later we hope to bring you a special number contain-
ing more pictures and reports of the opening.*

The seventh World Conference of Pentecostals in Helsinki, capital of Finland

THE seventh triennial World Pentecostal Conference opened in Helsinki, Finland, in wonderful sunny weather on Tuesday, June 23rd. Many thousands of believers from over thirty-four countries gathered in huge marquees erected in the Laakso Stadium. There were large groups from America, the United Kingdom, Canada, Portugal, Brazil and other countries as well as Scandinavia. The opening service was preceded by a "flag-raising ceremony" in the centre of Helsinki, when flags from thirty-one nations were raised to the accompaniment of a brass band and the singing of the hymn "A mighty fortress is our God." The Archbishop of Finland, Martti Simojoki, welcomed the conference on behalf of the state church and dignitaries of other Finnish churches were also present. President Kekkonen of Finland sent a message of greeting.

Archbishop Simojoki in his message of greeting in Finnish, Swedish and English read the Scripture and said: "The world is not waiting for more religious people, or moral prohibition. The world is longing for God. Religion and morals do not give us God. I know the people here are longing for God, and I know that the blood of Jesus Christ cleanses us from all sin."

The first address to the morning session was given by Percy S. Brewster on "Christ: the Foundation of World Evangelisation." The great evening evangelistic meetings were attended by upwards of 11,000 people each night, and the preachers were from various countries. The afternoon sessions featured greetings from believers from different lands, and colourful scenes were witnessed and great blessing resulted. It was learned that in Indonesia there are now 3,000,000 Pentecostal believers. Great choral singing by Finnish choirs; the Swedish Preachers' Choir; the Evangel College Ensemble and Choir from U.S.A.; the French Gipsy Quintet; and from Goran Stenlund and many others brought great blessing. As a result of the gospel preaching many sought the Lord for salvation in the meetings. Radio, television and the national press gave the conference very good coverage. Some 3,200 officially registered, but in addition many thousands of the Finnish Pentecostal people joined in the conference.

The fellowship was wonderful, as were the hospitality and organisation, for which the conference expressed its deep appreciation. An interesting item was an announcement by Lewi Pethrus, Sweden, of a new Pentecostal radio station in southern Europe, over four 250kw. transmitters, and an invitation for all Pentecostal radio and missionary groups to co-operate in this new missionary radio outreach for the whole world. It was expected to operate within one year and the government concerned had signed the contract for the erection of the station.

It was unanimously agreed to accept the kind invitation of the Pentecostal believers of Brazil to hold the eighth World Pentecostal Conference in Rio de Janeiro in the first week of July 1967 (D.V.). It was decided that the advisory committee to prepare for this conference should be increased to twenty members to include more brethren from South America. These would make preparations for the conference under the chairmanship of Thos. Zimmerman (U.S.A.).

Think of this!

INDONESIA. It is reported that there are now 3,000,000 Pentecostals in this new republic, and there is absolute freedom to preach Christ.

PERU. It is reported that of the 19,000 Protestant churches here, seventy per cent are Pentecostal.

CHILE. A C.M.S. writer now states that there are over 1,000,000 Pentecostals in this country. This represents fifteen per cent of the total population.

BRAZIL. In almost every Baptist church, it is reported, there is a group of Pentecostals. Many Baptist ministers are filled with the Spirit.

One Pentecostal church has established 480 branch churches during the last seven years. In one such church the average offerings are \$4,000 per month.

NORWAY. It is stated that there are 5,000 Pentecostal people in Oslo alone.

Notes by the Editor.

The Secret of POWER

By S. L. BRENGLE
(1860—1936)

On June 1st, 1960, the Salvation Army celebrated the centenary of the birth of one of its foremost Bible teachers, Samuel Logan Brengle. Commissioner Brengle's writings have helped millions of people into a life of spiritual victory.

IF I WERE given the privilege of delivering a single exhortation to all the Christians in the world, and that message had to be condensed into three words, I would say "Wait on God."

Everywhere I go I find backsliders by the thousand, until my heart aches as I think of the great army of discouraged souls, of the way in which the Holy Spirit has been grieved, and of the way in which Jesus has been treated.

If these backsliders were asked the cause for their present condition many different reasons would be given, but after all there is but one—they did not wait on God. If they had waited on Him when the fierce assault was made that overthrew their faith, robbed them of their courage and bankrupted their love, they would have renewed their strength, and mounted over all obstacles as though on eagles' wings.

Waiting on God means more than a prayer of thirty seconds on getting up in the morning and going to bed at night. It may mean one prayer that gets hold of God and comes away with the blessing, or it may mean a dozen prayers that knock and persist and will not be put off until God arises and makes bare His arm in behalf of the pleading soul.

There is a drawing nigh to God, a knocking at heaven's door, a pleading of the promises, a reasoning with Jesus, a forgetfulness of self, a turning from all earthly concerns, a holding on with determination never to let go, that puts all the wealth of wisdom and power and love at the disposal of a little man.

It is in the heat of just such seasons of waiting on God that every great soul gets the wisdom and strength that make it an astonishment to other men. They, too, might be "great in the sight of the

Lord" if they would wait on God and be true instead of getting excited and running to this man and that for help when the testing times come.

The psalmist had been in great trouble, and this is what he says of his deliverance: "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

One time I went to a poor little church where about everything had been going wrong. Many were cold and discouraged, but I found one sister with a wondrous glory in her face and glad, sweet praises in her mouth. She told me how she had looked at others falling around her, had seen the carelessness of many, and noted the decline of vital piety in the church until her heart ached and her feet almost slipped. But she went to God and got down low before Him and prayed and waited until He drew near her and showed her the awful precipice on which she herself was standing, showed her that her one business was to follow Jesus, to walk before Him with a perfect heart, and to cleave to Him though the whole church backslid. Then she confessed all that God showed her, confessed how near she had come to joining the great army of backsliders herself through looking on others, humbled herself before Him, and renewed her covenant until an unutterable joy came to her heart and God put His fear in her soul, and filled her with the glory of His presence. She told me further that the next day she fairly trembled to think of the awful danger she had been in, and declared that that time of waiting on God in the silence of the night saved her.

David said: "My soul, wait thou only upon God; for my expectation is from Him." Again he declares: "I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning." Then he sends out a ringing note of encouragement to you and me: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

The secret of all failures and of all true success is hidden in the attitude of the soul in its private walk with God. The man who continually waits on God is bound to succeed. He cannot fail. To other men he may appear for the present to fail, but in the end they will see what he knew all the time—that God was with him, making him, contrary to all ap-



*THE NEW ELIM BIBLE COLLEGE
Stable and garage block, including two self-contained flats.*

pearances, "a prosperous man."

Jesus put the secret in these words: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret

shall reward thee openly."

Know, then, that all failure has its beginning in neglecting to wait on God until we are filled with wisdom, clothed with power, and all on fire with love.

J. Nelson Parr to relinquish pastorate of Bethshan Tabernacle, Manchester

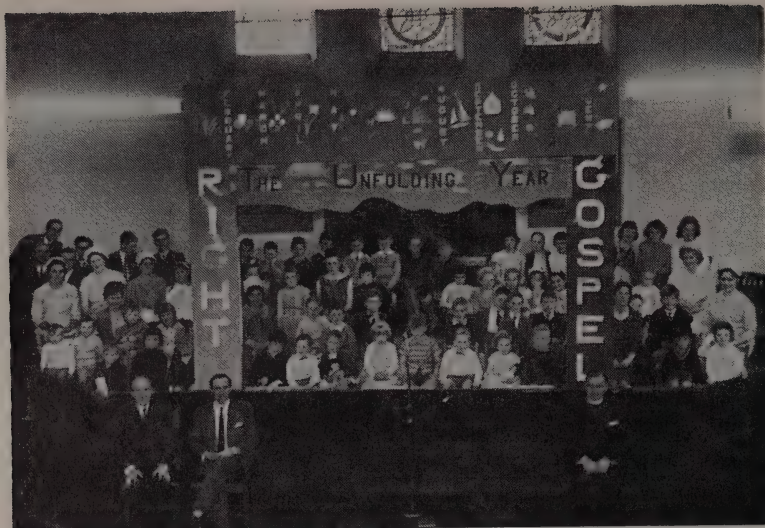
J. NELSON PARR has announced that the pastorate of Bethshan Tabernacle will be transferred to George Stormont at the annual members' meeting on Wednesday, October 21st, this year. He is not severing his connection with Bethshan, and will continue as chairman of the executive board and will also continue to broadcast the gospel weekly over F.E.B.C. Manila for the Bethshan Missionary Department. After October Mr. Parr will be available for evangelistic crusades, campaigns and conferences and will, on various occasions, minister the Word of God at Bethshan Tabernacle.

It has been widely felt that some special recognition should be given to the great achievements of the life and ministry of J. Nelson Parr during the past forty-seven years. Accordingly a public meeting,

preceded by a fellowship meal, has been arranged for Saturday, October 24th.

This will be an historic occasion. There are very few left with us whose roots go so far back into the beginnings of the Pentecostal movement in this country, and John Nelson Parr's relationship to the Assemblies of God is unique.

Sharing this service will be representatives of many aspects of the work of brother Parr who will pay tribute on our behalf. While we do realise that the true glory and reward can be given by God alone, we also believe that we should publicly record our gratitude to God, and our appreciation to His servant, for a life that has meant so much to so many—a life the outreach of which has been, and still is, to the ends of the earth.



Children, teachers and officials of Elim Eldad Church with the minister, Rev. John Gardiner, on the occasion of the Sunday school anniversary.

Photograph by de Guerin and Ingram.

PRAISE God for His blessing at the Sunday school anniversary services held on Sunday, May 31st. It was a real joy to see the scholars taking part in gospel songs and recitations portraying to the congregation Jesus, the wonderful Saviour. The afternoon service was taken mainly by the primary and junior scholars.

The service was ably conducted by the superintendent, P. L. de Garis, and commenced with the singing of the hymn "O worship the King," followed by prayer offered by the minister, J. Gardiner, whom the congregation were very glad to welcome back after his indisposition.

Chorus singing plays a prominent part in this Sunday school and is enjoyed especially by the primary section, and they rendered three choruses.

The children's choir sang, and a piece entitled "The threshold of the year" was performed by the children's choir.

The special speaker at this service was Mr. D. Smith. He said that in wondering what he would talk about he had thought of the word "Elim," which was a wonderful word, and then he turned his thoughts to the word "Elim" spelt backwards.

His listeners were reminded of the words of Jesus when He said, "Whosoever shall compel thee to go a mile, go with him twain."

The evening service took the form of a demonstration in recitation and song entitled "The unfolding year," and was beautifully illustrated with an electrically lit tableau showing the months of the year and the words "Right" and "Gospel."

ELDAD

ELIM CHURCH

Sunday School Anniversary

The programme closed with a choral march, "Marching through the year." The congregation joined in the singing of the hymn "Saviour again to Thy dear name we raise," and the closing prayer was given by the visiting minister, H. W. Fardell.

Praise God for this wonderful opportunity of presenting the gospel message in a novel form. The young people are to be commended for their contribution to the service.

Family Affairs

By J. J. MORGAN

We are happy to learn that Miss June Fardell, daughter of Henry W. and Mrs. Fardell, has passed her A.R.C.M. examination at the Royal College of Music, Kensington. Congratulations!

We are sorry to learn of the homecall of Mr. and Mrs. Weir, within a few days of each other. An invitation to their home in Armagh brought George Jeffreys there, and resulted in the formation of one of the first Elim churches in the Movement.

Glasgow church has lost a very faithful member by the homecall of Miss Helen Hilliard, sister of last year's President, W. J. Hilliard. She was a member of the church since its inception and held many offices, such as EVANGEL secretary, news correspondent and Bible class leader. Her minister, W. Kelly, writes: "I knew her personally for over thirty-four years and can testify that she loved her Lord dearly, served Him faithfully, and reflected His character in her daily living. She was truly a model church member. We thank God upon every remembrance of her."

Women's column

By GLADYS GORTON

HUMILITY . . . CLOTHING

LOOKING through some papers recently I came across this article, the author unknown.

"Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Peter 5: 5, 6).

"God will humble those who will not humble themselves" was wisely written, and when God does humble one they are humbled. Perhaps you have heard the story of the missionary who laboured so fervently among his people and his clothes became so threadbare that he was ashamed to go about; so he prayed for a suit of clothes. A letter came from someone whom he thought the Lord was going to use to supply that need, and he opened it expectantly. Besides the letter it contained a card with these words upon it, "*Be ye clothed with humility.*"

Resentment for a moment took hold of him, then he remembered his prayer, so he slipped to his knees again and said, "Father, I asked You for a suit of clothes which I thought I needed badly, but perhaps I needed to be clothed with humility more, so I take this humility clothing as from You. Help me to glorify You with it."

He set about wearing his new "suit," taking the humble place as he never had before. The work, which had been rather a pull with little results, now seemed to have the seal of God upon it, and the response amazed him. Hearts he thought were too hard for even the Spirit's power to soften were melted and yielded to the Lord. He went many weeks in his old clothes, a fact that no longer bothered him, for he had indeed "put on humility" as a garment. Of course, he was rewarded with clothes later, but he never forgot to prize his humility clothing after that.

Humble yourselves is God's Word, Have you not heard prayers that asked God to make them humble? No doubt He tried it, and those who prayed resented what happened and clung to their own little brand of pride. God humbles us if we ask it, but *His Word says humble yourself!* It becomes a habit to ask God to do things which He has already

asked us to do, doesn't it? He gives us the power to do the things if we ask. Yes, but to ask Him to do it is another thing. If you really want Him to then ask Him—but don't forget He uses ways and means to do it we would never choose.

Someone said that humility is a lost art in this generation; not with the people of God it isn't, for they still know that "If you would have the dear Saviour from heaven walk by your side from the morn till even, there is a rule that each day you must follow—*humble thyself to walk with God.*" God resists the proud—but what have we to be proud of? He gives grace to the humble—and how we need that grace! Humble yourself under the mighty hand of God; whatever He brings into your life is for the good of your soul for now and eternity. It does take humility to accept all that comes, but it brings blessed results!

NASSER : ISRAEL WILL VANISH WHEN IMPERIALISM SMASHED

Abdul Nasser dismissed the "menace of Israel" and told the inaugural meeting of Egypt's new National Assembly that the "danger of Israel's existence is that of imperialism, which is behind her," according to Cairo Radio.

In a three-hour speech Nasser declared, "We don't take Israel into account any more . . . she is worth nothing to us. As soon as imperialism is destroyed, Israel will cease to exist."

"Israel will no longer be able to escape its fate when there is victory over imperialism in the world," Nasser stated. "When we decide to go to war against Israel we must know that we must plan for more than Israel; only if we hit those behind Israel or paralyse them will we emerge victorious."

Decision night at Barnsley. Joseph Smith with the Junior Crusaders. Eight of them decided for Christ.
Photograph by Mr. Beaumont.



GRENEHURST PARK is to be the future home of the Elim Bible College.

This will come as no surprise to many of our folk, and certainly as welcome news to others, for our search for another college building has been the subject of many prayers.

Where is it?

Situated right in the heart of the most delightful countryside midway between Dorking and Horsham, near the village of Capel, on the A24 main road from London to Worthing. This magnificently sited residence surrounded by agricultural and woodland estates, with its useful outbuildings, garage and stable block, and standing in its own landscaped grounds of about fifteen acres, was purchased at the auction in Horsham on Thursday, June 11th.

The search for another building to house the Elim Bible College became necessary following a compulsory purchase order by the Wandsworth Borough Council on part of the land at Clarence Avenue.

The new home has oil-fired central heating and main services of electricity and gas. Ockley station is near the rear entrance to the estate, with a train service to Waterloo. There is also a handy bus service from West Croydon which stops just outside the entrance to the main drive into the estate. Grenehurst Park lies in complete seclusion, an ideal venue for conferences and holiday visitors. The rooms are typical of those found in the best colleges in the land, with beautiful panelling in splendid condition. It is a worthy building for the new Elim Bible College.

If we may quote from the particulars of the sale, this delightful residence "is approached through massive oak gates, opening to a wide macadam entrance drive winding past banks of ornamental shrubs, and mature oak, fir, and spruce trees, and terminating in a carriageway sweep on the eastern side of the house.

"Grenehurst Park was built over 100 years ago, and its impressive and dignified elevations are principally in the Elizabethan style of architecture, of mellowed brickwork with stone mullioned windows, below a clay-filled, gabled and parapeted roof. The splendidly appointed and lofty principal rooms command magnificent southerly views across open countryside, and apart from the second-floor rooms, which have not been used for many years and require decoration, the house is in remarkably good decorative order and general repair throughout."

One is tempted to doubt many of the descriptions of properties, having looked through so many highly descriptive brochures, and facing disillusionment

ELIM ACQ BIBLE COLLE

Compulsory purchase order

Report by H. W. Gree

when confronted by the real thing. But this property is consistent with the auctioneer's write-up. The beauty of the countryside around is almost breathtaking, and the peace pervading the woodland glades is most conducive to concentrated study. The building and location have atmosphere. We feel sure our students will find this study-centre a source of inspiration, and a place where they will be able to prepare for their high calling in the Christian ministry.

The Executive Council put out a fleece as a further confirmation of the mind of the Lord, and the figure they set was the exact figure for which we obtained the property at the sale. Before we left the office to attend the auction we gathered for prayer and Pastor J. J. Morgan committed us to the Lord, praying especially that His will should be done. We feel that we are moving forward in His will, which, of course, is more important than having the most beautiful building.

Plans will be made for our people to visit the new college, when our Principal and his wife, Pastor and Mrs. G. W. Gilpin, will be able to welcome our members with true Irish hospitality.

We hope to publish more news when dates are fixed for the evacuation of our present college. There is an element of sadness in our hearts as we think of leaving the present Elim Woodlands, with its crowded memories of those who have served and



The Principal and his wife outside

TIRES NEW THE PREMISES

ults in fresh opportunities.

, the Secretary-General

studied within its walls. We have felt this massive building shake under the fierce bombing of the blitz on London; we have heard its walls resound with songs of praise; we have met in conferences, committees and executive council meetings in its library and lounge; we have wept here, we have studied the precious Word of God here, we have disputed the great doctrines of faith here. It has been both a home and a sanctuary; in it the high altar of devotion has been our trysting place.

We look forward, if the Lord tarries, to days bright with hope. We want to see our college a place

from which the Word of God is sent forth as a healing stream among the people of our land, and it is not too much to hope that it may become the source of a nation-wide revival. Pray with us that this fresh opening may be a door to even greater exploits than we have ever known before; that Grenehurst Park may become a home for all our people who desire the refreshment of the sacred Scriptures, and the encouragement of sincere Christian fellowship.

It is not without significance that soon after settling down in the new home we enter the Elim jubilee year; it might therefore be appropriate to give some idea of the plans now being made in which our friends will be invited to join.

We intend to arrange at the college what will be termed an "Elim Workshop Programme." This will con-

sist of lectures by well-known speakers and discussions on such subjects as:

- The history of Pentecost
- Church planning and building
- Book-keeping in the local church
- How to become a missionary
- Principles of church public relations
- Advertising
- Testing our teaching
- How to train potential leaders
- Co-ordination of youth activities
- How to deal with the problem of addiction
- Growth through branch schools
- Adjusting our churches to the new society
- Problems of juvenile delinquency

As the college is within easy reach of London, Elim members and friends will be able to avail themselves of the benefits of these special study sessions.

In addition to these workshop programmes, week-end Bible conferences will become a feature of the Bible College activities, plus youth party weekends and a special college open day. Elim members are a Bible-loving people, and we are determined to make this college a centre where the greatest Book of all books can be studied by all who wish to improve their Bible knowledge.

There is no doubt that holiday parties staying at the new college will be able to arrange or have arranged for them special coach trips to the coast, which is only twenty-seven miles away. Many Surrey and Sussex villages are also worth exploring, and for those who like walking tours there are fascinating paths and side roads.

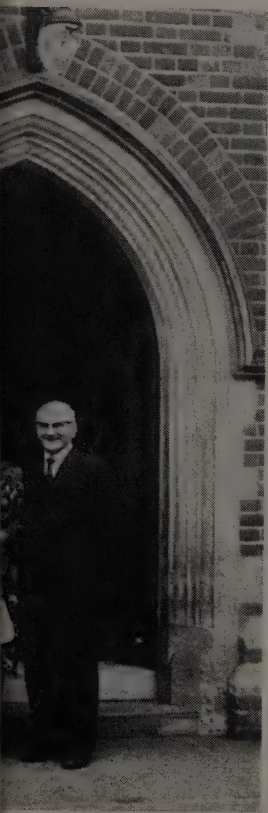
Much preparatory work has to be done before occupation, and there are certain furnishings which must be purchased; to all of which we would add that as surely as God has led us thus far, so surely will He provide for all our needs.

We feel sure our friends will make a date to join us when the opening day is announced and make this a celebration worthy of a great occasion.

FLASHBACK

The following appeared in the *ELIM EVANGEL*, December 1925, referring to the new college taken over at that time.

Clapham Park is one of the most select residential areas around London, and from the health point of view it is unequalled. . . . One imagines that one is in the heart of the country, and yet in twenty short minutes one can reach the centre of the City or the West End. In the midst of revival, and in such pleasant surroundings, the new students of the Elim Bible College commence their studies next month.



Secretary-General with their main entrance.

CARNAL CHRISTIANS

By W. GEORGE

"*Are ye not carnal, and walk as men?*" (1 Corinthians 3:3).

THE divisions in the Corinthian church were brought about by worshipping individuals. Paul speaks very plainly in chapter 1 and verse 10 that there should be no divisions among them, but they should be all of the same mind.

But while one was of Paul, one of Apollos and another of Cephas, they were not walking as sons of God, but as men. Every born-again believer should be led by the Spirit of God, revealing that they are the sons of God, and *should not walk as men*.

Walking as the sons of God, led by His Spirit, we should be looking unto Jesus the author and finisher of our faith, and not looking unto men.

Led by the Spirit of God, we should be producing the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Walking as men, we should be producing the works of the flesh: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. These are given in Galatians 5: 19-25.

If we live in the Spirit, let us also walk in the Spirit, and not walk as men. When we accepted the Lord Jesus Christ as our Saviour, He took us out of this world (walking as men) and made us sons of God; as many as received Him, to them gave He power to become the sons of God (John 1:12).

Behold what manner of love the Father has bestowed upon us that we should be called the sons of God. God's wonderful plan of redemption is to bring back or redeem fallen humanity.

God in the beginning said "Let us make man in our image after our likeness. . . . So God created man in His own image, in the image of God created He him, male and female created He them" (Genesis 1: 26, 27). With His first creation God had sweet fellowship, He communed with them in the cool of the day.

Man walked with God, and was led by God, but that walk was changed by sin.

Sin brought separation between God and man. To be carnally minded is death. After the fall God promised to bring the seed of the woman, which

is Jesus Christ, to bruise the head of Satan, and to accomplish the greatest victory of all time, and thereby make the way back to God.

Listen to His cry: "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me."

He was made sin. He was made the link which bridged the gulf between God and man. By His great victory and through acceptance of His finished work, we are again linked to God. As many as are led by the Spirit of God they are the sons of God. At the birth of Seth, Adam's wife made this statement: "God hath appointed me another seed instead of Abel whom Cain slew," and she called his name Seth (Genesis 4: 25). "And to Seth, to him also was born a son, and he called his name Enos; then began men to call upon the name of the Lord (v. 26). When men call on God they become the sons of God (Genesis 6: 2).

We see in the earth at that time:

Sons of Cain (men).

Sons of Seth (sons of God).

They intermarry; sons of God and daughters of men, and vice versa. Wickedness increased. God declared, "My Spirit shall not always strive with man."

God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.

"As the days of Noe were, so shall also the coming of the Son of man be; they shall be eating and drinking, marrying and giving in marriage."

Sons of God marrying daughters of men! Sons of men marrying daughters of God!

God says "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6: 14, 17, 18).

"Are ye not carnal and walk as men?" This means that to be carnally minded is death, but to be spiritually minded is life and peace.

In Revelation 21, God is seen as again having fellowship with redeemed man. God's tabernacle is with redeemed men, they are His people and He

is their God. All tears are wiped away. There is no more death, no sorrow, no pain. This is the new creation, for the former things have passed away.

God says: "Behold, I make all things new." Lost at Eden, brought back at Calvary. Turned out in Genesis, brought back in Revelation. To be spiritually minded is to be sons of God. To be carnally minded is death; eternal separation from God.

When we walk with the Lord,
In the light of His Word,
What a glory He sheds on our way;
When we do His good will,
He abides with us still,
And with all who will trust and obey.

Trust and obey,
For there's no other way
To be happy in Jesus
But to trust and obey.

BOMB-PROOF TRUTH

By "Rostrum"

THE INCONGRUITY of a preacher writing a book on "Christian perfection" in a shelter, with bombs falling and searchlight beams stabbing the sky for enemy bombers, is one of the wonders of the last war. Only a man of God like the late Dr. W. E. Sangster, of the Westminster Central Hall, could achieve the divine alchemy of transmuting hatred into holiness. He was a pathfinder on the way to a new life! Dr. Sangster's equilibrium, serenity and self-control made possible the writing of his book, *The Path to Perfection*, surrounded nightly by homeless people who crowded into his shelter during raids.

I cherish an autographed copy of this book, which, he says, "filled the hours of the vigil which had to be kept by thinking on perfection." The book was approved as a thesis for the degree of Doctor of Philosophy in the University of London. A supreme achievement! It will stand as a testimony to the truth that no explosive made by man can blast out of the heart love, faith and courage.

PERFECTION

Dr. Sangster attempts to answer the problem created by that extraordinarily difficult term Christian perfection, about which we had long arguments when at the Army's training college. "Is it possible to be a perfect Christian without being a perfect man?" we would ask.

Christian perfection is not to be confused with angelic perfection, or sinless perfection. A thing is

perfect when it fulfils the purpose for which it is made. Christian perfection is the perfection of love—I must love the Lord God with all my heart, mind and soul, and my neighbour as myself. So the path to perfection leads not to war but to peace. It is possible to love an enemy, while at the same time hating what he does. This is the perfection of love in an imperfect world!

JEALOUSY

Dr. Sangster tells a lovely story of saintly Dr. F. B. Meyer, who in the mid years of his career felt professional jealousy. For years his devotional talks drew immense crowds to the Northfield Convention, but the day arrived when a younger man began to claim surpassing notice. The fickle crowd left Meyer and went to hear the Bible expositions of the youthful Dr. Campbell Morgan, and jealousy stirred in the heart of the saint. Dr. Meyer confessed as much to friends. "The only way I can conquer my feeling," he said, "*is to pray for him daily, which I do.*"

Dr. Sangster's books are precious to every preacher of evangelical truth. His Christian character gave forth an odour of sweet and serene sincerity. Crowds flocked to hear him. On one occasion the great Mr. Joseph Rank arrived *ten minutes early* and there was no seat for him. "Well," said Dr. Sangster, "there is just one more seat. Mine. You can have that, Mr. Rank." Who could ever fill his vacant seat now?
The War Cry.

STUDENTS IN U.S. SHOW BIBLE IGNORANCE

A test on the Bible was sprung on five classes of college-bound eleventh- and twelfth-graders in a public school in Washington.

Some thought Sodom and Gomorrah were lovers; that the gospels were written by Matthew, Mark, Luther and John; that Eve was created from an apple; and that the stories by which Jesus taught were called parodies.

Eighty to ninety per cent of the students could not complete such familiar quotations as "Many are called, but few are (chosen)"; "A soft answer

turneth away (wrath)"; "They shall beat their swords into (ploughshares)"; "Pride goeth before a (fall)"; and "The love of money is the root of all (evil)."

20,000 ASCEND MOUNT ZION IN PASSOVER PILGRIMAGE

Some 20,000 pilgrims ascended Mount Zion in Jerusalem for the annual passover pilgrimage.

Passover is one of the three Biblical pilgrimage festivals. Since the establishment of the state, when Israelis were left without access to the old city, Mount Zion has been the centre of pilgrimage celebrations.

Sunshine Corner

HELLO SUNBEAMS.

Grandpa was mending his nets down by the sea-shore. Andrew and Philip wanted to find him; they wanted him to take them with him when he went fishing. He had promised that he would when the weather was right. Grandpa said that he wouldn't be going out in the boat for a day or two, but he did know of a place where they could fish with a rod and line if they wanted to go with him.

It did not take Andrew and Philip long to get ready. Andrew carried the basket with the loaves in and Philip carried the other things. When they had caught their fish they would have a picnic by the sea-shore. Grandpa would light a fire and show them how to cook the fish in the coals. Grandpa said he did not know of a better meal.

"What was the best catch you ever had Grandpa?" asked Andrew.

"Well, son, I've had some good catches in my time, but the most wonderful was when I was your age. I went fishing on my own because everyone else was busy. There was a great stir on at the time because the famous John the Baptist had just been beheaded. My uncle Andrew who taught me to fish was with the Master at the time. I only caught two small fishes but I had five loaves to go with them, so I went to find Uncle Andrew to show him. They were all in the wilderness; crowds and crowds of

people. There were lots of sick ones among them and the Master was healing them all. Everyone had forgotten about food and there wasn't a loaf to be had, except my five and my two tiny fish. Jesus told His disciples to give the crowd some food. My Uncle Andrew joked with the Master and showed him all that they had—my catch and the loaves. The Master said that everyone must sit down and He took my loaves and my fish and said a prayer of thanksgiving. Then He broke them and began to give to the disciples. It was a miracle indeed; those two fish and five loaves fed that great multitude. They collected twelve whole baskets of fragments afterwards. I've never had a catch like that one."

"Why Grandpa how wonderful," said Philip. "Was that when you first met the Master?"

"Yes, my son, and I have loved and served Him ever since," said Grandpa. "He reminded my Uncle Andrew and the others of the incident when He appeared after He had risen from the dead. He was on the shore in this same spot, and He had loaves and bread and a fire of coals just like this. He told my Uncle Peter to feed His lambs and His sheep. He promised to make him a fisher of men, and He did. You both know about Uncle Peter."

Philip and Andrew enjoyed fishing, especially when they knew that Jesus had been here in the very spot. They both loved and served the Master too. I wonder if you do. I do trust that you do.

'Bye now, and God bless you all.

Lots of love, AUNT DOROTHY.

DEAD SEA WORKS HAVE BEST YEAR

The 1963-4 fiscal year was the best the Dead Sea Works Ltd. has ever had, Mr. Mordechai Makleff, the company's managing director, said at a press conference at Potash House in Beersheba.

Potash production reached a new high, 188,000 tons, compared with 150,000 tons in 1962-3.

Potash exports were up by a third as against 1962-3. Bromine and bromide exports were an increase of seventy-seven per cent over the previous year.

Potash will be exported this year to thirty-four countries in Europe, Africa, South America and behind the Iron Curtain. Production for the current year is estimated at 400,000 tons.

The Dead Sea Works Ltd. are negotiating with an Australian firm for acquiring knowledge for the production of magnesite floors from Dead Sea magnesite.

VICTORY

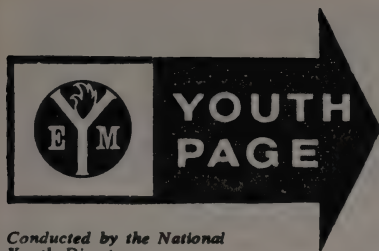
*If the tiny flower can throw aside
A clod three times its size,
Cannot a prince, a child of God,
Above his burdens rise?*

*Since April showers have not the power
To stop the robin's song,
Can we not rise above our tears
And loud His praise prolong?*

*Since Christ has risen above the grave
And won for us a crown,
Can we not fix our eyes on Him
And look no longer down?*

*Then spring thou up, O trembling one,
This is no day of fear,
With sin and death a conquered foe,
And our Lord's coming near.*

MINNIE T. DRAPER.



Conducted by the National
Youth Director

*Suggestion : Tear or cut this page out and leave it somewhere to be
picked up, or post it to someone.*

MAY I

INTRODUCE ?

By Alexander Tee

THIS IS NOT A SALES GIMMICK AND IT WILL NOT COST YOU ANY MONEY !

I SINCERELY want to introduce someone to you who has been a great help to me in life. I have received remarkable help in time of bereavement, trouble and anxiety. There was one time in particular when my friend proved to be a great help. I was worried about something I had done wrong and I began to fear. His advice to me was really excellent.

One day my father dropped dead and two policemen arrived with the news. I was stunned and deeply upset. My friend was most comforting and proved himself to be so helpful that I just cannot be too grateful to him.

There was another occasion when a lorry was trying to overtake another vehicle and I was obviously going to be in danger of my life. My friend somehow saved the situation and I was not even injured. Most of us during our lifetime come up against times of TROUBLE, BUSINESS PROBLEMS, DOMESTIC DIFFICULTIES, SORROW and so on. It is in such situations that my friend is really outstanding.

However, by far the most wonderful help I received was one Friday evening when I was deep in thought about the things of this life. I was thinking about different things I had done wrong and wondering if God would one day punish me. Like everybody else I was afraid of the unknown and I knew there were times in my life when I had sinned. My friend really helped me on this, and today I have neither fear of death nor of meeting my Maker. In fact I received a new faith altogether which has carried me through years filled with amazing experiences in countries scattered all over the world. Please believe me when I tell you that I now possess a peace of mind and a confidence which carries me through in every crisis I am called to face because of this amazing friend.

Most sincerely do I want to introduce Him to

you. I want you to get the same free help as I have received—there is absolutely no catch in it and I could tell you of *literally hundreds* of people who have thanked me for introducing my friend to them. May I introduce Him to you? Here is what you do : simply close your eyes and think of the pressing problem which is in your life, then begin to pray to Him. His name is Jesus, the Son of God. Honestly, my friend, you will be amazed! It really works! Literally millions of people have proved this to be true.

However, there is one vital condition. We must be sincerely willing to put things right in our lives and invite Him to be our Shepherd and our Guide. The very first thing you will want to do is to ask for complete forgiveness for the sins you have committed. As you know, He died on the cross of Calvary specifically to be able to give you forgiveness and to prepare a place in heaven for you.

Thereafter, I can assure you if you will bring every situation to Him you will be given guidance and help, comfort and a deep peace which will for ever make you thankful that you ever got in touch with Him. What will you do when you come to face death and Almighty God? Most certainly living a good life is not enough because that in itself will not forgive your sins and mistakes. You see you need to make proper and satisfactory arrangements for your soul.

I advise you to do it. If you would like to know more or if you would like to unburden a special problem please write to the Elim Crusaders at 20 Clarence Avenue, London, S.W.4, or if an address is shown beneath, go on Sunday at 6.30 and ask to talk with the person in charge.

This is no gimmick ; it is the greatest contact you will ever make in life.



THE FAMILY ALTAR

Scripture Union Portions. Notes by Geoffrey Harpin
(Elim Church, Kidderminster)

Monday, July 27th. Zechariah 14:1-11.

"The day of the Lord cometh" (v. 1).

We see in the chapter before us Judah and Jerusalem once again threatened by hostile armies. Israel's familiar pattern of sin, judgment, contrition and forgiveness, so often followed by a relapse into sin, would not continue indefinitely. In the day of the Lord, Jehovah will intervene: "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle" (v. 3). The result foretold is one of final victory for God's people and complete submission on the part of their foes. The Lord shall be king not only of Israel but "over all the earth." A total end to idolatry is envisaged in the words "shall there be one Lord" (v. 9). "Even so, come, Lord Jesus!" (Revelation 22:20).

Tuesday, July 28th. Zechariah 14:12-21.

"To worship the king, the Lord of hosts" (v. 16).

Jerusalem, delivered, lifted up and extended (see vv. 10 and 11) becomes the centre of the world's worship; and its king the object of that worship. In Jesus' day, the woman of Samaria had the idea that the Jews considered Jerusalem "the place where men ought to worship" God (John 4:20). Jesus told her that the time was near when worship would not be limited to Jerusalem, nor would it be formal and insincere but offered "in spirit and in truth" (v. 23). Did He refer to the Church age with the outpouring of the Holy Spirit and the calling of the Gentiles? Nevertheless, according to Zechariah's prophecy, Jerusalem will yet again be the place where men shall worship the Lord.

Wednesday, July 29th. Psalm 53:1-6.

"The fool hath said in his heart, there is no God" (v. 1).

A belief in God is basic to the spiritual, mental and physical health of mankind—basic, in fact, to its very existence. Though it is true that belief in the reality of a Supreme Being has its problems, greater difficulties arise from rejecting such belief. The psalmist here links unbelief with corruption and that which is abominable and filthy (vv. 1 and 3). Those to whom Jesus said, "Ye are the salt of the earth" (Matthew 5:13) were believers, though they were not without sin or fault. It is the fool who refuses God; those who have accepted Him are listed with the great. Their outstanding achievements resulting from faith in Him are named in Hebrews 11.

Thursday, July 30th. Psalm 54:1-7.

"Save me, O God . . ." (v. 1).

According to its title this psalm was composed at a time when the Ziphites came to Saul telling him of David's hiding place in the wilderness of Ziph. Saul was determined to kill him and was pleased with the Ziphites for the information they gave him (1 Samuel 23:21). David knew he was in danger but trusted God to see him through. He refused an easy way out when Saul was at his mercy (1 Samuel 24:7), believing it an evil thing to raise his hand against the Lord's anointed. He was thus able, ultimately, to succeed Saul as king without the nagging uneasiness Saul's murder would have given him. Cast all your care upon Him; "for He careth for you" (1 Peter 5:7).

Friday, July 31st. Psalm 55:1-23.

"Oh that I had wings like a dove, for then would I fly away" (v. 6).

Surely all of us at one time or another have uttered words similar to these. It is not that we are easily cast down or turned aside; usually in times of stress we, like many others, are able to make some adjustment which will help us through the emergency. It is the unusual circumstance, the one we least expect, that almost overwhelms and makes us wish to flee. David was not in the habit of fleeing from his enemies but in this crisis it was not a recognised foe; it was a man his equal, his guide and friend; one with whom he had shared confidences (vv. 12 and 13). However, verse 22 has the secret of victory!

Saturday, August 1st. Nehemiah 1:1-11.

"When I heard these words . . . I sat down and wept" (v. 4).

The news of the great affliction of the Jews and the vulnerable condition of the gates and walls of Jerusalem moved Nehemiah to tears. Though he himself was in a favoured position as the king's cupbearer in Shushan he did not forget the plight of his kinsmen. The degree of his concern is shown by the extent to which he moved to help them. Note the place prayer occupied in this distinguished man's life (vv. 4-11). Observe the humility with which he confesses the sins of the nation, of his family and those he had personally committed (v. 6). He believed God would be faithful to His covenant (v. 5).

Sunday, August 2nd. Nehemiah 2:1-10.

"For what dost thou make request?" (v. 4).

It was evidently unusual for Nehemiah to be sad in the king's presence. His must have been a cheerful disposition. What a wise king to be able to discern what was sorrow of heart and what physical sickness! How important this judgment was can be ascertained by the great events that followed it. The closing words of verse 2 imply that Nehemiah wished to conceal his grief from the king. If a look can betray our sentiments to the discerning eye, let us be sure the sentiments are worthy ones. The question, "Why is thy countenance sad . . . ?" will often be followed by, "For what dost thou make request?" when coming from the lips of a true friend.

Book Review

Selected Christian Songs (Album Eight). Published by the Gospel Music Publishers Ltd., 381 London Road, Ewell, Surrey. Price 3/- (by post 3/6).

This attractive selection contains thirty pieces, one of which appears additionally in an arrangement for male voices. The familiar names of William J. Kirkpatrick, Haldor Lillenas and C. Austin Miles head pieces well due for revival. "Ten thousand angels" is here, contrasting with "Rise, shine" and "Oh! What a Saviour!" (a fine piece for youngsters). Iris Sutherland, of "Life is wonderful" fame, contributes a second coming hymn and a chorus. Scottish friends will find "Jesus kens it all." The late Robert Harkness is represented by three fine pieces full of mellow harmonies. Two beloved tunes, "Maryton" and "Lloyd," have places, the latter supporting words by the Mar'chale. Mrs. Brenda Wright has three most interesting pieces and Gloria Roe a fine chorus. Two typical Salvation Army songs, one devotional and the other martial, a new setting of "When I survey," Leland Green's "There is an open heaven," Rev. George Bennard's plaintive "Christ of the human Road" and Annie Johnson Flint's tremendous verses, "He giveth more grace," all augment the effectiveness of the book. Soloists, duettists, groups and choirs will all find useful material. This is another fine song book in an excellent series.

T. W. WALKER.

COMING EVENTS

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

GOSPORT. July 25. Elim Church, Prince Alfred Street, Stokes Road. Sun. 11 and 6.30. F. S. Bristow, of Wimborne.

AUGUST CONVENTIONS

BRISTOL. July 29—August 3. City Temple, Jamaica Street. Wed. to Sat. 7.30. Sun. 11, 3, 6.30 and 8. August Monday at 11, 3 (baptismal service) and 6.30. Speakers: W. L. Bell, E. F. Cole and H. W. Greenway; also expected, Chas Duncombe (U.S.A.). Conveners: Ron Jones and Tony Williams.

ROMSEY. August 1-3. Elim Church, Middlebridge Street. Sat. 7.15. Sun. 11 and 6.30. Mon. in Baptist Church, Bell Street, 3 and 6.30. Speakers: G. Taylor and D. J. Ayling. Convener: P. Angold. Tea provided between meetings.

SHREWSBURY. August 3. Quarry Gardens (by the riverside). Fellowship "get together," with open-air witness at 3. Cups of tea provided in Elim Church, Greyfriars (4 to 5 p.m.). Evening rally 6.30 at the Welsh Chapel, Dogpole. Speakers: R. D. Bradley and W. J. Maybin. Convener: Ray Hughes.

WORTHING. August 1-3. Elim Church, Grosvenor Road. Sat. at 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Special speaker: the President, Charles J. E. Kingston. Cups of tea between meetings on Monday.

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ITINERARIES

London Crusader Choir (conductor, Douglas B. Gray): July 26, Richmond.

John MacInnes, on furlough from British Guiana: July 26, Melbourne Street; 27, Alexandra Park Avenue; 28, Bethesda; 29, Lisburn; 30, Saunders Street; 31, Apsley Street; August 1, 2, Beersbridge Road; 4, Ulster Temple; 5, Ballysillan; 6, Lurgan; 7, Megaberry; August 8, 9, Portadown; 10, Kilmore; 11, Annaghanoon; 12, Gilford; 13, Banbridge.

The President, Charles J. E. Kingston: July 26, Thornton Heath; August 1-3, Worthing.

JUST A BRIEF REMINDER

August Monday

is

CONVENTION DAY

at the

CITY TEMPLE

JAMAICA STREET, BRISTOL 2
(STOKES CROFT END)

11 a.m., 3 and 6.30 p.m.

Children's convention and picnic at 2.30 p.m.

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A GREAT OCCASION

ANNUAL GENERAL MEETINGS

SEPTEMBER 25th and 26th

TWO GREAT RALLIES

in the

METHODIST CENTRAL HALL,
SOUTHAMPTON

SATURDAY, SEPTEMBER 26th

Speakers to include:

ERIC DANDO (A.O.G.)

RON JONES (Elim)

W. R. THOMAS (Apostolic)

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A book can change a life.

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Give good books.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 91 Fairlands Avenue, Thornton Heath, Surrey, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Guest House, overlooking sea. Open all year; happy fellowship; h. and c. and fires in all bedrooms. Apply: The Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.697

BOURNEMOUTH, Christian hotel. Happy fellowship, good food, liberal table, spring interiors, hot/cold all rooms, sea few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.725

BOURNEMOUTH two miles. Homely accommodation near Chines. Bed and breakfast 12/6; evening meal if required; midday dinner Sundays. Miss Snow, 3 Yarmouth Close, Branksome, Poole, Dorset. C.744

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GOOD MEETINGS

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COLWYN BAY. Homely accommodation. Christian fellowship. Near sea, shops, station. Write for brochure: Mrs. Garratt, Lyndhurst, 17 Erskine Road. Tel. 2790. C.688

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.674

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HASTINGS. Comfortable, good food. Bed and breakfast £3/10/- per week, bed and breakfast and high tea £4/10/- per week. Sunday lunch 3/6 extra. Near sea, shops and Elim church. Vacancies July 18th to 25th, August 8th to 15th, September 15th to October. Write Mrs. Gumbrell, 24 Brook Street, Hastings. C.741

HOLIDAYS on Devon coast. Caravan near Dartmouth. Four-berth, with kitchen; overlooking English Channel. Bus at door for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips. Write Pastor Nicholls, Bethel, Plymouth. C.727

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LLANELLY, South Wales. Bed and breakfast; full Sunday meals if required. All modern conveniences; parking facilities; near Elim Pentecostal Church. Particulars from Mr. and Mrs. Denzil Powell, 42 Felinfoel Road, Llanelly. C.743

LONDON, "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

MARGATE. Homely accommodation. Three minutes sea. Near shops, parks, bus-stop. Bed and breakfast £4/4/-, bed and breakfast and evening dinner £6/6/-. Mrs. S. A. Hurren, Braemar Guest House, Cliftonville. Thanet 22584. C.742

OLD COLWYN, North Wales. Christian guest house. Three minutes sea. Happy fellowship. Write brochure (s.a.e.): Pastor Gough, "Fairlawn," 25 Station Road. Tel. Colwyn Bay 55129.

TORQUAY. Mr. and Mrs. Sudworth invite old and new friends to "Salem," 57 Woodville Road. Please send for brochure. C.694

MISCELLANEOUS

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THE ELIM EVANGEL

EDITORIAL

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COVER PICTURE

Members of the World Pentecostal Conference Advisory Committee.

BIBLE VERSE



How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

HEB. 2:3

AN APPRECIATION

THE Elim Conference at its meeting in Skegness this year expressed its appreciation of Pastor W. G. Hathaway's editorship of the ELIM EVANGEL during the ten months since his son, Pastor A. D. Hathaway, relinquished his position as editor. It is my privilege as incoming editor to express now on behalf of ELIM EVANGEL readers their appreciation of W. G. Hathaway's *pro tem* editorship and to wish him every blessing in the Lord now that he has laid aside this task. Though Mr. Hathaway retired some years ago it has been very much in his case active retirement, and when he was requested to take on this duty for the time being he readily acceded.

This is not goodbye to him, however, as we hope to have contributions from him from time to time to enable us to continue to share the benefits of his wide experience of Pentecostal work and his knowledge of the Bible. In fact we hope to publish soon a series from Mr. Hathaway on the Holy Spirit. This series, we are sure, will be a source of blessing to all our readers.

We trust that with the prayers and support of all our readers the ELIM EVANGEL will continue an instrument in God's hand to extend His kingdom.

DIVINE HEALING

WE would draw our readers' attention to the stimulating article by George Canty on divine healing, a subject that has come very much to the fore in recent years. There are many aspects of divine healing that need more elucidation, and any exposition or inquiry that helps thereto will be of extreme value both to those who are seeking healing and to those who minister to the sick. Mr. Canty's article on the gifts of healings examines a phase of divine healing that is frequently overlooked. Correspondence from our readers on this subject will be welcomed by the editor. Maybe an insight or an experience you have had will be a help to many others. Please send your letters, which should not exceed 150 words, to the editor, whose address is on this page.

THE EPISTLE TO THE HEBREWS

W. J. Maybin's series of expositions on the Epistle to the Hebrews will, we are sure, be a source of spiritual help to all our readers. This great epistle is a glorious revelation of the greatness of our Redeemer. It is in true Pentecostal tradition that the first of Mr. Maybin's expositions should emphasise that greatness. We feel sure that our faith in Christ will be strengthened as once again we are led to behold His glory in His Word.

THE HEBREW EPISTLE and the GREATNESS OF CHRIST

By W. J. MAYBIN, WORCESTER

1. Christ superior to creation

THE keyword of the epistle to the Hebrews is "better," and this word occurs thirteen times, though the idea it expresses is predominant throughout.

In the first seven chapters we see Christ better than the angels, better than Moses, better than Joshua, and better than the Aaronic priesthood. This article will serve as an introduction to the others and will deal with

THE FINALITY OF ABSOLUTE REVELATION IN CHRIST

Here we turn our attention to the first three verses of chapter 1, of which Dr. W. Barclay writes: "This is a passage that any classical Greek orator would have been proud to write. The writer of the epistle to the Hebrews has brought to it every artifice of word and rhythm that the beautiful and flexible Greek language could provide."

In these verses the author sets forth the superiority of the gospel revelation through the Son, in contrast to the fragmentary and imperfect revelation of the old economy. The Old Testament and New Testament revelations are not in any way contradictory; they are complementary, both of them originating in God. The latter is greater by virtue of the greatness of the One through whom it has been given, Jesus the Son of God. The readers of this epistle were to be taught that Christianity was no mere appendage to Judaism; as a revelation it abrogates and eclipses it because here we are confronted with the divine effulgence of the Son. This is God's last word to mankind and it completely supersedes all other mediators and sacrifices. There is no contradiction between these two revelations, there is continuity; the old prepares for the new, and the new perfects the old.

The revelation of the first testament was given "at sundry times," which in the Greek means "many

parts," and "in diverse manners," which could read "many ways." This is not to suggest that God revealed Himself in different ways to the Old Testament writers, but that the revelations differed in content and form. The first revelation was given in the forms of law, prophecy, history and psalm, and the writers in each case were the instruments through which God spoke.

But the instrument in this final and full revelation is the Son, and the writer is careful to describe Him in a unique way.

HEIR

Firstly we see the Son in relation to creation. He is "the appointed heir of all things" (v. 2). This marks the original purpose of creation, the dominion originally promised to Adam and finally gained by Christ (compare Genesis 1:28 with Psalm 8).

But as "sonship" is eternal, so also is the inheritance. As "heir" to the creation, so Christ is "heir" to the future, and through Him we Christians become heirs of an assured future also (Romans 8:17).

CREATOR

Again, He is the instrumental cause of creation: "by whom also He made the worlds" (v. 2). Such a fact is substantiated elsewhere in Scripture: John 1:3; Colossians 1:16. The Rev. Thomas Hewitt, in his book *The Epistle to the Hebrews*, writes: "The Jews spoke of three worlds: the upper world, the habitation of God; the middle world, the air; and the lower world, the earth. The Greek, however, literally means 'ages' and signifies that Christ is the creative Mediator of the universe in all its successive phases, whether past, present or future."

SUSTAINER

Further, He is the One who "upholds all things by the word of His power" (v. 3c). This word "uphold" or "sustain" is the Greek word *phero*, which means "maintain." Paul in Colossians 1:17 pictures

Christ the Son as the element in which the universe holds together, while here the author states that He consciously sustains it. This He does by "the word of His power." The universe was called into being by the Word of God (Hebrews 11:3) and is sustained by that same Word.

REVEALER

Secondly we see the Son in relation to the Father (v. 3a). Jesus is the "brightness" of His Father's glory. This is the word "effulgence" and means the outshining of God's glory, which at the incarnation became veiled in human flesh and at the transfiguration shone through that veil. The word "image" is the Greek for character which might denote "impression." As used in classical Greek the word denotes, among other things, a seal. Thus the Son is the expression of deity, the exact counterpart of the Father, "very God of very God."

SINBEARER

Thirdly we see the Son in relation to His creatures (v. 3b). Here we are confronted with a far greater miracle than that of the creation of the universe, or its sustaining. He shows us how Jesus has effected the purgation of the creature's sin.

"The great Creator became my Saviour,
And all God's fullness dwelleth in Him."

How wonderful! The agent of creation becomes God's Priest acting in redemptive power for a sinning creation. In 9:26 the author expresses the truth most succinctly when he says: "He appeared to put away sin by the sacrifice of Himself." The death of Christ has "put away" or "set aside" or "disannulled" our sins. Jesus, because of His death upon the cross on behalf of sinners, has taken His rightful place in the heavens at God's right hand, a place to which deity alone could aspire. From the cross to the crown, from earth to the glory via the Dolorosa. Thus Psalm 110 is quoted in support of His supreme dignity. As a seated Priest He is not only contrasted with the standing priests of the Judaistic system, thus indicating the unfinished nature of their task, but such a position bespeaks the assumption of a place of dignity and authority.

So we conclude this first article with a vision of the exalted God-man seated far above all, crowned with glory and honour.

"He shall have praise, for He
Hath loved and lived and died for me."

DEVOTIONAL

"Affliction worketh glory"; "Our *light* affliction worketh an exceeding *weight* of glory"; "Our affliction, which is but *for a moment*, worketh an *eternal* weight of glory." Every word is a beautiful and marked antithesis. Strange to say, the apostle describes the glory by an earthly metaphor, nay, by the very metaphor he used to apply to his afflictions; he calls it a weight. We speak of a weight of care, a weight of sorrow, a weight of anxiety; but a weight of glory: surely that is a startling symbol. We do not think of a man as being crushed, overwhelmed, weighed down by glory. We should have thought that the old metaphor of care would have been repulsive, that it would have been cast off like a worn-out garment and remembered no more for ever. Nay, the old garment is not worn out when the glory comes, it is only transfigured; that which made thy weight of care is that which makes the weight of glory. Thou needest not a new object but a new light—to see by day what thou hast only seen in darkness. Thou who art weighted with some heavy burden, pause ere thou askest its

removal; thy weight of present care may be thy weight of future glory—may be, nay, must be when light shall dawn.

Selected.

THE INDESTRUCTIBLE JEW

PHARAOH tried to annihilate the Hebrews, and all the firstborn of Egypt died. Amalek tried it and perished. Sihon, king of the Amorites, and Og, king of Bashan, tried it and perished. The Assyrian and the Babylonian empires tried it and passed off the stage of human history, but the eternal Jew lives on. Haman hated the Jew and almost succeeded in his programme of exterminating him, but he ended on the gallows built for Mordecai. Daniel's enemies and their families ended in the lions' den. The Edomites, Esau's descendants, tried to destroy the Jews and perished. Roman emperors tried it, and all of Europe tried through the Dark Ages. Hitler tried it and perished. Jeremiah (30:16), like all the Old Testament prophets, was supernaturally exact when he said: "He that devoured thee shall be devoured; and all that prey upon thee I will give for a prey."

THE GIFT OF HEALING

George Canty
(Leyton)

How does it fit in with the prayer of faith?

What is it? Has anybody got it today?

ALTHOUGH MOST interested people realise that "the gift of healing" is not an expression found in the Bible, they do read there about "the gifts of healing," and "the gifts of healings," which they take to mean the same thing. The addition of an "s" is not anything to quibble over, they would feel.

You will realise that the term "gifts of healings" is very rarely used in common discussion, chiefly because it seems an awkward kind of way to refer to the healing power of God. It would seem odd to talk about somebody having "the gifts of healings." It is more comprehensible to say "he has the gift of healing."

However, slight as may be the spelling difference in the phrases, the fact that we cannot fit the Bible expression easily into our ordinary conversation proves, without further argument, that "gifts of healings" expresses something different from what we mean by the "gift of healing." We can understand a person having a gift, but how can we say he has "gifts of healings"? This is significant.

In the development of Pentecostal theology it is now time to settle this matter. Before I try to do so, however, I will add more smoke to the smog. Why do not these people who claim the gift go round the hospitals and make everybody well? Also, why does James tell us to pray fervently, with faith, and for one another, anointing with oil, and so on, if

God has given to the Church the gift of healing?

Indeed, we dare further ask a very vexatious question too, and hope to give an answer. Why are some people healed and others not? Is it not God's will? Leaving aside every hypothesis, we will examine the only place in Scripture where explicit reference is made to this "gift," 1 Corinthians 12.

Actually I have already noted an important point, that there are gifts, not a gift, mentioned there. Next, we observe that though it speaks of God "giving" tongues, and giving the word of wisdom to this man or that man, it nowhere says that God *gives the gift of tongues*, or that He *gives the gift of prophecy*. (The reference in 1 Corinthians 13:2 to "the gift of" prophecy is not in the Greek text.) Strangely, it does say about healing what it does not say about any other spiritual endowment, that God *gives . . . the gifts of healing*.

This will help us a lot.

When God gives "divers kinds of tongues" our plain experience as Pentecostals is that we can exercise it as a gift under our control, that is to speak with tongues as and when we decide. "The spirit of the prophets is subject to the prophets." God has given us this tongue or tongues. In quite a correct manner we can say we have the gift of tongues (or a tongue).

This ability to use the power at our own will has tended to form our ideas as to what should happen when a person has the gift of healing. He ought to be able to heal when he likes, in the same way as he speaks with tongues when he likes.

We see, however, that there is a difference in the way it is put. God gives tongues, it says, but God gives "gifts of healings." It does not say God gives healing power or the healing touch, in the unbounded sense. God "gives tongues" and we say a person has the gift of tongues, so we ought to say a person has "the gift of gifts of healings," and this is scripturally correct.

Moving beyond the discussion of exact words and phrases, we should remember that nobody has ever exercised an unlimited power to heal at his own discretion. Even the Lord Jesus said He did what things He saw the Father do, acting as God permitted Him to heal: "what things soever He doeth, these also doeth the Son likewise." Paul also did not use any indiscriminate authority to restore Trophimus, for instance.

Undoubtedly the will and pleasure of man is given perfect freedom in bringing healing, but now we can see that it is within limits. In plain speech, a man can heal or not heal as he pleases in those

instances which the Father has already approved, I can only say for myself, as for most people ministering to the sick, that in some strange way one "sees the Father do it," and one then feels in possession of utter authority to heal or not heal. In fact one is in a position to "neglect the gift" entirely, and deprive people of healing they otherwise would have. Often the Church as a whole may squeeze out the gifts of healings, giving no opportunity to His servants who have the signs of such authority, just as they may "forbid to speak with tongues."

From these various pieces we may now put together the complete picture.

The Lord grants authority to heal to some men, but not to all: "Have all the gifts of healings?" (1 Corinthians 12: 30). To these men He does not give unlimited power, but only some "gifts of healings," that is *certain healings, each healing a gift*, as He wills. (Not, of course, just healing gifts for one disease—there is no warrant for that theory.)

For instance, Peter did not heal the man at the gate Beautiful by a general gift to heal anybody, or he would have healed others on the road there. But Peter said he "had" (he had been given) something to give, and he gave the lame man the gift of healing God had handed to Peter for him. The important issue is that Peter had it to give or to withhold.

But why this gift? Where does it fit into the general instructions to pray for the sick? It is notable that Peter did not pray for the lame man.

The reason why many are not healed in our assemblies is sometimes our modern set-up, which keeps us too busy to pray in the persistent and concentrated manner intended.

Our healing is covenanted healing. In fact for those in the commonwealth of Israel, that is every believer, it is the children's bread, our right, even though we must ask to receive. That is what the Lord calls healing in Mark 7: 27. When it comes to us it is not exactly a gift. I do not make a gift of bread to my own children. I give them bread, but that giving is not a gift, for it is my duty to feed them and preserve their well-being. It is not a charity. It is theirs to have as children.

However, some are "strangers to the covenants of promise" because they are spiritual "aliens to the commonwealth of Israel," and have no right to the children's bread, as Jesus said in Mark 7: 26, 27. Yet God is so great and gracious. How can He dispose His goodness upon the heathen multitudes of our now ninety per cent pagan land? He will do it only through His Church.

There are no grounds to expect healing for any unsaved person whatever, except the pure healing and compassionate character of God, which breaks in rain and smiling sunshine upon even the unjust. Who can tell, said David, but that God may be gracious? He continues to grant to us gracious deliverances for these disenfranchised sick folk. We are their friends at court. Prayer should be made for all men, and I am one who believes that my prayers in His audience chamber, where only His servants and children may come, can prevail to bring more and more of these charitable donations of health upon those whose spiritual state does not permit them to enter His presence.

It has sometimes been thrown in the teeth of healing evangelists that we place all the blame upon the unhealed for "not having faith." If any healing evangelist does so, he need not. So many are healed anyway who have no faith, through the operation of the gifts of healings. Many may come "with faith to be healed" who are not healed. Why? Because their faith is in an evangelist, and in his helping them as he has helped a neighbour. It is not that saving faith which puts them firmly through trust in Christ in the place where they can be healed through faith, which is of course another method of healing. Even then, faith for healing is not a fool-proof mechanical method, like putting down a switch; other factors are involved. So, for myself, I rarely ask an unsaved person if he has "faith" to be healed because, as far as I can see it, it is not always relevant. I reach out to God, and if He grants knowledge of His will in any particular case, as He does sometimes for evangelists, then I gently encourage expectation on the grounds of that revelation to that person, carefully pointing out that that is my faith, and not a guarantee, lest I am presumptuous.

The gifts of healings therefore are not normally in operation in assembly life. Campaigning in a certain church, the people asked me why their pastor could go out on campaigns and have instantaneous miracles, and yet not when he prays for his own members. The answer to that is now, I trust, obvious. The gifts of healing are in operation when he is surrounded by unsaved people in special circumstances. They are not strictly for the church, which in fact has surer and superior rights, with the privilege of praying in love and faith till sick brothers are restored.

The call for more prayer and faith is underlined by these facts, and this alone will bring that increase of supernatural manifestation we so desire.

EVANGELISM IN THE HOME

By J. FRANK CULPEPPER

"FOR I know him [Abraham], that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Genesis 18:19).

In the dawn of creation God instituted the home. It is a sacred institution and should be a place of peace and happiness, but oftentimes it is not. Homes are being broken every day, and many that continue are not pleasing to God. Why is this? The answer is simple. There is very little room or time in most homes for *home evangelism*.

Too many homes are so characterised by making plans for outside sports and pleasures that there is little or no room left to discuss with the family the importance of living daily by the Word of God. In many church homes there is no room for His Word, no room to give thanks at the table for the food that He has provided. We are so busy pushing our children out into the societies of the world that we have no time for home evangelism.

Many children choose the ways of the world because there is a lack of Christian example in the home. In many homes there is no training given and no holy example set. If we are to *evangelise* our homes, every work, look and act should be carefully weighed.

Many parents have courage enough to go out and work, indulge in pleasures, and strive to push their own rating up a notch; but in the home they are too cowardly to get on their knees with their children and have family worship.

In our text God said, "I know him, that he will command his children . . . after him." How well does the Lord know you as a parent? God could trust Abraham, for he would evangelise his household, not in tones of wrath, but by the power of a consistent and godly life. Many children have never heard their father and mother pray in the home.

The home is where living begins. *It is the first and*

most influential institution in the world. The first three years of a child's life form his behaviour pattern. If this is true, will you not agree that evangelism in the home is needful? Let us realise now, before it is too late, that the winning of our children to Christ is the greatest need in the world.

Evangelism in the home is a must

God says: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6, 7).

Whether we want to accept it or not, we are responsible to our children. We may be able to push some things off on our neighbours, friends and the church, but we are responsible to evangelise our children.

Some parents have compromised with worldliness until their children do not actually know what is the right way. These parents cannot stand for their sons and daughters to be left out, so they push them out into a world of pleasure and sin. Many times they blame the church for their children being lost. If we are to save our children we must begin in the home. Joshua realised that evangelism in the home was a must. He said: ". . . as for me and my house, we will serve the Lord" (Joshua 24:15).

Evangelism in the home is a future for our youth

The youth of our day are facing a world at its crisis. It is at the turning point; it must either get better or completely die. Youth are facing a world that is morally rotten, socially diseased, politically corrupt and spiritually anæmic.

As parents we have weakened in morals and principles. We have fast become like other nations that fell. We have sown the wind and we shall reap

(Continued on page 490)

JESUS CHRIST was the greatest evangelist who ever lived.

The man or the woman who desires to be used in the harvest of souls must be clean. Isaiah said "Be ye clean, that bear the vessels of the Lord."

Jesus Christ did not participate in world evangelism as such, but He commissioned His disciples: "Go ye into all the world, and preach the gospel to every creature." They were given instructions as to what to preach, and *how* to preach, and what to *expect* from God as they preached.

There are grave dangers in misdirected large-scale world evangelism, and in a conference such as we have this week it is better that we be realistic and face up squarely to these dangers before they engulf us. Bible evangelism must carry with it self-humiliation. Being in the limelight, harvesting precious souls and seeing the power of God flowing in healing and baptising power could so easily become the grave of outstandingly called men if they cease to walk humbly before the Lord. This danger not only comes from Satan, who is always waiting in the shadows to spoil the work of God; it also comes from friends and flatterers and from those who seek to cash in on success. Wise mature counsel to any evangelist is priceless.

Preaching of self, preaching for signs, preaching merely to perpetuate a name for oneself, or to make money and fame, is disastrous. The highest prize is assuredly to seek the glory of God, the salvation of precious souls, the extension of Christ's kingdom, and the uniting of His Church. The whole of the New Testament story constitutes one great theme, namely that God is *calling out a people for His name*.

In the gospel we see that nationalism is completely broken down. Jesus Christ belongs to the

whole world and no one nation has a prior claim on Him. He died for the world.

The principles of evangelism will never change, but some of the customs, methods and procedure certainly will. We should accept at this conference the basic principle of the unchanging truth and form of evangelism.

It is perfectly true that God works through the human personality in the preaching of the gospel, and this is God's plan, purpose and method. God uses all classes of people to do His will—the wise and the unwise, the rich

ultimately defeat their own ends. Due to the continued increase in high-pressure music, programmes and stunts, people have lost the appetite and desire to come and listen to the simple, unadorned gospel unless they are entertained. The plain preaching of the gospel does not attract as it used to do. This is most serious, and it is our duty to retrain our churches and congregations so that they give more heed to the Word of God as a priority in all our services. In the Acts of the Apostles it was stated that "the word of God grew and multiplied," therefore the need is



The Archbishop of Finland attended the opening service of the world conference

and the poor, the learned and the unlearned. Paul calls this choice the weakness of God, and he uses the term "the foolishness of preaching."

The eulogising of self is a very dangerous practice even when it is done with the best intentions. The apostles were very careful not to build the converts around themselves, but around Christ. Paul stated firmly: "God gave the increase."

Some forms of evangelism will

for more preaching and less programme.

Jesus Christ and His apostles never had a tremendous build-up before campaigning or preaching, and they certainly did not need it. The build-up was in the preaching and the signs that followed the preaching of the Word.

The preaching of Jesus Christ and His apostles should be very carefully studied by all who desire to win souls. It is not old-fashioned and it still applies today. It was

forthright, informative, sincere, sympathetic, understandable and Godward, and with the ringing note of authority.

Christ Himself was full of compassion, and full of a desire to win and convert. He well knew the consequences of rejection of Himself and ever saw before Him an open hell. When the Lord had finished preaching His hearers were in no doubt as to their position and state. Although they might not have understood all the full meaning of His parables at the time, they were conscious of their own sin and of the holiness of God. It was exactly

WORLD PENTECOSTAL CONFERENCE

Excerpts from P. S. Brewster's address on evangelism to the World Pentecostal Conference at Helsinki

the same when Paul, Peter and the early church leaders preached: men were left in no doubt as to their position in the sight of God. There were times when the crowds cried out in anguish as conviction gripped them. Every subject common to mankind was dealt with by these pioneers—how to live, how to die, how to get on with each other, how married men and women should live together, and how children should treat their parents. The balance of sex and

transparent honesty in business were also dealt with truthfully. They did not speak to please people or to confound them, but they firmly spoke “all the words of this life.”

Christ constantly taught concerning His cross. Paul had a divine revelation of the cross and there never has been a man born who seemed to have a greater insight into this divine mystery than this man who said he was “born out of due time.” Paul preached the cross, gloried in the cross, boasted in the cross, and uplifted the cross. He spoke of reconciliation, peace and power through the cross. *The precious stripes of Christ on that cross have become gilded and commercialised today, and in so many ways glamorised by certain types of preaching.* Money, fame, personal power and position have been gained by playing on the sufferings of the people through the commercialisation of the stripes of Christ. This is disastrous to those who have been engaged in this despicable method. Many seemingly innocent practices have now taken on a damaging outlook. The selling of prayer cloths, the urging of gifts of money by the promise of prayer, the avalanche of impersonal mail, the skilful portrayal of missionary pictures, the uncorroborated publicity of healings, the vast buildings and the massing of multitudes of paid helpers in mail and publicity—these things should not be allowed to sully the pure gospel of Christ. Perhaps the most dishonouring tendency of all is to infer that other pastors, evangelists, teachers and Full Gospel churches are failing in their task. This slant is not merely distasteful but unchristian, and savours of the backsliding of the apostle Peter when he said “Though all men shall be offended because of Thee, yet will I never be offended.” He was forcibly reminded of this, after his

denial, by the Lord: “Simon, son of Jonas, lovest thou Me more than these?”

The pure motive of all of us here today should be to save souls and bring them into the Church. To bring to birth converts and then leave them is heartless and unscriptional. Paul adopted the parental method. He travailed in birth, he was a nurse to the converts, he had the love of a mother, and he imparted his soul to them (1 Thessalonians 2: 7-9). “We would not be chargeable unto any of you,” he said to his converts. Listen to these words: “Not of deceit, nor of uncleanness, nor in guile.” There was no sharp practice, or gimmick. Neither was any guile found in his mouth. The evangelist cannot shrug his shoulders and simply say that he has done his part in the winning of souls. There must be regard for them, love for them, and provision made for them. Jesus said a great deal about harming His little ones.

The apostles felt the guidance of God and went to a place and stayed there sometimes for months, teaching and preaching and contending for the faith. When they left the town they left behind them an established church.

In all our propaganda we must realise that *Christ is the King of truth.*

In all our propaganda we must be truthful and factual. There must be no telling of lies about numbers, crowds, healings or baptisms merely for effect. It does not bring glory to God and ultimately brings discredit to the work of God. In some magazines, by clever photography, stupendous claims have been made, demonstrations of work taken place which are definitely untrue.

The very fact that Jesus several times told those He had healed to go home and be quiet would suggest that utmost care should be taken in publicity. Publicity in

healing and salvation and baptism is desirable, but it should be spontaneous and not planned and harnessed. When the power of God falls and there is revival, it will spread like a prairie fire and there will be no need to exaggerate, or build up a story. Christ seldom magnified personal claims. The purpose of all photography, publicity and printing must be to glorify God and to extend His work. There is today a great deal of imitating and copying. This is not always wrong, and can be glorifying to God. A young man can learn by the skill and arts and experience of older godly men. I am sure the apostles copied the Lord in many of His ways and even in His prayers and actions and phrases. The danger line is when inexperienced and oft-times unspiritual men copy the actions, phrases and procedure of certain leaders, and because they have not the backing of those they copy they bring disrepute to the work of God and it all becomes a sham and a mockery. It was so in the early Church portrayed in the Acts. One man tried to copy the apostle Paul and use his phraseology in healing and baptism. He did not know the name of Jesus, but he tried to use it. He tried to buy the power of God with the currency of this life.

Undoubtedly there is too much technique, showmanship and psychological display, and the blessed Holy Spirit cannot work.

There is a heart culture in evangelism and in the evangelist which will be seen not only by those he endeavours to win but also by his co-workers in Christ.

We do not choose our position, and whatever call God gives us is the prerogative of the Lord. A man is responsible for what he has been given. A true recognition of another's worth and honour given to every other member of the body is indeed the product of *heart culture*.

Converts must know what they are doing when they are told to raise their hands or come to the front or enter the inquiry room. Some appeals are so wide and confusing that the hearers do not really know what is expected of them. An evangelist when asking for souls should boldly make his appeal straight, clear and deliberate. As the convicting Spirit does his gracious work results will come. If the message has been for backsliders, make it clear so that the people know what they are doing. If it is merely for a blessing or for healing, let them know exactly what they are doing. It does not bring glory to God merely to have crowds moving to the inquiry room and on assessment to find that the vast majority come forward to receive healing or blessing, or for

prayer.

Christ loved people. He was always among them. He loved to touch them. He went to their homes and their places of work, weddings and functions. He touched the sinner, the sick, the children and their mothers, and on one occasion He placed His hand upon a leper. He identified Himself with mankind.

Singing has always played a large part in evangelism. Singing was part of the spiritual expression in the Old Testament. Jesus and the apostles sang before going "out into the mount of Olives." The apostles sang in prison. Gospel and community hymn singing will never die out, for it is the expression of personal testimony. Singing has its place in modern evangelism. The danger arises when singing becomes a monopoly and the preaching becomes subsidiary. Singing expresses joy, love, feeling and devotion, and it is a response to God's presence. There is singing when the Holy Spirit takes over. There is singing when truth grips the heart, especially truth concerning the cross and the blood of God's Son.

EVANGELISM IN THE HOME

(continued from page 487)

the whirlwind. If we are going to save our children and give them a bright future we must have an old-fashioned *home revival*.

Evangelism in the home is revival in the church

Like home, like church. Today, if we want our churches to be on fire this fire must have its origin in the homes of God's people. Every parent is duty bound to win his family to Christ and His Church. We cannot depend on others to win them; we must do our part.

When the Christian home wakes up and becomes alive in Christ, putting first things first, then the church will no longer be as Ezekiel's valley of dry bones, but will become a power house, a soul-saving station, and a place of fellowship and communion.

Is the Lord looking in vain for homes to bridge the gap? The hour is late. Hell is burning. Satan is on his job to destroy the souls of our loved ones. What are you doing to bring evangelism in your home?

The Gentile revival had its beginning in the *home* of Cornelius (Acts 10), and spread throughout the Gentile world. So let us begin *evangelism* in the home, and revival will spread throughout the churches.



SUNSHINE CORNER

HELLO SUNBEAMS.

Sally loved sweets, especially those tiny coloured ones. Red ones were her favourites and she always saved these till last. Mummy would give her a handful of sweets after dinner, and Sally would place them on the table in a little row. She ate the white ones first, then the others, and last of all those lovely red ones. How disappointing it was when the last one had gone.

One day Sally noticed something very strange indeed. Mummy was eating some tiny sweets, but it wasn't the proper time. Sally was very cross, because Mummy would never let her eat sweets between meals and now Mummy was being very naughty. What made it worse was that Mummy hid the box on top of a shelf so that Sally couldn't reach them and they were in such a funny little box too. Sally thought and thought about it; she longed to taste one of those little sweets, but Mummy always put them away so quickly.

Sally was very surprised when Mummy told her that she would be going out for a little while. Sally was to be very good because Janet was going to look after her until Mummy came back. Sally intended to be very good, but Janet had to answer the phone and she was such a long time that Sally was bored. Suddenly she remembered the little sweets on top of the shelf. Sally found that she could just reach them if she stood on a chair. She opened the little box and took the sweets and popped them into her mouth. They didn't taste like her sweets at all, in fact they tasted rather nasty. She was just trying to put the box back when Mummy came into the room.

Everything happened so very quickly after that. Mummy hurried Sally off to the hospital, where she was seen by all sorts of strange people in white clothes. Sally cried and cried, especially when Mummy had to leave her. Doctor John came and sat on her bed and comforted her. He told Sally that the little red things weren't sweets at all and they could have made her very ill. Sally was glad that Doctor John was able to make her well again. She promised him she would never again eat any sweets

that Mummy hadn't given her. Sally had learnt her lesson and she told Mummy she was very sorry when Mummy came to see her.

I wonder, sunbeams, if you know anyone like Sally. Lots of things that look harmless are very dangerous indeed. Mummies and Daddies have to say "No" sometimes because they know best, not because they want to be unkind. God has to warn us about harmful things too. If we take what He gives us we will always be safe. Some people are like Sally and they try things that are not good for them. Parents and Sunday school teachers often warn boys and girls about sin, but sad to say some of them just don't listen. Like Sally, they find themselves in trouble. It is then that Jesus comes and aids us just as Doctor John did with Sally. He is able to make us better and teach us to be careful so that we don't get into trouble again.

'Bye now, sunbeams. God bless you all and keep you safe.

Lots of love,

AUNTY DOROTHY.

CHURCH REPORTS

SOUTHAMPTON

Pastor : A. Brooks

A baptismal service was held on Sunday, June 28th, at which a crowded congregation witnessed the baptism of three brothers (one blind) and one sister. Such was the sense of God's power in the service that three more sisters responded to an appeal by Pastor A. Brooks and were baptised. One of these sisters had professed salvation in the service.

NUNEATON

Pastor : D. E. Dean

We in Nuneaton would like to share with other readers the blessing received through the ministry of sister Alice Parham. Her series on the Holy Spirit really blessed and uplifted our hearts, and as a result some ten folk were filled with the Holy Spirit. This just prepared us for our youth effort, during which we have seen as many as fifty to sixty girls and boys off the streets coming nightly into the late meetings. Over twenty were counselled as to the way of salvation and our prayer is that many received Christ.

On our part we have made the effort, and now desire wisdom as to the follow-up. The evangelist for the youth outreach was Tony Stone.

Women's column

By GLADYS GORTON

THE MIRROR

IT MIGHT surprise you and me if we knew how many times we look at ourselves in the mirror. What your mirror tells you may be more pleasing than what my mirror tells me!

"Maisie, darling, you look gorgeous. Jim couldn't help falling in love with you," says one as she views herself in the mirror.

"You are a freak! You look a sight!" says another as she despairingly views herself.

All mirrors are not true reflectors. There are those in Madame Tussaud's, for instance, where one sees oneself in all shapes and sizes; very funny!

Not long since, in company with a friend, we were in conversation with a bishop, who told this amusing story. A little girl was admiring herself in front of the long mirror in her mother's bedroom. She did a pirouette and then said to her mother, "Mummy, did God make Daddy?" "Yes, darling," her mother answered. "Mummy, did God make you?" "Yes, darling," said her mother, wondering what was around the corner. "Mummy, did God make me?" she asked as she stood admiring herself before the mirror. "Of course He did, darling," her mother replied. "Well, He's made a better job as He's gone on, hasn't He?" she said frankly, taking another peep at herself.

A good mirror candidly tells the truth. Real friends are like this. They tell us our faults (wisely, I trust!) and help us in our weakness and need. The Word of God, too, is as a mirror. The more one reads it the more one sees one's soul! To gain a true knowledge and understanding of yourself, to see a reflection as in a mirror, is one of the most important as well as one of the most difficult things to do. If this is done genuinely your spiritual life will develop and mature. "The soul that refuses to look at itself despises its birthright."

Nothing is rightly seen in its own light, and our inmost soul is at one with the psalmist when he exclaims: "In Thy light shall we see light."

You may often look at yourself through two mirrors so placed that when you look in one you see

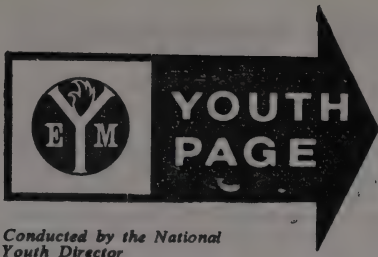
the back view in the other. Metaphorically speaking also there are two mirrors into which you can look, the mirror of the future and the mirror of the past. Looking at the past you can gaze, I trust, with confidence into the future.

"Tis Jesus the First and Last
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

SCRIPTURE

A MARVELLOUS and subtle proof of inspiration is how the Scriptures can speak to a people in its own language. We British are accustomed to believe that no version ever existed to compare with our Authorised, and the Germans (we understand) assume the same of Luther's Version. But a widely travelled writer says: "A Zulu Kaffir once said to me: 'White men are especially favoured. They have railways, telegraphs, breech-loading rifles, fine clothes, wisdom, and wealth; but they lack one advantage which we enjoy, namely the gospels in Zulu language.' I replied, 'Our translation is splendid; it is next to the Greek.' The Zulu shook his head and said to me, 'It cannot equal ours.' I thought no more of it until a Malay said to me: 'The Malay language is the most eloquent in the world; look at our translation of the Scriptures.' This set me thinking. Now Chinese is one of the most horrible languages conceivable. I cannot speak it, but I am quoting from the opinion of experts. A Chinese Christian to my face deplored the privation Europeans endured in not having access to the Chinese version of the Scriptures. This gave me further light. I am now convinced that the Scripture is unique in that it will bear translation into any language without losing one atom of its force. The finest passages in Shakespeare, if translated into German or French, the finest passages of Goethe, if translated into French or English, the finest passages of Horace, if translated into English, German or French, all lose their rhythm or three-fourths of their power; but the Bible translated into every language under heaven retains its force and beauty, for it speaks not to the ear alone, but to the soul."

MINISTERS and Christian workers note. "Spiritual conference" this year at **BLACKPOOL**, September 21st to 25th. Particulars from J. Tetchner, 28 Carstairs Road, Liverpool 6. Early application necessary: Come and enjoy grand fellowship around the Word of God.



GOT A LIGHT?

MICHAEL

R.

JOBLING

"WHAT was on at your church early this morning?" asked an unsaved friend of mine one New Year's Day.

"This morning? A watchnight service."

"Starting the new year on the right foot and all that?"

"Yes, that's right. Why?"

"Oh, I was coming home from a party. I saw this one light shining in the darkness, ever so bright. It was coming from one of the windows in your church."

My friend did not realise the significance of his words, but they haunted me for a long time afterwards. "One light shining in the darkness"—certainly a thought to ponder.

You have doubtless seen a television mast dominating the countryside at night as a vertical line of crimson lights hanging in the darkness.

Once I had a look round the Lizard lighthouse, one of the most powerful lights on the British coast. It guards the entrance to the English Channel and its beam sweeps the night sky, piercing far across the sea over the gentle curve of the earth's surface. For many sailors it is the first, or last, contact with home, and the "loom" of its light, the beam passing overhead, has been seen by ships off Ushant on the French coast, over ninety miles away!

Lights receive so much mention in the Bible that there is no need for me to jog your memory! Scriptural lights will already be flashing through your mind: "the people that sat in darkness," "ten virgins," "not under a bushel," and so on. Have you noticed how light and love run concurrently in the Bible? "He that saith he is in the light, and hateth his brother," wrote John in his first epistle, "is in darkness even until now." Paul had a similar idea when writing to the Philippians: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a perverse nation, among whom ye shine as lights in the world."

A solitary light in the darkness attracts. You cannot avoid noticing it; your gaze is constantly drawn toward it. At night moths will fly towards a light eager to plunge into it, to become part of it. A truly Spirit-filled Christian, radiating the love of God in this dark and evil world, will draw people to him. They will recognise and covet something attractive about him.

Often, secure and comfortable in the well-lit room of our spiritual life, with the curtains drawn, we do not realise the depth and extent of the evil, loveless darkness outside, and how few lights pierce it. The love of God shed abroad in, and through, our hearts can dispel the darkness and flood the world with light. We are like lenses or prisms with no brilliance of our own; only the light of Christ's love shining and being focused or spread abroad through us.

Some lights, like the lighthouse and the red lights on the television mast, warn of danger. The Christian stands guard, and warns of the dangers of sin to those in the darkness of this world.

Light is closely allied with truth, Falsehood and deception flourish in darkness; they cannot bear the light. Darkness contrasts with light in the same way as a Christian contrasts with evil.

Then again, lights can be used to transmit messages in code. In God's hand we can be used to transmit the gospel to the world. The missionary hymn exhorts to "send the light," but more is required of us than that. We must *be* the light. How is your light shining? Is it under a bushel? Is it a bright beam piercing the darkness, or a feeble glimmer? Perhaps your reflector needs a polish, or your glass is dimmed by the soot and filth of sin and self.

One last thought: a light needs power or fuel of some kind. An electric lamp needs electricity and an oil lamp needs a constant supply of oil. The Christian light needs the power of the Holy Spirit in constant supply.



THE FAMILY ALTAR

Scripture

Union

Portions.

Notes

by

Geoffrey Harpin
(Elim Church, Kidderminster)

Monday, August 3rd. Nehemiah 2:11-20.

“They laughed us to scorn, and despised us” (v. 19).

To be mocked and disdained because one is a Christian is often harder to bear than the indifference of unbelievers. Ridicule is a weapon most effective in slowing down or bringing to a halt the work of God. This is surprising, since the Christian represents nothing for which he need be ashamed. If Sanballat and Tobiah thought they could embarrass Nehemiah by mocking him they were greatly mistaken. Nehemiah was not afraid of being identified as a servant of the God of heaven (v. 20). Hypocrisy invites a sneer; sincerity withers it!

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days!

(J. Grigg).

Tuesday, August 4th. Nehemiah 4:1-14.

“We made our prayer unto our God, and set a watch” (v. 9).

Nehemiah believed God would fight for the Jews if necessary (see v. 20); notwithstanding this he set a watch. Would he have succeeded in building the walls had he set the watch but not prayed? Conversely, would he have won had he prayed only? Nehemiah considered both essential. We are here reminded of our Lord's warning to His disciples: “Watch and pray, that ye enter not into temptation” (Matthew 26:41); and of Paul's exhortation to the Ephesians: “Pray at all times with every kind of spiritual prayer, keeping alert and persistent as you pray . . .” (Ephesians 6:18, J. B. Phillips). Peter advised the saints to be vigilant because the “adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

Wednesday, August 5th. Nehemiah 4:15-23.

“We returned . . . every one unto his work” (v. 15).

What a fine team God's servant had behind him! Not a shirker in it! Every man was determined to do his duty—or was it **more** than duty? When danger threatened this community there was no apparent quarrelling about privilege or position, but a mutual recognition of the need to mobilise in order to present a united front to the common enemy. The ruling classes and nobility were as eager as the rank and file to do what they could (v. 16). We are not surprised that the wall was finished in good time! (6:15).

Work, for the night is coming,
When man's work is done.

(A. L. Walker).

Thursday, August 6th. Nehemiah 5:1-19.

“I was angry when I heard their cry” (v. 6).

An able leader is aware not only of the dangers from without but of those also within the group. This problem which angered Nehemiah could scarcely have escaped his notice, as there was a **great cry** from the people (v. 1). They were short of food and had mortgaged their lands and houses to buy corn. Even the children had been treated as pawns and there was no money to redeem them. Those Jews who had money were lending it to their fellows and exacting interest (v. 7), contrary to the law of Moses (Leviticus 25:35-38). Nehemiah as governor had not been chargeable to the people. This obviously strengthened his hand when he reproached the greedy moneylenders and ended the hardship.

Friday, August 7th. Nehemiah 6:1-19.

“They thought to do me mischief” (v. 2).

Nehemiah now met mounting pressure from his enemies. He had nearly finished rebuilding the walls when Sanballat, Tobiah and Geshem conspired to overthrow him by intrigue. But first of all they tried the friendly approach and proposed a meeting with Nehemiah ostensibly to iron out the difficulties; but Nehemiah was convinced that their real intention was to stop the work and so refused to meet them. Verses 17 to 19 reveal another source of trouble **within** Judah which must have sorely tried Nehemiah. There were Jewish nobles who were influenced by Tobiah, who used his marriage into a Jewish family to further his ends. Nehemiah overcame them by his faith in God, by sticking to the job and by refusing to be intimidated.

Saturday, August 8th. Nehemiah 8:1-18.

“They bowed their heads, and worshipped the Lord” (v. 6).

It was the opening of the “book of the law” by Ezra that produced the spontaneous outburst of praise from the people. Oh that a similar response could be awakened at this hour in our land! Moreover, the people stood for many hours to hear the book read and to have it explained to them (vv. 7, 8). That the words wrought a good effect is evidenced by the weeping of the people. Preachers and teachers of the word of God do well when copying the style of ministry seen in verse 8. The message must be distinct and clear if it is to quicken.

Sunday, August 9th. Nehemiah 9:1-9.

“Thou in thy manifold mercies forsookest them not” (v. 19).

These words are from the prayer of the Levites which was offered in the presence of the “seed of Israel” and after the reading of the law. It was a day of fasting and repentance, of confession and worship. In the prayer outstanding events in the history of the nation are recalled and the faithfulness of God is reiterated. Though Israel had provoked God greatly (v. 18), He had not forsaken them in the wilderness but had continued to shower His mercies upon them. God's children in this day are often as those of old. They forsake His laws and His house and pollute His day, yet He does not forsake them but seeks unceasingly to woo them back to Himself.

Coming Events

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

EASTBOURNE. August 9. Elim Church, Hartfield Road. 11 and 6.30. London Crusader Choir.

HASTINGS. Elim Central Hall, Station Road, near memorial. Suns. 11-12 and 6.30. Tues., Thurs. 7.30. Minister: A. S. F. Horne. Visitors specially welcomed.

AUGUST CONVENTIONS

BARRY. August 9. Elim Church, Pyke Street. Services conducted by young people.

BARKING. August 1-3. Elim Church, Ripple Road. Bank Holiday Convention. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Speaker: Joseph Smith.

BRIDDLINGTON. August Bank Holiday Monday. North-east Presbytery Annual Rally at Trinity Congregational Church, the Promenade. 3.30 and 6.30. Guest speaker: W. Hilliard.

BRISTOL. July 29—August 3. City Temple, Jamaica Street. Wed. to Sat. 7.30. Sun. 11, 3, 6.30 and 8. August Monday at 11, 3 (baptismal service) and 6.30. Speakers: W. L. Bell, E. F. Cole and H. W. Greenway; also expected, Chas Duncombe (U.S.A.). Conveners: Ron Jones and Tony Williams.

ROMSEY. August 1-3. Elim Church, Middlebridge Street. Sat. 7.15. Sun. 11 and 6.30. Mon. in Baptist Church, Bell Street, 3 and 6.30. Speakers: G. Taylor and D. J. Ayling. Convener: P. Angold. Tea provided between meetings.

SHREWSBURY. August 3. Quarry Gardens (by the riverside). Fellowship "get together," with open-air witness at 3. Cups of tea provided in Elim Church, Greyfriars (4 to 5 p.m.). Evening rally 6.30 at the Welsh Chapel, Dogpole. Speakers: R. D. Bradley and W. J. Maybin. Convener: Ray Hughes.

SOUTHEAST-ON-SEA. August 2, 3. Elim Church, Seaview Road. Sun. at 11 and 6.30. Mon. at 3 and 6.30. Speakers: E. Crew (Dean Kenley Bible School), T. J. Broomhall (Thornton Heath). Convener: J. A. Wright. Cups of tea provided. All welcome.

SOUTHPORT. August 1-4. Evangel Temple, Manchester Road. Sat. 7.30. Sun. 10.45 and 6.30. Mon. 3.15 and 7. Tues. 7.30. Tea provided on Monday. Sat. 6.30. Evangel Choir on Lord Street bandstand. Speakers: F. H. Coleman (Islington) and S. Beresford (Blackburn). For accommodation write C. Brookes, 28 Knowsley Road, Southport, Lancs. Tel. 57579 (S.T.D. OSO 4).

WESTCLIFF-ON-SEA. August 2. Elim Church, Electric Avenue (near Fairfax Drive). Sun. 11. T. J. Broomhall, 6.30. E. Crewe (Kenley).

WESTCLIFF-ON-SEA. August 23. Elim Church, Electric Avenue (near Fairfax Drive). Sun. 11 and 6.30. J. C. Smyth.

WORTHING. August 1-3. Elim Church, Grosvenor Road. Sat. at 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Special speaker: the President, Charles J. E. Kingston. Cups of tea between meetings on Monday.

ITINERARIES

London Crusader Choir

August 16, Elim Church, Brighton; 23, Brixton prison.

The President, C. J. E. Kingston:

August 1-3, Worthing.

August 16, Becontree;

August 30, Exeter;

September 1, Torquay; 3, Paignton; 4, Wembury; 6, Honicknoole (11), Plymouth (6.30); 8, Bodmin; 9, Cambridge; 10, Penzance.

12, Falmouth;

September 13, Newquay (11 and 6.30).

John MacInnes, on furlough from British Guiana:

August 1, 2, Beersbridge Road; 4, Ulster Temple; 5, Ballysillan; 6, Lurgan; 7, Megaberry;

August 8, 9, Portadown; 10, Kilmore; 11, Annaghanoon; 12, Gilford; 13, Banbridge.

August 16, Monaghan; 17, Brookeborough; 18, New-castle; 19, Rathfriland; 20, Moneyslane; 21, Market-hill;

August 22, 23, Armagh (convention); 25, Bangor; 26, Millisle; 27, Newtownards; 28, Larne;

August 29, Ballymena; 30, Ballymoney; 31, Coleraine; September 1, Culleybackey; 2, Randalstown.

Miss Brenda Williams, prospective missionary to Southern Rhodesia, will visit the following churches in August:

9, Halifax; 11, Huddersfield; 13, Bradford; 16, 17, Leeds; 18, Dewsbury; 19, Knottingley; 20, Barnsley;

22, Sowerby Bridge; 23, Wrenthorpe.

JUST A BRIEF REMINDER

August Monday

is

CONVENTION DAY

at the

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(STOKES CROFT END)

11 a.m., 3 and 6.30 p.m.

Children's convention and picnic at 2.30 p.m.

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WARD. On June 14th, to Barbara and Roger Ward, of Elim Church, Coventry, God's gift of a daughter, Andrea Jenny.

WITH CHRIST

GILKS. Mrs. Alice Gilks on April 2nd, faithful member of Graham Street Church, Funeral conducted by Edward F. Cole.

ANDERSON. Mr. T. W. Anderson on May 20th, aged 88, faithful member and deacon for many years of Graham Street Church. Funeral conducted by Edward F. Cole.

KENT. Mr. T. E. Kent on June 23rd, aged 83, loyal member of Elim for many years. Funeral conducted by R. J. Morrison and Edward F. Cole.

SNELL. Mrs. A. Snell on June 20th, aged 75, faithful member of Graham Street Church, Funeral conducted by Edward F. Cole.

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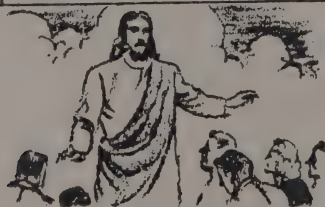
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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



But God, who is rich in mercy,
for his great love wherewith he
loved us,

Even when we were dead in
sins, hath quickened us together
with Christ, (by grace ye are
saved)

EPH. 2:4, 5

"Be of good cheer ; I have conquered" (John 16 : 33)

THE bombardment of the Church in Britain with sheaves of statistics (such as only five per cent of people in London go to church ; only eleven per cent in England and Wales go to church ; Sunday school statistics show that if present trends continue Sunday schools will be non-existent in a few years' time) in recent years has been the Devil's own weapon to boost unbelief, discredit the Church and depress its members. Yet it is merely a secular assessment of a purely spiritual problem.

The Bible, certainly for believers, is not a depressive book ; it stimulates, revives, encourages, challenges and uplifts. Why depart from this inspiring book to become victims of statistics ?

One can imagine a statistician on the day of Pentecost saying to the 120 disciples who had been baptised in the Holy Spirit : "I have just returned from the British Islands and the Stonehenge computer informs me that there are 100,000,000 people in the world ; only about .0001 per cent are believers, the rest, 99.9999 per cent, are unbelievers —you people just don't have a 'chance.'" And statistically our imaginary statistician would have been dead right.

But Jesus had said to the little band of apostles only a few short weeks before: "Be of good cheer," A.V. ("keep up your courage," Weymouth ; "be of good courage," Englishman's Greek Testament ; "but take courage," Ferrar Fenton ; "but courage," Moffatt). "I have conquered the world."

In a recent radio programme it was stated that 2,500,000 children go to Sunday school in the British Isles. What a wonderful thing ! This, today, against all the attacks to which the Church has been subjected for 2,000 years and amid the cynicism regarding it! *No voluntary organisation in the British Isles can claim an adherence approaching this.* We need more of the spirit of Caleb and Joshua and their minority report. The ten spies who brought their majority report about Canaan were statisticians. They measured the walls ; "very great," they reported ; "up to heaven," said Moses later. They measured the people ; "giants," they said. They measured themselves ; "grass-hoppers," they said. They forgot the Immeasurable.

But Caleb and Joshua, presenting their minority report, took into account the Immeasurable. "If the Lord delight in us, then He will bring us into the land, and give it us ; a land which floweth with milk and honey. Only rebel not against the Lord, neither fear ye the people of the land, for they are bread for us : their defence is departed from them, and the Lord is with us : fear them not" (Numbers 14 : 8, 9). But their minority report went the way of many such ; the congregation demanded that Caleb and Joshua be stoned. *But of those adults who came out of Egypt they were the only two who went into Canaan.* The New Testament teaches us that "these things were written [about Israel] for our example upon whom the ends of the world are come."

THE HEBREW EPISTLE

and the GREATNESS OF CHRIST

By W. J. MAYBIN, WORCESTER

IN the first article we saw the finality of absolute revelation in Christ. In this second instalment we shall consider :

2. Christ greater than angels.

DEMONSTRATION

The portion of the epistle to be studied is Hebrews 1 : 4—2 : 18. Here the writer sets forth the superiority of the Son over angels. "This contrast of the Son with the angels is for the purpose of showing His superiority generally to all beings, even the highest, but especially to angels as revealers of the Old Testament covenant and heads of the Old Testament world (2 : 2)" (Professor A. B. Davidson).

The writer shows how the Son is greater than angels, and that He bears a more excellent name than they in three ways.

(1) By a demonstration of Christ's deity from Old Testament Scriptures (1:4-14). Such a presentation of Old Testament references proves that the Old Testament is authoritative for the Christian, and applicable to Christ. The first quotation (v. 5a) is taken from Psalm 2 : 7 and shows the unique relationship of the Son to the Father, as the eternal Son and as the exalted God-Man. The second quotation (v. 5b) is taken from 2 Samuel 7 : 14, and while it may be conceded that it bears a faint reference to Solomon it must find its ultimate fulfilment in Christ. The third quotation (v. 6) is taken from Psalm 97 : 7 and shows the Son in His relation to men in both His creatorial and redemptive purposes, which shall find their ultimate consummation in His future advent. The words could read : "When He a second time bringeth in the first-begotten into the world." The word "first-begotten" used by Paul in Romans 8 : 29, Colossians 1 : 15, 18, speaks of priority to all creatures and sovereignty over all creation. The term "only begotten" describes the relation of the Son to the Father in His divine nature.

The fourth quotation (v. 7) is taken from Psalm 104 : 4, which the writer quotes to show that since the Son is creator and master of angels He is therefore superior to them. The fifth citation comes from Psalm 45 : 6, 7, a psalm which, like the one previously used, is ideally theocratic and refers to the King and the kingdom of God. For this reason Christ was anointed with the Holy Ghost for His threefold office of prophet, priest and king at His baptism in Jordan. The word "fellows" is the translation of a Greek word which could refer to co-participants, in this case the angels. Some would take this anointing to refer to that anointing which followed Christ's resurrection and ascension, its purpose being to invest Him with universal dominion. The sixth quotation (vv. 10-12) is taken from Psalm 102 : 25-27, and consists of words originally addressed to Jehovah, now applied to Christ. This identifies the Son with the Father. The final citation (v. 13) is from Psalm 110 : 1, words spoken to the Son, and never to an angel, revealing His absolute sovereignty. This position was His first by virtue of His pre-existence and now by invitation of the Father. The angels by contrast are but servants of His throne and His children, destined to be "heirs of salvation" (v. 14).

WARNING

(2) The argument that "Christ is greater than angels" is shown by a direct word of exhortation and warning (2 : 1-4). After establishing the superiority of the Son over the angels with such conclusive Old Testament evidence, the writer pauses to enforce the practical consequences which follow from this great truth. Arguing from the less to the greater, he points out that a revelation given through such a Mediator carries with it not only greater privileges but also greater penalties for neglect than a revelation made through angelic ministry.

Because the readers of this epistle were in danger

of drifting away from the true gospel under pressure of trial, or through sheer indifference, they are exhorted to give the more earnest heed to (pay attention to) the things which they have heard, lest at any time they should let them slip. This word "slip" is one which was used of a ship that had carelessly drifted past the harbour.

Again, because of their association with and seeming loyalty to the Old Testament scriptures (v. 2) they should be more careful to give attention to this new revelation, not mediated by angels, who were looked upon by the Jews as mediators of the first covenant, but by the Lord of angels. In verses 2 and 3 the contrast is between the word spoken by or through angels, i.e. the Mosaic law, which was a revelation of divine justice, and the word "spoken by the Lord," a revelation of divine mercy. The object of this contrast is to show that greater privileges mean greater responsibilities. In verse 4 we have the divine confirmation of the message; it issued in signs and wonders and manifold deeds of power.

HUMANITY

(3) The argument concludes by declaring that Christ in His humanity is greater than angels (2: 5-18). The readers of this epistle might have supposed that in His incarnation Christ had become inferior to the angels, but the writer proves that in His perfect humanity He is greater than the angels, and

through His incarnation has effected a full and final salvation for mankind.

Two things are underlined in this passage. (a) The glorious destiny of man, which was to be higher than the angels, had its fulfilment in Christ. This great fact was anticipated prophetically in Psalm 8. The immediate reference of the psalm is to man, who by reason of his sin and disobedience has forfeited his dominion. The psalm therefore finds its fulfilment in Christ, the God-Man. As our representative man, because He has triumphed, we shall also triumph. The psalm has therefore a future application. (b) The great purpose of the Son's identification with mankind in his sin. This can be traced throughout the portion with greater enlargement than is possible here. In verse 9 He tasted death for every man; in verse 10 He takes many sons to glory (the word "captain" is *archegos*, or "pioneer"); in verse 11 He sanctifies, or makes us "God's holy people"; in verse 11 He conquers death and the Devil; in verse 17 He represents us as High Priest; and in verse 18 He succours in the time of temptation.

Thus the writer demonstrates that Christ is greater than the angels; as created beings they are His servants.

"Praise the God of our salvation;
Hosts on high His power proclaim;
Heaven and earth, and all creation,
Laud and magnify His name."

WHAT DO YOU KNOW OR WHOM DO YOU KNOW?

By G. A. W. PARTRIDGE

TWO MEN stood at the foot of a great mountain pass. The one was a brilliant man, well educated and with a great knowledge of the kingdom that lay beyond the mountains which he now sought to enter.

The other was poor and had but little. He, too, was seeking entry.

Behind them stretched the desert where they had both lived. The time had now come for them to move on. In order to live they had to cross the mountains to the kingdom beyond, or fall back into the shimmering waste—and death.

The learned one was anxious. "I know my way into the kingdom," he thought. "I've done a lot of good, and I've also read all about this great place."

The other stood by quietly, as those with faith

often do.

Suddenly a figure drew near. The poor man immediately recognised Him, for they had met at a place in the desert long ago. There was a word of greeting, a smile, and then both passed through the mountains into the kingdom.

The other looked round in surprise. Then he too realised who the third person was, the King's Son.

It was too late. He had read about the Prince, but he had never troubled to really get to know Him personally. So he did not know Him until He had moved on.

Have *you* accepted the Prince of peace, God's Son, Jesus Christ? Accept Him now while there is yet time,

EXTREMELY BALANCED

George Canty



CONSIDERING the frequency of the advice offered to Pentecostals to "keep a balance" our ship should never list either to port or starboard.

Whoever else might be "all hell" or "all healing," "all brimstone" or "all treacle," it ought never to be us.

Our danger now, in fact, is that we shall be *all balance*. In our anxiety about our public image we may push balance to an extreme.

Our critics should be our warning. Embarking with an over-load of gyroscopes, vanes, and general precautionary impedimenta for keeping on an even keel, there are signs of their maintaining a perfect equilibrium all the way to the bottom. If they founder it will be without emotional display, decently and in order, the organ playing the "Old Hundredth" to the last gurgle.

Balance can become gospel, goal and guiding principle. Balance never shouteth, balance doth not behave excitedly, rejoiceth not . . . beareth all things silently, counteth carefully the decibels of noise, giveth the just-so measure of truths . . .

The poised pulpiteer today keeps square all round, and provides a scientifically balanced and boring diet to his battery-fed sheep.

How, I wonder, would some Bible characters get on in the modern church? Abraham was all faith. Moses was all law. Noah was obsessed with rain, David with the Philistines, Solomon with peace, John harped on love, Paul on the Gentiles and Peter on the circumcision.

The doctrine of balance does not allow for the man with a special ministry. Paul told us that some people are supposed to be eye, all eye, some all hand, some all foot. Nobody is a bit of everything.

We must recognise that the stress of a Graham on conversion, or of a Wigglesworth on healing, or of a movement on the baptism in the Spirit, is created by the Holy Spirit. Each member of Christ is a single facet of the jewel of the Church, gleam-

ing with a unique aspect of the loveliness of God, contributing to the completion of His reflected glory.

It would be tragedy if our Pentecostal churches decided their style and manner by reference to other denominations, adopting a "mean," and fell to a common, acceptable and inoffensive temperature.

To decide where we shall stand by measuring our distance from the extremists will only land us in the dead centre. God has not given us the task of doing the balancing trick, walking the tight-rope between the cooker and the fridge, wobbling between the glory boys and the church steeple.

So often has it been said "Some swing to one extreme and some to the other" that it sounds like a repetition of Holy Writ. Of course, everybody agrees that is all wrong. What bothers me, however, is that I am asked to judge where the extremes are and then dither in the middle of no man's land.

Why cannot I enjoy both extremes? Avoiding the works of the flesh, which anyhow are manifest and obvious, *why may I not expect the mighty rushing wind and the breathings of Jesus, the shout of the day of Pentecost and the orderly sermon of Peter?*

Even the theologian is ever-hopeful of finding the balance. The whole trouble is the Bible of course. It will insist on swinging first to Calvin and then to Arminius, and it really is difficult to force it permanently one way or the other, and worse to harmonise it. In the end we may have to take the advice of Dr. Oscar Hardman and embrace both positions, if it is only like the Anglicans with their Augustinian prayer book and their Pelagian pulpit. Our conceit is that we shall one day reconcile all mysteries, marry them off and get them to live happily ever after.

The origin of this gospel of balance is hard to find in a book like the New Testament. There was a doctrine of "the mean" among the pagan Greeks, however. They advocated as the road to happiness that you should swing neither to self-indulgence

nor to self-denial. Dr. C. E. M. Joad said he practised it in the matter of smoking. So he smoked a precise number of cigarettes—and, I believe, died of cancer just the same.

Ecclesiastes speaks of the carnal man as saying "Be not righteous over much; neither make thyself wise; be not much over wicked, neither be thou foolish." That is probably the home address of Mr. Keeping A. Balance.

The New Testament is always printed in black and white and never in half-tone. It is uninhibited, explosive, violent and extreme, and touches the outer boundaries of feeling and action. Our "reasonable" service, in the Bible view, goes to the lengths of presenting our bodies as a living sacrifice to God! "I would that ye were cold or hot." What then is "balanced Pentecost?" The tepid and the tame, the middling and the mediocre, nauseate Christ. He would rather have a volcano or an iceberg than cooled-off gravy. There is no Bible word to encourage or mean "balance," except "moderation" in Philippians 4:5, which happens to be an authorised mistranslation and should describe an excessive virtue called gentleness or sweet reasonableness.

What do we mean in concrete terms when we

talk about being unbalanced? We mean doing what the other chap does. The expression is purely subjective and means what I mean by it. There is no objective pre-packed order delivered straight from heaven and labelled "The Balance." I really offer myself as the yardstick, forgetting that at the antipodes I also look like an extremist.

Christ is our Pattern, but it is hard to apply the word balanced to Him. His life was not distinguished by half and half. He grasped the infinities of east and west, height and depth, in anger and gentleness—the wrath of the Lamb, in fasting and feasting, in sorrow and joy, in weakness and power.

Only once did He achieve the middle position, and that was when we put Him there, between heaven and earth and between two thieves on a cross.

I am convinced that if we are afraid of being fanatics we shall leave no mark. Let Pentecostals be Pentecostal, emphasising Pentecost, worshipping in a Pentecostal fashion, not plotting their position by using any denomination as their pole star, but by the only rule of faith and *practice*, even the Holy Scriptures.

By the way, pianos have two pedals, soft and loud. Musicians know this, novices do not.

A CHALLENGE TO PRAYER

New Moslem campaign in Africa

ROUGHLY EVERY fifth person in the world is a Moslem. Thus Islam is the world's largest organised non-Christian religion. In Africa, where a rivalry is going on between the cross and the crescent, Moslems now number 100,000,000—as compared with 60,000,000 Christians—in a total population of 250,000,000.

And it is in Africa especially that carefully organised attempts are being made to expand the growth and influence of Islam. This ties in with President Gamal Abdel Nasser's conviction that Egypt's fate is inevitably bound by the African continent.

These are some of the facts that served to heighten interest in the first Pan-Islamic congress in March, which brought together some 100 *ulemas* (Moslem scholars) from seventy countries under the sponsorship of the Higher Council for Islamic Studies.

Made up at present of seventeen Egyptian and eight foreign *ulemas*, the Council is housed at the 1,012-year-old Al Azhar University—the Islamic "equivalent" of the Vatican—and has been entrusted with conducting a massive revival of Islamic culture both in Africa and elsewhere.

One of the announced primary aims of the congress was to cope with the pressing need for bringing Islam into harmony with modern conditions of life. Thus the congress devoted its first two weeks to debates on such topics as birth control, socialism and various politico-economic systems with a view to deciding whether any essential conflict with Islamic laws was involved.

Programmes carried on by the Higher Council for Islamic Affairs, which was created in 1959, are aimed at bringing African Moslems more closely under the flag of Al Azhar, which, in effect, has become their guide in religious, political, economic and cultural matters.

During the first years of its existence the council's activity was limited to sending the Koran and other Islamic books and magazines to Moslem communities in the newly independent African countries. It also sent teachers and preachers there with the specific object of propagating Islam. The same programme was promoted in Moslem areas in Asia.

It was soon realised, however, that other measures

would be necessary. Al Azhar therefore established for the first time in its history a programme of technical training for the African Moslems designed to equip them for jobs in agricultural engineering, animal husbandry, crop conservation and light industrial engineering. The argument put forward in support of this new venture was that by being able physically to help the under-developed countries and by showing that Islam cared for the people's material as well as spiritual welfare the Moslem cause would be advanced.

During the past year the council's activities have increased considerably. Besides providing books and magazines, it now supplies complete Islamic libraries in Arabic, French, English, German, Italian, Spanish, Portuguese, and many African dialects.

The council has also been responsible for the construction of new mosques and Islamic centres in Africa and Asia. It has begun a programme of training African and Asian nationals as preachers and teachers, all of whom will work under the direction

of Al Azhar.

Moslem leaders claim that the systematic, long-term programme initiated by the Islamic Council is not against Christianity, but against what they call Israel's "Zionist anti-Moslem activities" and its "politico-economic infiltration" in Asia, Latin America and Africa.

Islamic leaders insist that this poses an economic threat to Arab nations, particularly Egypt, which is relying heavily on African and Asian markets for rapidly expanding industries. It also represents a political threat, they charge, because it would turn the Afro-Asian and American blocs against the Arabs, who need support on the "Palestine issue."

In Damascus, plans for intensive missionary work in Africa were approved at the close of a six-day conference attended by the heads of Islamic affairs departments in eleven Arab countries. It was announced that teams of Arab missionaries would be sent "to preach Islam and combat the expanding Zionist influence in Africa."

WORLD PENTECOSTAL CONFERENCE—HELSINKI

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THE keynote of this message is 2 Chronicles 20:15. "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." That is a wonderfully good reason for not being afraid. If we would only stop oftener to think of the reason for courage and confidence we would never get fainthearted in the fight. The Lord Jesus said to Jairus: "Fear not, only believe."

The Bible is full of commands and encouragements to cease from our timidity. Our hearts are easily panic-stricken, but God tells us to be strong and very courageous. Here we have it again in the seventeenth verse: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you. . . . Fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you." This is the secret of strength. "The Lord with us," and the battle being His, not ours, we have nothing to do but set it in array the very best we can and then watch undismayed to see Him work out the victory from seeming defeat.

When a great multitude of temptations and difficulties rises up against us, we are too apt to be deluded by the enemy into looking at them, as Peter looked at the waves, instead of keeping our eyes on the Lord Jesus. We can only endure by seeing Him who is invisible, by looking "not at the things which are seen," but at those that are unseen and eternal.

When Elisha's young man beheld the hosts of Syria encompassing Dothan with horses and chariots, a mighty force sent out with special charge to capture the prophet, he said: "Alas, my master, what shall we do?" "Fear not," rings out the prophet's reply. "Fear not, for they that be with us are more than they that be with them." "And the Lord opened the eyes of the young man" to behold things invisible and eternal, "and, behold, the mountain was full of horses and chariots of fire round about Elisha."

Is the enemy encamped all round about you, leaving no loophole of escape from trouble? Lift up your heads and rejoice! Your Redeemer is strong. You are weak, 'tis true, but what of that? You shall not need to fight in this battle. "Fear not; be not dismayed." Some of you have been fighting your own battles all week instead of trusting them to Jehovah. Will you not yield the struggle, and trust? "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Is not that easier than striving and struggling until you are exhausted, soul and body, nerves on edge, and face

shadowed with dark lines of care and pain and perplexity? "Look unto Me and be ye saved, all the ends of the earth." Set your battle in array, then stand still and see the salvation of the Lord! When will we learn to cease from our own works and let the Lord Jesus do it all, that He may have the glory? "And all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord."

When God gives us in these days such a command as that, to stand still and see His salvation, we do not always bow our heads in worship. Some of us are apt to talk back to Him. We say "Surely, Lord, this

THE PRAISE OF FAITH

thing cannot take care of itself." Of course things cannot take care of themselves, but if you will only cast the care on Him He will take care of them, and of you too. "Casting all your care upon Him; for He careth for you."

After worshipping the Lord, Judah stood up to praise the Lord, praising Him by faith, before their eyes had seen the victory. And they praised Him with a loud voice.

Early in the morning King Jehoshaphat led out his army into the wilderness of Tekoa, where to all human foresight certain destruction awaited them, but he encouraged them with his own sublime faith: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." And he appointed singers to the Lord there in the desert, in the face of a foe far superior to his army in numbers; singers to praise the beauty of holiness and to say "Praise the Lord; for His mercy endureth for ever."

I seem to see that little handful of an army marching out, shoulder to shoulder, to meet the mighty host of the enemy. What weapons of war will they use? Why, they have but one, and that is "praise"—victory by faith in God. They put singers in front to sound God's praises aloud as they march along. These very notes of victory begin to sow seeds of panic and fear in the enemy's hearts. Wonderful

salvation of God! Who would not be willing to stand still from his own works to see it?

The singers were to praise the "beauty of holiness," that beauty which belongs only to the Holy One. Now, in the twenty-second verse, we read: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah; and they were smitten." It was even when they began, when they raised their first notes of praise, that the Lord set ambushments against their enemies. The Lord began to work as soon as they began to praise, and not before. What happened for the deliverance of Jehoshaphat and his people? Why, two of the allied armies began to fight the third, and when they had demolished them they turned upon each other and destroyed one another until all the plain was filled with dead bodies and

Why did that supreme glory come? Because of the unity of praise. A great blessing comes to any one soul who praises the Lord all alone; but when these little rivers of praise roll together they make a mighty flood. Then God can come in His Shekinah glory and flood the temple so that the priests cannot stand to minister any longer. When that glory overpowers our praising soul we realise that there is something even better than serving Him. Once in a while, and just as often as we can bear it, God comes into our soul, with overpowering grace, saying: "Come aside and rest a while; come into the mount of transfiguration with Me, the world shut out, and behold My glory." It is our own blessed privilege to stop sometimes and go to praising Him until the glory comes down and fills our souls with a joy that no language can ever express.

Now will you not obey God perfectly and then give the shout of faith whenever foes or trials assail you, and let Him win the battle and you gather the spoils?

By CARRIE JUDD MONTGOMERY

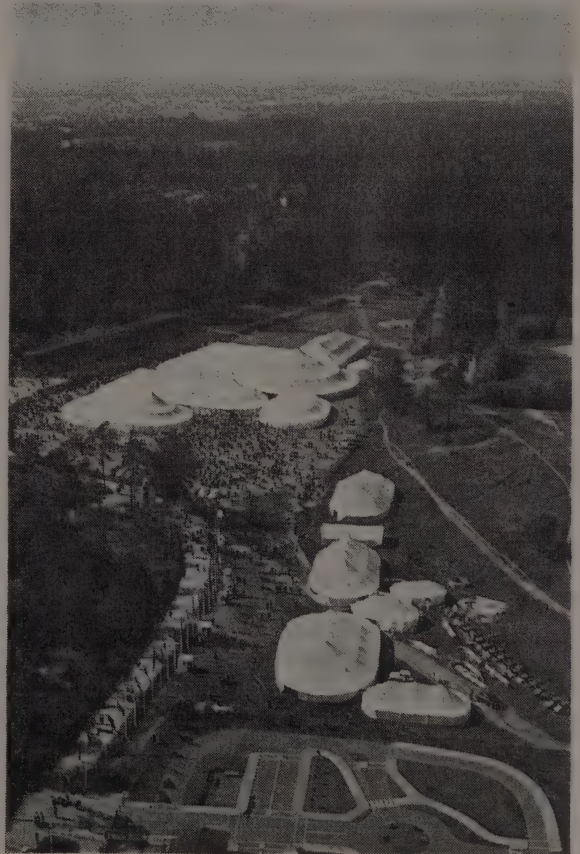
"none escaped."

God had told them they needed not to fight in that battle. They stood on His promise and began to praise Him. As soon as you will do that, just so soon your enemies will begin to devour each other, one trouble eating up another trouble until there is nothing left. The twenty-sixth verse says: "And on the fourth day they assembled themselves in the valley of Berachah [that is blessing]; for there they blessed the Lord." Every one of us can go into this valley of blessing each day. There is a highway to it, a new and living way through the Lord Jesus. We go down there in our selfishness, our weakness, our pride, our ingratitude, our carnal-mindedness and our worldliness, and there let Him crucify us to self and raise us again to newness of life in Him.

The twenty-eighth verse says: "And they came to Jerusalem with psalteries and harps and trumpets into the house of the Lord."

In 2 Chronicles 5:13, 14, we read: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

*World Pentecostal Conference, Helsinki.
An aerial view.*



Letter from New Zealand

GILBERT T. S. DUNK

(Pastor of Elim Church, Wellington, New Zealand)

TWELVE YEARS ago we left our native land for New Zealand, "the land of the long white cloud" as the Maoris call it, 12,000 miles across the world. Our mission was to obey what we felt sure was God's next assignment for us. For some time we lived through the difficult experience of becoming acclimatised to our new surroundings. Now we have kind of grown up into it and we imagine ourselves one with the rest in New Zealand's way of life.

At the Editor's invitation, it is my privilege to write this letter that EVANGEL readers might get to know a little more of this Commonwealth country and thereby strengthen the links of fellowship with members of the Elim family so far away.

New Zealand comprises the North and South Islands, with a population of about 2,500,000. Its two races, Maori and European, live happily side by side. It is a land of great beauty, with its mountains and lakes and waterfalls, its rolling hills and fertile valleys. Its rivers are rich with fish for the angler as well as providing unlimited power for the country's hydro-electric undertakings. The forests and the multi-coloured greens of the native bush cause the heart to rejoice as one stands listening to the New Zealand singing birds which inhabit those sanctuaries of nature. To hear the bell-bird, the sweetest of all the songsters of the bush, is an experience all its own.

A unique feature of New Zealand is, of course, the thermal areas, found mainly in the centre of North Island. Here the visitor sees boiling water and steam shooting high into the air and mud pools perpetually gurgling and plopping like porridge cooking on the kitchen stove. Here again, in this power-hungry age, enterprising engineers harness the high-pressure steam gushing forth from the bowels of the earth to spin their turbines for an added supply of electricity. The ordinary person stands overawed in the midst of these thermal wonders as they speak in their peculiar language of the greatness of creation's God.

The Maori people are unique too. They live lives of simple freedom, and to mingle with them in the

parts of the country where they prefer to maintain their native (not primitive) life is an experience one never forgets. To see them do their cooking in the earth where thermal activity is present is fascinating. To hear them sing their sweet melodies is delightful. To see as well as hear them in their *hakas* (war dances) could be frightening if one did not know that this is just one way of their keeping faith with their past. Their folk-lore is rich, and with wild flights of fancy their storytellers relate the great things of yesteryear, holding the listener simply enthralled. The Maoris have their own language, which they keep very much alive in all Maori homes whether they live in their own villages or among the larger populations of the cities.

And so it is a joy to greet you from this distant land, and we anticipate another session with you some time when we can tell you more of life here.

Women's Column (concluded from page 507)

child?" Like that Shunammite woman, I was able to answer "It is well."

My husband and I took our postponed holiday on medical advice. Looking at the wonderful mountains of Switzerland, with their pure snow caps, the words of a hymn came over and over to me: "Majestic sweetness sits enthroned upon the Saviour's brow." If the creation was so wonderful, how much more marvellous would it be to see the Creator Himself one day. Unconsciously Jesus drew me nearer to Himself—His presence became a reality.

There are days when we feel Peter's loss, when even little Comfort-and-Joy, as we have come to call our daughter, cannot completely fill the gap. But I know that Peter is far happier now than he ever would have been on earth. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

Caribbean Challenge.

Sunshine Corner (Mr. Toad's adventures end here)

we want to be and the kind we want to have too.

Only if we ask Jesus to help us can we become real friends, and as we walk with Jesus we become more like Him. See if you can find a verse of Scripture with the word friend in it. I can think of a very good one.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

Women's column

By GLADYS GORTON

A MOTHER'S STORY

PETER CAME to us after eight years of married life. My husband and I, from the time we were married, longed and prayed for a child, but God did not seem to be answering. However, we had Christian friends who prayed too, and one in particular often encouraged us to trust God to work the miracle for us.

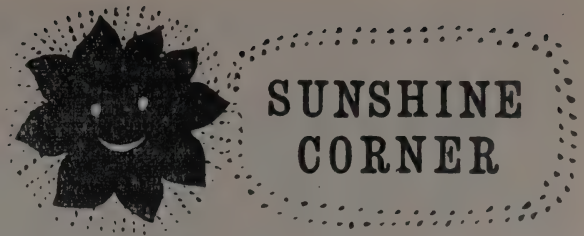
In faith we prepared for Peter's coming. We chose his name, clothing, everything that would be needed for a boy, never doubting God's word. When he came he was all that we had hoped for—a lovely, strong, happy, healthy little fellow, the joy of our lives and our home. As if this were not enough, God soon after added another blessing—a little girl. Our cup was running over.

Two years ago, when Peter was about three, my husband and I decided to make a holiday trip to Europe, leaving the children at home. Little Peter wanted to come very badly, but soon accepted the decision, saying "Oh, well, I'll come next time."

Ten days before we were due to go, my husband, watching Peter come up the steps, noticed that something was wrong with his right side. He examined the boy, and his trained medical eye saw a lump there that no one else had observed. Further examination revealed it as a growth, possibly malignant.

We were told that it might be dangerous to operate upon him because of his tender age, but there were equal and opposite risks involved in not removing the growth. Committing the issue to God, we decided on the former course. On the day we had planned to leave for England, Peter was wheeled to the operating theatre. Half-way through the ordeal he collapsed suddenly and, despite all the medical staff could do, died without regaining consciousness. The shock and strain had been too much for his little heart.

The anguish that this loss brought to us was indescribable. I was numb with shock. Yet, welling up inside, pressing through the pain, came "the peace of God that passeth all understanding" (Philippians 4: 7). At the funeral service Elisha (the pastor) sent his last message to me, in the words of 2 Kings 4: 26: "Is it well with thee? . . . Is it well with the
(concluded on previous page)



HELLO SUNBEAMS.

He was there, as bold as brass, in the middle of the path, looking as though he owned it, and he regarded me with a pair of bright, beady eyes. I didn't expect to find Mr. Toad himself in my garden, and I was so surprised that I nearly dropped the shopping basket, but that would have been a sad end for so noble a fellow. He didn't hurry to get out of my way, but walked, or rather hopped, down the path and under a stone, which I imagined was Mr. Toad's Toad Hall.

What a lot of memories it brought back to me, this chance meeting with Mr. Toad. We read *The Wind in the Willows*, by Kenneth Grahame, at school. What an exciting story it was, and how we loved them all: Mr. Mole, Ratty and the Badger—such wonderful friends they were, and so loyal to each other. I remembered the canary-coloured cart and the car that went *parp-parp* and caused all the trouble. Poor Mr. Toad was so silly and got into such scrapes. Even though he didn't deserve it the friends stood by him and helped him in his trouble. I thought of the great battle of Toad Hall and how they all fought together to drive out the enemy. What a wonderful example of friendship.

I wonder what sort of friends you are, sunbeams. Are you the loyal kind of friend or are you the other sort? Christians should always be loyal and forgiving, because we have the example of the greatest Friend of all. Jesus came to us in our need and He fought a great battle with Satan for us. He said that His disciples should be known because they love each other as He had loved them. True love doesn't run away in the hour of need and true love doesn't condemn. If we would be true friends we must stand by each other in adversity and encourage and help when we can.

How terrible it would have been if Toad's friends had deserted him. They could have said that he didn't deserve help because he had let them down. The friends knew that Toad was weak and so they supported him and helped him and encouraged him to be a better Toad. Those are the kind of friends
(see bottom of page 506 for finish)



**EVANGEL COLLEGE MALE CHORUS
AND WIND ENSEMBLE**

FESTIVAL OF MUSIC

PETER BYE reports on the festival of music given by the Evangel College male chorus and wind ensemble from Springfield, Missouri, at the Metropolitan Tabernacle on June 12th. Donald Gee and the London Crusader Choir welcomed the group and then Grant Wacker, director of development at Evangel College and tour manager for the group, and Jesse Peterson, the musical director, who holds a master's degree in music from the State University of Iowa, took over.

Their choice of material extended from Handel's Water Music Suite to Leroy Anderson's "Bugler's Holiday." One of the highlights was the male voice group's singing of the spiritual "Dry Bones," with the members of the ensemble joining in the appropriate places with a large variety of percussion instruments.

After the introductory music the gospel was presented in song and spoken word by the male chorus and girls' trio, the songs being linked with crisp, effective Biblical narrative by Jack Waggoner, a member of the chorus.

LONDON CRUSADER CHOIR

PETER BYE reports that the choir visited Maidstone prison recently. This prison has been visited several times a year since 1934. In the absence of D. B. Gray the programme was introduced by A. Ardley, and A. Vickery conducted the choir. In addition to the Crusader Choir, the prison choir, trombone duettists, and Dennis Robson, pastor of the Maidstone As-

sembly of God, took part, the last-named with his accordion.

After tea at the prison the Crusader Choir went to Mote House, one of the Cheshire Homes for incurables, to sing to and converse with the patients. The air of cheerfulness in this home prompted the thought uppermost in my mind on the way home: how selfish am I to complain about my little worries; how much more should God be thanked for all He has provided.

MINISTER HONOURED

A LOYAL tribute was paid to Pastor C. Coe at Canning Town to mark his retirement as pastor of Canning Town Elim Church. To honour the occasion the entire family were entertained to tea, followed by a service taken by our brother's family, all of whom spoke highly of their father, father-in-law and grandfather, and all of whom love and serve the Lord Jesus. The Field Superintendent, Pastor J. J. Morgan, made the announcement that Pastor Coe was retiring and that Mr. A. J. Brown was taking up the work.

A second special meeting was held on Sunday, June 28th, to pay further tribute to Pastor Coe, when again Pastor J. J. Morgan so kindly came and presented Mrs. Coe with a lovely bouquet of flowers and Pastor Coe with a cheque on behalf of the church as a token of appreciation for years of loyal service for the Master. May God richly bless them both.



**J. G.
COOPER**

YOUTH DRIVES PAY

PASTOR J. G. COOPER
tells of
a successful venture
at Hanley

OUR church opened less than two years ago through a crusade conducted by P. S. Brewster. On my arrival I found that we had very few young folk, and of course no Sunday school or youth work. We opened our Sunday school just over a year ago, and our Senior Crusaders have grown from a handful to fifty or more born-again Crusaders. We started a swimming club, and on a good Friday get between eighty and ninety attending. Some have come right into the church through this effort.

We then opened Junior Crusaders and have been getting about thirty to forty, but I felt that this was the one department of our youth work that needed extra effort. I had been a youth leader in one of the City Temple clubs at Cardiff founded by A. Tee, and my own wife had been converted at that very club, so I saw the tremendous way the clubs fed the mother church, and I therefore realised the value of a powerful Junior Crusader branch. Within five years it could transform the church.

But I nursed the idea without attempting anything.

While at the Elim Conference, our National Youth Director chatted with me on the subject for nearly an hour. He gave me a string of suggestions and ideas, and encouraged me to "step out and try something." I got back to Hanley and arranged a crusade for youth with Mr. Lowe and Mr. Barker. We duplicated tickets, and got members to deliver them to all the schools in the area. I did not know what to expect on the first Monday night, but eighty children turned up. On the Tuesday 125-130 were present, and so it went on through the week. Dozens gave their hearts to Christ, and many brought their parents to our first Sunday school anniversary. The first Sunday after the crusade we had over 100 at Sunday school instead of our normal thirty or forty. It has opened my eyes to the potential of junior youth work and how effective it can be at such little cost. We intend to launch out in other areas now that we have proved that "stepping out" pays big dividends. Thanks for that chat, Mr. Tee. It was the most profitable I have had for a long time.

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THE FAMILY ALTAR

Nehemiah uses Solomon as an example that though there was no king like him, who was beloved of God, yet he still missed God's will because of failure in separation.

Thursday, August 13th. Psalm 105 : 1-22.

"O give thanks unto the Lord" (v. 1).

This is the keynote of this psalm; so should it be the keynote of our lives. As the psalmist reviews, in this psalm, God's dealing with Israel he recognises the unfailing goodness of God. Israel had often failed God and they had often been put to the test, but God had brought them safely through, according to His promise. In times of testing let us remember Joseph (vv. 17-19). In times when we fail God let us remember Moses and the children of Israel and return in contrition to God. His mercy to Israel was wonderful; it gave them abundant cause for praise. When adversities strike us let us lean hard on God and He will show us the way of praise. He is wonderful. The very fact of our being saved will give us cause to give thanks for all eternity.

Friday, August 14th. Psalm 103 : 23-45.

"He brought forth His people with joy, and His chosen with gladness" (v. 43).

"His people." "His chosen." What a joy to know that we belong to God, not only because He created us but also because He redeemed us and because we have willingly yielded our lives to Him. His by creation, redemption and surrender! All the history of the Jews shows God's special care, for they were His; they were tested because they were His; they were blessed because they were His. Let us take in the full measure of this glorious fact—"I am His, and he is mine." The theme of joy concludes this psalm. Would that we might find that the joy of the Lord is our strength; would that that joy might radiate from us to lighten a joyless world.

Saturday, August 15th. Psalm 106 : 1-25.

"They soon forgot His works" (v. 13).

One would imagine that it would have been impossible for Israel to have forgotten God's mighty works for them: the deliverance from Egypt, the parting of the Red Sea, the miraculous supply of water, the manna. Alas, even the supernatural became commonplace because it was continued day by day. But let us pause ere we judge Israel too harshly. "He daily loadeth us with benefits." But how prone we are to forget, or to treat God's blessings with scanty appreciation. "Count your many blessings, name them one by one; and it will surprise you what the Lord has done." God was grieved at their unthankful spirit and forgetfulness of all His mercies. Let us pause to recollect the mercies that God has given to us when we are tempted to forget His works.

Sunday, August 16th. Psalm 106 : 26-48.

"Many times did He deliver them."

This psalm is a sad tale of Israel's waywardness, stubbornness, rebellion and unthankfulness. Thank God He is not like we are, quick to condemn and take offence. "Many times did He deliver them." They did not deserve this. God might well have cast them off, but God is faithful to His covenant. It was this covenant that Moses was able to plead. He is a covenant-keeping God. He has made with us, in Christ, the covenant of salvation. Well might we say, therefore, "If God be for us, who can be against us?" The God of deliverances is with us, and though it may seem at times as if the powers of hell surround us and seek our downfall He is at hand to keep us every moment.

Monday, August 10th. Nehemiah 9 : 20-38.

"Let not all the trouble seem little before Thee, that hath come upon us" (v. 32).

It would have been so easy for the Jews to think that perhaps, after all, they were but a very insignificant nation compared with other great nations of the world and therefore both they and their troubles meant little to God. What may seem very insignificant to others can be of great importance to us. This is the beauty of the New Testament teaching. "The very hairs of your head are all numbered." "He calleth His own sheep by name." Nothing that God's children are called upon to experience is insignificant with Him. Said Job: "He knoweth the way that I take." Of all the multitude in the world Job could say this concerning himself, and so may each one of us.

Tuesday, August 11th. Nehemiah 13 : 1-14.

"Then brought Judah all the tithe" (v. 12).

During Nehemiah's absence from Jerusalem (v. 6) many evils were gradually introduced among the Jews. What a lesson here of the importance of leadership. Now, when the law was read (v. 1), the Jews separated from among them the Moabites and Ammonites, as the law required. Then Tobiah, a real enemy of the Jews (2 : 10, 19; 4 : 3, 7; 6 : 1), who was using part of the temple building to live in, was removed by Nehemiah. Then Nehemiah prevailed upon the rulers and people to bring again their tithes to support the service of the temple. He was a man of great conviction and courage who led the people back to God. Courageous leadership on Nehemiah's part and the resultant separation on the people's part achieved results that were well pleasing to God.

Wednesday, August 12th. Nehemiah 13 : 15-31.

"Thus cleansed I them from all strangers" (v. 30).

The importance of separation is greatly emphasised through the whole book of Nehemiah. How easily the Jews slipped into sabbath-breaking in Nehemiah's absence (vv. 15, 16); how easily they put business before the commandment of God (15-18); how easily they were led astray by ungodly peoples (v. 16).

The intermingling of the Jews with other nations was such (v. 23) that the children could not speak their own language but only that of the heathen around them (v. 24). What a sad state of affairs! Yet is it not true today that the language of worldly affairs comes more readily to many children of God than the language of the Christian life?

Coming Events

BRIGHTON and **HOVE**. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

BARRY. August 9. Elim Church, Pyke Street. Services conducted by young people.

BARRY. September 5, 6. Elim Church, Pyke Street. Harvest festival. Preacher: J. Hardman.

HARROGATE. August 30—September 12. Campaign. John Woodhead.

HASTINGS. Elim Central Hall, Station Road, near memorial. Sun. 11-12 and 6.30. Tues., Thurs. 7.30. Minister: A. S. F. Horne. Visitors specially welcomed.

IPSWICH. September 12. Sat. Business meeting of North London District Presbytery, Felixstowe, 2.15. Rally in Elim Church, Vernon Street, Ipswich, 6.30.

ROMFORD. August 23. Elim Church, Wheatsheaf Road. Sun. 11 and 6.30. Special speaker: Eric Garner. Convener: A. Leavesley.

ROMFORD. September 6. Elim Church, Wheatsheaf Road. Sun. 11 and 6.30. Special visit of Miss I. Picken (Southern Rhodesia). Convener: A. Leavesley.

WESTCLIFF-ON-SEA. August 23. Elim Church, Electric Avenue (near Fairfax Drive). Sun. 11 and 6.30. J. C. Smyth.

ITINERARIES

The President, C. J. E. Kingston:

August 16, Becontree;
August 30, Exeter; September 1, Torquay; 3, Paignton;
4, Wembury;
September 6, Honicknowle (11), Plymouth (6.30); 8, Bodmin; 9, Camborne; 10, Penzance;
September 12, Falmouth; 13, Newquay (11 and 6.30).

John MacInnes, on furlough from British Guiana:
August 8, 9, Portadown; 10, Kilmore; 11, Annaghanoon;
12, Gilford; 13, Banbridge.
August 16, Monaghan; 17, Brookeborough; 18, Newcastle; 19, Rathfriland; 20, Moneyslane; 21, Market-hill;

August 22, 23, Armagh (convention); 25, Bangor; 26, Millisle; 27, Newtownards; 28, Larne;
August 29, Ballymena; 30, Ballymoney; 31, Coleraine;
September 1, Culleybackey; 2, Randalstown.

Miss I. Picken, on furlough from Southern Rhodesia:
August 30, Palmers Green; September 1, Rochester; 2, Holland Park; 3, Watford; 4, Rye Park;
September 6, Romford; 7, Chesham; 8, Letchworth; 9, Leyton; 10, Ealing; 11, Islington.

London Crusader Choir

August 16, Elim Church, Brighton; 23, Brixton prison.
September 5, Haslemere; 6, Holloway prison;
September 12, Crawley New Town; 13, Brighton;
September 19, Metropolitan Tabernacle, London; 20, Maidstone prison and Manor Park;
September 26, 27, Bethnal Green;
October 3, Kingsway Hall, London, Annual Symphony of Praise.

Miss Brenda Williams, prospective missionary to Southern Rhodesia, will visit the following churches in August:

9, Halifax; 11, Huddersfield; 13, Bradford;
16, 17, Leeds; 18, Dewsbury; 19, Knottingley; 20, Barnsley;
22, Sowerby Bridge; 23, Wrenthorpe.

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Published by the British Pentecostal Fellowship

Editor: J. T. BRADLEY

Associate editors:

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Vol. 2. No. 3.

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MINISTERS and Christian workers note. "Spiritual conference" this year at **BLACKPOOL**, September 21st to 25th. Particulars from J. Tetchner, 28 Carstairs Road, Liverpool 6. Early application necessary: Come and enjoy grand fellowship around the Word of God.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 91 Fairlands Avenue, Thornton Heath, Surrey, and should arrive **SATURDAY** morning for issue a fortnight later.

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EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

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WITH CHRIST

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THE ELIM EVANGEL

Vol. XLV No. 33

AUGUST 15th, 1964

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TRAWLERS AWAIT THE TIDE IN THE HUMBER

Photograph by P. J. Sharpe.

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



In whom we have redemption
through his blood, the forgiveness
of sins, according to the riches of
his grace.

EPH. 1:7

A SOWER WENT FORTH TO SOW

THE kingdoms of this world are formed and maintained in the final analysis by the power of the sword; the kingdom of God is formed by the preaching of the Word. Jesus startles us by His amazing declaration in this parable of the sower, which introduces the other six parables of the kingdom of heaven in Matthew 13, that all will by no means accept His Word though it is a word of absolute wisdom, love, truth and power. Contrary to most commentating, our Lord directly draws attention to the fact that the seed falls on six kinds of ground, and by implication that there are seven kinds of ground.

It is probably not sufficiently emphasised that in addition to the three kinds of evil ground **there are three kinds of good ground.** Many Christians, because they are Christians, having made a profession and taken their stand for the Lord, tacitly assume that not only are they good-ground Christians, but they are also good-ground Christians that bring forth fruit a hundredfold.

Yet every experienced pastor, in fact all observant Christians, will recognise that Christians fall into the three well-defined groups represented by the grounds that brought forth fruit thirtyfold, sixtyfold or a hundredfold. There are those who attend every service, who are the spearhead of any new spiritual drive and can be depended upon to support their church in every circumstance. The others shade off into various stages of fruitfulness in the Lord's service.

There are again those who attend church regularly, maybe once a week, who if sufficiently urged will make an additional effort, and who always support any special drive. Then there is a third group who give nominal allegiance to their church and whose loyalty is governed not by the will of God or by any sense of duty but according to their predilection for their other activities.

It is a mistake to assume that because we are Christians we are automatically 100 per cent fruitful. Whether we are among the thirtyfold, sixtyfold or hundredfold fruit-bearing Christians depends upon our choices from time to time. We may choose not to go to the prayer meeting but rather to engage in some do-it-yourself activity or go to some entertainment, but our choice determines the kind of fruitful ground to which we belong, a result that we cannot escape.

Next week the implications of the ground upon which no seed fell will be considered.

THE EDITOR.

THE ETERNAL QUESTION

"I have sinned; what shall I do?" (Job 7:20).

By E. J. JARVIS

This prayer was made by a man who lived centuries before Christ. It was a question born out of sheer desperation, for Job had come upon hard times.

HE HAD been bereaved of his children, deprived of his health and robbed of his riches, and now in his utter misery he cried: "I have sinned; what shall I do?" The great losses he had sustained caused him to look deeply into his heart, resulting in an honest confession: "I have sinned," and a pathetic plea: "What shall I do?"

Why was this man so concerned? What is sin? Is it a disturbing factor in our lives? Does it cause us any alarm? The modern interpretation of sin is that it is just moral immaturity, spiritual imperfection, or a lesser degree of goodness. Matthew Arnold says: "Sin is not a monster, but an infirmity." I would suggest to you that anything that causes death is worthy of our fear, and the Bible says "The wages of sin is death" (Romans 6:23). Furthermore, this death is not just the expiring of the body, it includes eternal separation from God.

Sin is not just a mild infection, but a deadly cancerous disease, which eats away the vitals of the soul, producing spiritual death. Sin is a slayer of body and soul. It is a killer! That is why Christ hated it with a well-nigh furious hatred. That is why Paul trembled when face to face with this vampire, and cried: "O wretched man that I am! Who shall deliver me?"

Sin is the blot on the beauty of this world. It is what Livingstone called "the great open sore" on this groaning, weeping planet. It is the source of greed, lust, war, and the dilemma we find ourselves in today.

Furthermore, sin is God's greatest problem. If He does not hate it He is not holy. If He does not condemn it He is not righteous. Yet God in His infallible wisdom has devised a plan whereby sin may be dealt with and the sinner spared. The working out of this plan involved the death of His only Son on the cross of Calvary. In explaining this to Nicodemus Jesus said: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Job's anxiety about his sin made him ask "What

shall I do?" This same question has trembled on the lips of millions down the centuries and can still be heard today. The man who honestly searches his heart will come to the same conclusion, "I have sinned," which leads to the age-long question "What shall I do?"

We are told in the Bible about a rich young ruler who in anguish of heart ran to Jesus and asked the same question. Kneeling in the highway in broad daylight, this rich young aristocrat revealed his deep concern to Jesus. He had no assurance of eternal life. Yet this man, upon questioning, could confess that he had kept the social laws of God. He was a good husband and father. He respected his parents and was a good neighbour. He was truthful in conversation and straight in business. In spite of all this he said "What shall I do?" proving to us that good works alone can never save.

I believe that Jesus held this interview in order to prove to the world that good works can never earn eternal life. It is possible to be right with one's parents, wife, children, neighbours, servants, etc., and still not right with God.

Actually this young man was absorbed in material things at the expense of spiritual things. The spell of riches was upon him, for when challenged by Jesus to follow Him he went away sorrowful. Earthly things, when they come first, can blunt our sense of honour to God and can blind our eyes to higher things, resulting in a turning away from God.

One of the outstanding things about the Bible is that with the revealing of sin it offers a remedy. Many diseases can be diagnosed but not cured. That is not so with sin. The Bible has the answer to "What shall I do?"

The trembling jailer when his prison was shaken to its foundations by an earthquake cried to Paul and Silas: "Sirs, what must I do to be saved?" And they said: "Believe on the Lord Jesus Christ, and thou shalt be saved." This hitherto heartless jailer did believe, for he had an immediate change of heart, which caused him to wash his prisoners' stripes and furnish them with food.

An implicit faith in Jesus Christ and His redeeming work on Calvary answers this age-long question "What shall I do?" and brings peace with God and a complete transformation of life.

PERSISTENCE PAYS—THE DEVIL DOES IT

By RAYMOND L. COX

A VISITING neighbour remarked to a young man about his mother's admirable characteristic of always speaking well of everybody she discussed. "If Satan were the subject of conversation, your mother would find a good word to say for him!" he exclaimed. At that moment the mother burst into the room. She greeted the neighbour cheerily, then reflected: "I do believe it would be a good thing if all Christians would imitate Satan's *persistence*!" How true this is, because persistence pays off in every area of life.

It paid off for Thomas A. Edison in inventing the electric light globe. Edison experimented with and discarded as unsatisfactory almost 10,000 different substances for filaments before he found the right one.

Persistence paid off for the Imperial Oil Company's vision of striking petroleum in western Canada. That corporation drilled 105 wells and all were dry. For twenty-five years they persisted, investing 25,000,000 dollars. The 106th well gushed oil!

Persistence pays in the Christian life as well as in secular affairs. The apostle Paul exhorted: "And let us not be weary in well doing, for in due season we shall reap, if we faint not" (Galatians 6:9). There are no "ifs" about the reaping. According to Paul, the only "ifs" concern the Christian's continued persistence. If we persist, we shall reap.

Perseverance should be cultivated by Christians in every endeavour. Persistent faith, persistent prayer and persistent service can never be in vain.

Sometimes believers are tempted to give up. Lack of appreciation or co-operation tempts them to succumb to discouragement. Such was the case of a young Sunday school teacher who came to the superintendent and moaned: "I am utterly discouraged with Bob. I have decided to give up on him."

Bob was an urchin she had salvaged from the streets some months before. When the superintendent saw him for the first time he promised to provide a suit of clothes for the ragged waif. Bob gratefully accepted the garments and attended the next three sessions of Sunday school. But he missed the fourth.

The teacher visited this absentee. "I got in a fight on the way home from Sunday school," Bob ex-

plained, "and my new clothes were torn and ruined."

"We want you back in Sunday school anyway," the teacher told him.

Bob came, and the superintendent outfitted him a second time. But after a few Sundays the youth missed class again. The teacher paid him another call. Bob sheepishly confessed that his second suit was now in tatters.

It seemed too much for the teacher. That was when she confided to the superintendent, "I've decided to give up on Bob."

"Don't do that," urged the superintendent. "Promise me you'll try once more."

Reluctantly the woman promised. Bob was given a third suit, shepherded back to Sunday school, and in time manifested a devout interest in the gospel. He attended regularly, and eventually taught a class. Later he studied for the ministry and went to the mission field.

If that discouraged teacher had given up on the little waif the Church might have missed entirely the ministry of missionary Robert Moffat, who translated the Bible into Chinese. Persistence paid!

The *Reader's Digest* reported a case where one who was administering artificial respiration stubbornly continued long after the doctor gave up hope. The victim revived. Let Christians be as persistent in witnessing to and praying for loved ones. Such persistence pays!

Adoniram Judson, America's first foreign missionary, was often assailed by discouragement during his first six years of service in Burma. Not a single convert was won in that long period. But when the conversions commenced, statistics mushroomed. The souls Judson won became soul-winners themselves, and some won converts by the thousands! What if Judson had given up after five years of seemingly fruitless ministry?

"If at first you don't succeed, *try, try a grin*" does no violence to the old maxim. Because Edison tried 10,000 times, we have electric lights. Because the Imperial Oil Company drilled 106 wells, they struck oil. Because Bob's teacher tried once more, Robert Moffat was salvaged from the slums for a successful missionary career. If you do not faint, you too will reap. Persistence pays.

John Mark the deserter

By JAMES McAVOY

THE formation of Mark's character was greatly influenced by his godly mother, whose home in Jerusalem was always open to Jesus and His followers, and by his uncle, Barnabas, a man of an enterprising spirit, who was full of grace and generosity.

He joined Barnabas and Paul on their first missionary journey to Cyprus and Asia Minor and became their assistant. Just as Joshua served Moses, and Elisha Elijah, so he helped these foremost evangelists for a time.

A fit of homesickness or, more probably, a doctrinal difference caused him to depart from the two apostles and return home.

After some time, Mark, the deserter, wanted to re-join Barnabas and Paul, who were about to commence their second missionary tour. But rather than allow this defaulter to accompany them, Paul severed his companionship with Barnabas.

Near the close of Paul's ministry, he writes to Timothy: "Take Mark and bring him with thee, for he is profitable to me for the ministry." The fallen, unsteady brother had now recovered and with heaven's help was on his feet again, pressing forward with a stout heart in the gospel's cause. The runaway fugitive was now a useful man, the timid stripling had become the resolute and energetic minister and friend of Paul.

Is he the image of your experience? What about those broken resolutions, the unaccomplished purposes and the perpetual failures? To any discouraged, disheartened soul the story of Mark's recovery should come like a trumpet call of hope and renewed endeavour.

"The revival of personal religion under the Wesleys gave rise to the four great philanthropic movements of the eighteenth and nineteenth centuries, viz. the anti-slavery movement under Wilberforce, the prison reform movement led by John Howard, the Sunday school movement initiated by Robert Raikes, and the foreign missionary movement begun by William Carey."

Dr. W. B. Riley.



NORWICH CATHEDRAL SPIRE

Photograph by C. Bean, of York.

A happy substitution

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5 : 1).

A scriptural absurdity

"And to know the love of Christ, which passeth knowledge" (Ephesians 3 : 19).

Contrasting distances

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2 : 13).

THE SILENCE OF THE BIBLE

DR. MAURICE G. DAMETZ

WHAT the Bible does not say is a strong argument in favour of its divine inspiration. The silence of the Bible is quite as remarkable as its great revelations. Someone has said: "There is such fullness in that Book that oftentimes it says much by saying nothing, and not only its expressions but its silences are teaching, like a dial in which the shadow as well as the light informs us." Ruskin says: "There is no music in a rest, but there is the making of music in the silent pauses of the "Selahs." "Selah" of Scripture means "a rest," hence "to pause and think" (see Psalm 46: 3, 7, 11).

That "speech is silver and silence is golden" is especially true of the silences of Scripture. Archbishop Trench has said: "**The silence of Scripture is often more instructive than the teaching of other books**"; and Morley Punshon remarked: "Silence may not be inaptly quoted as an evidence of the Scripture's inspiration. It is silent not by inadvertence; it is silent by design. **The same spirit which prompted the writers to write withheld the writers from writing when the Lord did not will the inspiration.**"

We are ever learning from the pages of divine inspiration—not only as we gaze upon the mountain peaks of revelation, but also as we stand and look upon the valleys, the chasms, the blanks which have been left, and can find no way of expressing ourselves other than by saying: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Romans 11: 33).

We like the assumption or silent recognition of God. **The Bible never tries to prove His existence.** The Word opens with the majestic statement "In the beginning God created the heavens and the earth." The Bible simply assures that GOD IS, but never attempts to prove it.

Again, how grand a fact it is that the Bible account of creation is found in two short chapters, with the simple declarations "God created," "God made" and "God saw that it was good." There is no attempt to tell how God did it. The Bible is silent about the **how** because the **how** of things is miraculous. The writings of the oriental religions consist of volume after volume devoted to creation,

or the subject of how things came to be. Man is ever curious, and these writings seek to satisfy his curiosity. Likewise evolutionists try to satisfy their curiosity about the **how** of things by setting forth various theories of evolution. The Bible does not tell us the **how**, but it does tell us the **who**.

When men write biographies they give careful details of boyhood and youth. Many times we have wondered about the boyhood of Jesus. We would like to know all that took place. We have but one recorded incident of the boyhood of Jesus. He appears at twelve years of age, then disappears. The Word simply records that He "increased in wisdom and stature, and in favour with God and man" (Luke 2: 52). Many have been curious about His boyhood. The New Testament apocryphal writers have in their curiosity endeavoured to fill in the vacant places with marvellous stories of childish episodes and wisdom. The Bible makes no attempt at such.

We have wondered about the experiences of Lazarus when out of the body, but that is not given us to know. The Scripture is bold to tell us of his rising from the dead, without throwing in sketches of his experiences out of the body. Likewise, we have been curious to know what became of him, and how long he lived after his life was restored. The Bible is silent.

We go to Paul and we have to record that he was caught up into the third heaven, where he heard unspeakable words which he could not utter (2 Corinthians 12: 2). We would like to know what he saw and heard, but he has nothing to communicate, and his silence is far better than any description that could be given. Likewise, we have wondered about the resurrected ones who walked the streets of Jerusalem and appeared to many (Matthew 27: 52, 53). We would like to know who they were, and what became of them, but the Bible is silent about these questions.

How insatiable is human curiosity! What pride men have taken in the explanation of mysteries! Who does not wish to know the exact condition of the dead? Who does not desire a minute account of heaven, its joys and its employments? Many

(Continued at foot of facing page)



INTRODUCING OUR YOUNGER MINISTERS

John Seaman

HAVE YOU ever questioned God? Have you ever rejected His guidance or defied His call? Have you ever said "no" to God? I can well remember an occasion when such was the case in my life. Let me tell you about it.

I had been saved six years at the time, and for the last two years had been a student in an interdenominational Bible college. I had been praying much concerning God's will for my life, and He revealed to me that He wanted me to be an Elim minister. Doctrinally I was very much opposed to Pentecost, and this was the last thing I wanted. I questioned God's calling, rejected His guidance; in fact I said "no" to God.

This all happened during my vacation from Bible college, and at the time I was working for a builder on an extension to a Brethren assembly. The following day, during my lunch hour, I stepped into the pulpit and casually opened the Bible which lay

there. The Bible fell open at Exodus 15 and I began to read. As I came to verse 27 I had quite a shock: "And they came to Elim"! This was the first time that I had realised that Elim was mentioned in the Bible. I read on, only to receive a greater shock as I read into the first verse of chapter 16: "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin."

As I stood in that pulpit I realised that God was telling me it was indeed "Elim or sin." I had a choice to make: either to obey God's call and enter the Elim ministry or to disobey His will, which would be sin. I chose His will, and that night I made the first step to fulfil His will for my life by applying to the Elim Bible College. Five years have elapsed since that time. I am happy serving Him, following His will, and still prefer the wells and palms of Elim to the wilderness of sin.

THE SILENCE OF THE BIBLE *(concluded)*

have tried to gratify this curiosity. Mohammed told his followers of the pleasures and recreations of heaven. All false religions abound in such fanciful speculations. Someone has said that Mohammed, Swedenborg and Joseph Smith knew altogether too much. In trying to tell about the marvellous and miraculous they show the unreality of their claims—they overshoot the mark. **The silence of the Bible speaks of its absolute truth. There is not a word to satisfy human curiosity. There is not a step toward attempting to explain the infinite.** If this Book were man-made it would minister to human curiosity, but we discover no such disposition on the part of the Bible writers. **If we come to the Word with profitless questions the divine oracle is dumb.** Had the Scripture writers attempted to tell us everything, how differently would we regard this

Book! How much more do we regard Scripture for revealing to us all that we need to know, and for asking us to wait in hope for a glorious future, full of exploration and discoveries and delights. "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). This is the Book that God made!

"The real problem of the world is not a problem of physics but a problem of ethics."

Einstein.

"In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead, man will live."

Victor Hugo.

you may take your choice of titles, for either is appropriate, since both the helpless and their almighty Helper are here in view.

"When the poor and needy seek water." First of all let us look at the seekers. They are poor (or *ani*, meaning "oppressed") and needy (or *ebyon*, meaning "beggar"). So they are oppressed beggars.

The redeemed nation of Israel long, long ago had been in just such a position. On the way to Canaan, the land of their inheritance, they had had need to pass through the land of the Amorites; but though they besought Sihon, ruler of that realm, to allow them passage through, and to afford them water for their needs, the flinty-hearted king of Heshbon flatly refused their request. Moreover, "Sihon came out against us, he, and all his people, to fight at Jahaz," wrote the ancient scribe (Deuteronomy 2:26-32). There was nevertheless a grand finale to that episode, as the immediate context shows.

The words of our text, however, relate to circumstances which at the time the promise was made did not as yet exist. They referred to a future momentous development in the fortunes of Israel; when, having by the royal decree of Cyrus, king of Persia, been granted leave to depart from the land of their captivity and to return to Jerusalem to rebuild the ruined house of God and to restore the desolate places which their erstwhile conquerors had laid waste, they were at last on their journey Zionward.

These one-time captives, however, though they would be wonderfully equipped for their mission, and though in consequence of the king's decree they would be laden with the splendid gifts bestowed upon them by the king and his counsellors and his lords (Ezra 8:25), they, the returning captives, were destined *en route* to Zion to find themselves in a plight similar to that of their forefathers in relation to Sihon, king of Heshbon.

Ezra the scribe spoke of "the enemy in the way" (Ezra 8:22). He knew that between their starting point and their objective, Jerusalem, lay many difficulties, many foes. Armed bandits lurked in places of concealment along the main trade routes, and descended with deadly purpose upon travellers upon the highway. Others, operating singly, waylaid the solitary wayfarer or one who temporarily had lost touch with his fellow travellers. Hostile tribes roved the great open spaces which the returning captives must traverse in order to come to Zion. And there were settled encampments, to whose occupants water was so precious a commodity and in such short supply that they would not hesitate to shed blood in order to retain possession thereof. To such people

The God of delive

—OR

By EVEL

"When the poor and needy seek water, and there is no water, I the God of Israel will not forsake them, I will open rivers in the wilderness and will make the wilderness a pool of water, and the dry land a river."

the mere sight of a large band of strangers, however peaceable their demeanour and however mildly spoken their request for water, would probably have but one significance—dispossession; and they, not unnaturally, and without waiting to be themselves attacked, would resort to violence in order to maintain their position and the possession of their water supply.

"When the oppressed beggars [or seekers of water] seek water." Water is a necessity of life, and since it is a natural element and not the product of man's skill and contriving it might well be considered a universal human right. But the Lord, knowing so well the deep depravity of the human heart and the ruthlessness of which it is capable, knew that His returning ones would be denied even that to which they would instinctively consider they had a right.

"And their tongue faileth for thirst." A curious phrase this! It signifies a breakdown in the normal functions of the tongue.

What *are* the functions of the tongue? The tongue is used (1) to eat with, (2) to speak with, (3) to sing with, in that order; for a baby first uses its tongue to imbibe nourishment, and this long before it can speak, or even attempt to do so.

Speech comes next in the uses of the tongue, and after that singing, which is a much later human development, for though a youngster may, and often does, at an early age produce "a joyful noise" he does not at that stage ally words with the sounds he emits.

So then if the tongue fails for thirst it means an end, even if temporarily, of the following: (1) sustenance; (2) social intercourse, for speech is the vehicle of communion between two or more persons; (3) self-expression—singing having from time immemorial been one of the commonest mediums for the expressing of human emotions.

The pitiable condition of those in such a circumstance well-nigh defies description. Sudden and total extinction would to them be preferable to this slow and tortured dying.

nces he helpless helped

J. GREEN

And their tongue faileth for thirst, I the Lord will hear them, in high places, and fountains in the midst of the valleys: I will bring down the living of water" (Isaiah 41:17, 18).

"I the Lord will hear them." When even the human faculties have ceased to function, and prayer and praise are an impossibility, He will hear the feeble heart's cry.

And what will He do? Ah, let us see what He will do.

"I will open rivers in high places, and fountains in the midst of the valleys." Hallelujah!

Notice the double plural. "Rivers"! "Fountains"! Behold the generosity of our God. Notice also that at whatever altitude His people happened to be a plentiful provision was assured. On the mountains or in the valleys, no matter where they were, abundant supplies of this vital commodity would be theirs. He would see to it that the natural sources of supply, namely the mountain torrents and the valley springs, continued to give forth their bounty.

So much for the *usual* sources of supply. But see here. He will do yet greater things for His oppressed beggars.

"I will make the *wilderness* a pool of water, and the *dry land* springs of water." (Again plurality; did you see? Not just one little upsurge of that essential liquid, but many. *Springs*!)

Here we have two *unlikely* sources—the wilderness and the dry land. In other words, deliverance from unexpected quarters.

So often have His people experienced this. Who would have expected that the baby heir of the house of Levi would through the very daughter of the Hebrews' oppressor have been saved from death by drowning? Yet it was so. And Moses was reared in the (at least physical) safety and the splendour of Pharaoh's court, learning statesmanship and the complex affairs of the realm and receiving a princely education for which the tyrant Pharaoh paid, in more senses than one.

Joseph, younger son of Jacob, languishing in an Egyptian dungeon, doomed to either slow extinction or sudden execution, was saved from such a fate by a totally unexpected person—the king—and because

of an unanticipated factor—the monarch's dream which none of his wise men could interpret. Joseph's God-given explanation of the king's inexplicable dream caused the king to elevate Joseph to high honour. From being a prisoner he rose to be Egypt's prime minister.

Another notable prisoner, Jeremiah, who because of his unswerving honesty had, at his king's command, been condemned to die through lack of water (Jeremiah 38:4-6), was eventually released from his immediate peril by, of all people, one of the king's own servants, an Ethiopian eunuch. And later, even more remarkable still, Jeremiah was wholly released from prison by none other than the captain of the invading armies of Nebuchadnezzar, who were then overrunning and conquering the land of Judah. And from this unlikely quarter Jeremiah obtained not only an unexpected release, but official permission to go where he liked and to do as he pleased (which is completely contrary to the usual practice of commanding all the inhabitants of the invaded territory to "stay put"). Jeremiah had the option of going to Babylon, here to occupy a safe position in the court of his country's conqueror, or remaining in his own land and eventually rehabilitating himself there. "So the captain of the guard gave him food [which obviously must have come from the invading army's catering department, since there was no more bread in the city—Jeremiah 38:9] and gifts" (Jeremiah 40:1-5).

These are but a few of the instances in Holy Writ where not only has help come to God's people, but it has come from totally unexpected quarters.

"I will make the wilderness a pool of water, and the dry land springs of water."

We sometimes sing "God is just the same today." What is more important, He Himself has declared "I am the Lord, I change not" (Malachi 3:6).

We of this twentieth century, then, may with confidence expect Him to perform for *us*. He still is the God of deliverances, and the helpless still are helped by the Lord God of Israel.

And there, in that last clause, you have the secret. He still is the God of Israel, the King of Jacob. Though they are so often stiff-necked, unfaithful, rebellious, and oh so undeserving, He is bound to His redeemed by ties that are indissoluble, and His mercy endures for ever because of the blood of the everlasting covenant.

Well might the hymn-writer declare:

"He calls a worm His friend,
He calls Himself *my God*,
And He will keep me to the end,
Through *Jesu's blood*."

THE NEW ENGLISH BIBLE AND THE SPIRITUAL GIFTS

THE EDITOR

(reprinted from *The Ministry*)

THE INSIGHT of the translators of our English Authorised Version is shown not least in their treatment of 1 Corinthians, chapters 12 and 14. While appreciating the many excellent qualities of the New English Bible it may be considered that in dealing with these chapters the translators have failed to catch the thought and spirit of Paul.

Paul is describing something new to human experience, what we call the spiritual gifts, and appears to have coined a word to describe this new thing. This is hinted at by the translators of the A.V. by their putting the word "gifts" in italic when it is not in the original. As readers know, this device was used to indicate that the word so printed is not in the original. The translators of the Authorised Version have been careful to show the only places where the word "gifts" is in the original, viz. 12:4, 9, 28, 30, 31. But the New English Bible gives no hint of this. It does not show, for example, that a different word is used by Paul in verse 1 and verse 4 when he writes about the gifts; the A.V. gives, however, such a hint. By the use of italic the translators of the Authorised Version have shown that matters are being dealt with in these chapters which until that time had not been within the compass of mankind's experience, and the hint of the mystery of this new experience is well conveyed by its use. Such a hint is absent from the N.E.B.

Moreover, we would suggest that the N.E.B. in translating 1 Corinthians 12:8 as "one man, through the Spirit, has the gift of wise speech" fails to convey the sense of the supernatural that accompanies the exercise of the "gifts" of the Spirit, the sense of *afflatus* Paul intended to convey, and which those who have the gifts experience, and it gives the impression that the "word of wisdom" is but human wisdom exalted by the Spirit to a higher degree. The same criticism may be made of "while another, by the same Spirit, can put the deepest knowledge into

words." The sense of revelation conveyed by the A.V. and intended to be conveyed by Paul and experienced by those who have received a word of knowledge is absent from the N.E.B. In each case from verses 5 to 11, except where the gifts of healing are mentioned, where the word "gift" is used by the N.E.B. it is missing from the A.V. and from the original. The A.V. is clearly here a more faithful rendering of the original both in letter and spirit than the N.E.B. In fact the A.V. is a translation; the N.E.B. takes upon itself the role of interpretation. For example, in 12:11 there is a marked reticence on the part of the A.V. to give any name to describe this new thing, only a pronoun, which reticence is extremely revealing to those who have had experience of the "gifts."

Then the phrases "tongues of ecstasy," "language of ecstasy," "ecstatic utterance," ponderous phraseology which seems to indicate unacquaintance with the phenomenon in a personal sense, reveal a recognition of the fact that the phenomenon is important though not understood. If the translators had seized the opportunity to substitute the word "language" for "tongues"—for that *glossais* means "languages" is seen from a comparison of Acts 2:4, 6, 8, 11, and all the references in Revelation—they would have simplified the whole subject immensely for every reader and have done a real service to the Church. It must be confessed that "tongues of ecstasy" and "language of ecstasy" convey nothing to the reader who has had no experience of the phenomenon, except, perhaps, that something is spoken under the influence of high emotion or excitement, whereas "language" and "languages" do convey definite meaning. Of course, the word "ecstasy" is not in the original, nor is there any hint of the word. Nor when the gifts are used is there usually or necessarily any undue emotion or excitement such as is conveyed by the extraordinary phraseology of the N.E.B. translators. It is a matter of inquiry why the translators of the N.E.B. have translated *glossais* simply by "tongues" in Acts 2:4, 11 and by "languages" in all the references in Revelation, but in Acts 10:46, 19:6 and all the references in 1 Corinthians 12 and 14 by "tongues of ecstasy" or similar phraseology. Seeing that a comparison of Acts 2:4, 6, 8 and 11 shows *glossa* and *dialektos* to be interchangeable terms (at least they were for the crowds in Jerusalem) why not use the word "languages" to describe every occurrence of the phenomenon instead of shrouding the subject in mystery by using the word "tongues" in some places and "languages" in others? "Tongues" are no mystery, they are languages; the multitudes on the

day of Pentecost recognised them as such. This is not to say that the operation of the phenomenon is not a mystery; it is indeed a great mystery. One wonders, too, why in 1 Corinthians 14:21, 23 the N.E.B. translators have used the words "strange tongues" when the original conveys no hint of the word "strange," nor, of course, of "of ecstasy."

THE GOVERNOR'S PARDON

OSWALD J. SMITH, LL.D.

THERE was once a young man who lived in the western states. He had never done anything very wrong, but one day he was playing a game of cards and he lost his temper. Picking up a revolver, he shot his opponent and killed him. Finally he was sentenced to hang.

But because of the wonderful life he had previously lived his relatives and friends got up a petition for him. It seemed as though everyone wanted to sign it. Before long other towns and villages heard about it, and people all over the state eagerly signed the petition.

At last it was taken to the governor, who happened to be a Christian, and tears came to his eyes as he looked at the large baskets filled with petitions. **He decided to pardon the young man and so, writing out the pardon, he put it in his pocket and then, dressed in the garb of a clergyman, he made his way to the prison.**

As he approached the death cell the young man sprang to the bars.

"Get out of here," he cried. "I don't want to see you. I have had seven of your kind already. I had enough religion at home."

"But," said the governor, "wait a moment, young man; I have something for you. Let me talk to you."

"Listen," exclaimed the young man in anger, "if you don't get out of here at once I'll call the guard and have you put out."

"But, young man," exclaimed the governor, "I have news for you, the very best. Won't you let me tell you about it?"

"You have heard what I said," responded the young man, "and if you don't leave immediately I'll call the warden."

"Very well," replied the governor, and with a sad heart he turned away and left.

In a few moments the warden approached.

"Well, young man," he said, "I see you have had a visit from the governor."

"What!" cried the young man. "Was that man dressed in the garb of a clergyman the governor?"

"**He was,**" replied the warden, **"and he had a pardon in his pocket for you, but you wouldn't even listen to him."**

"Get me pen, get me ink, get me paper," cried the young man. And sitting down he wrote, "Dear Governor, I owe you an apology. I am sorry for the way I treated you . . ." and so on.

The governor received the letter, turned it over and wrote on the back, "No longer interested in this case."

The day came for the young man to die.

"Is there anything you want to say before you die?" he was asked.

"Yes," said the young man. **"Tell the young men of America that I am not dying for my crime. I am not dying because I am a murderer. The governor pardoned me. I could have lived. Tell them,"** he concluded, **"that I am dying because I did not accept the governor's pardon."**

My friend, if you are lost it will not be because of your sins; it will be because you will not accept the pardon that God offers you through His Son. For if you refuse Jesus Christ, what can God do? You are turning down your one and only hope of salvation.

"He that believeth on Him is not condemned: but he that **believeth not** is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). That, my friend, is the reason you are condemned.

You are not condemned because of what you do. You will never die because you are a murderer, for God can forgive murderers. You will never perish because you are a drunkard, a thief or an adulterer. God can forgive drunkards, thieves and adulterers. **But there is one sin that even God Himself cannot forgive, and that is the rejection of His Son.**

You are not condemned because you are not religious, or because you do not join the Church. You are condemned because, and only because, you refuse God's offer of mercy. **"He that believeth not is condemned already, because he hath not believed."** There is no other reason. If you are lost it will be because you will not be saved. If you refuse to receive Jesus Christ, if you turn down God's pardon, there is no hope for you.

All that matters, therefore, is your relationship to Jesus Christ. What then are you going to do with Him? It is for you to decide. Your eternal destiny is at stake. If you accept Him you will be saved. If you reject Him you will be lost. Oh, then, accept Him, and accept Him NOW.



SUNSHINE CORNER

HELLO SUNBEAMS.

Some people have fairies at the bottom of their garden (or think they have). We have something much more interesting—goats, about a dozen of them. They come every afternoon to feed on a patch of ground at the end of the garden. I was a little alarmed at first, imagining that they might decide to call on me, but that was before I saw the dog. He keeps the goats in order and makes sure that they don't stray away. He is an excellent dog and I love to watch him taking care of his charges.

Seeing the goats reminded me of a story that Uncle Philip told me. It happened when he was quite a small boy. Uncle Philip was always into mischief. He just couldn't seem to help it. When he was only four he saw a butcher's boy leave his cycle unattended. With a little friend of his he decided to have a look inside the basket. They found a pork pie (it was divided between them) and a handful of bills. They posted these in all the doors down the street. You can just imagine what happened when the boy returned and found his pie gone and all the bills too.

One day Philip and his friend saw two goats tied to a post quite near to the railway line. They thought it was very cruel to leave goats tied up in this way, so they loosed them and let them have a run about. The goats decided that this was so good that they didn't want to be tied up again. Philip and his friend tried hard to catch them, but had to give up in despair. The last that Philip saw of the goats was one on the railway line on its way to Darlington and the other rapidly disappearing in the other direction. What happened to them Philip didn't wait to find out; he went home.

I often wonder if the man recovered his goats or whether they were lost for ever. You see, sunbeams, he had tied them for their own safety. They had no idea of the right way to take. Perhaps that is why we often hear people say "silly goat" if someone has been doing something very stupid.

The goats at the bottom of my garden are better off, because they have someone to watch over them and keep them from harm. They don't need to be

tied; they can be free to enjoy themselves in safety. That is how it is with us when we belong to the Lord Jesus. He makes us free, but He watches and protects us so that we don't run into danger. If we were left to ourselves we would be like the silly goats who ran off and were lost. They didn't realise the danger they were in. Even if they were not hurt they would have a terrible fright. How much better to be safe and secure and yet free. We can be if we come to the Lord Jesus and belong to Him.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

CONTACT

EVEN ANOTHER'S prayers are useless for a soul that refuses contact with God. "My mother," says Commissioner Carpenter, of the Salvation Army, "was a good Salvationist; and when I couldn't get away from the conviction that there really was a God I used to console myself with the thought that the prayers of a godly mother would save me, whatever I did. That night the missionary took the good old text 'How shall we escape, if we neglect so great salvation?' I don't remember anything he said except one phrase: 'You may think others' prayers will save you; but I say that if the Lord Jesus Himself prayed for you, and you didn't pray for yourself, it would be useless.' That night I went to the communion rail, in spite of the jeers of the half-dozen members of the gang who had been sitting with me. I never prayed a word. I just knelt. I said nothing. But I meant it."

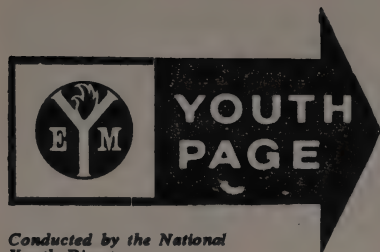
London Crusader Choir. Ann Gardiner reports.

A VISIT TO BEDFORD

"There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim."

THESE IMMORTAL words written by John Bunyan while imprisoned in Bedford jail re-echoed through my mind on our journey to Bedford. Our destination—Bedford jail. Our purpose—to bring those there the message of God's redeeming love.

After our "release" from jail we were warmly welcomed by the members of the Bedford Assembly of God to their lovely modern church. The minister, D. S. Quay, was celebrating twenty-one years in the ministry and he had invited the choir to participate in a special thanksgiving service.



Cults, Cranks and Christianity

Jehovah's Witnesses

By BRIAN BARNET

THIS, PROBABLY the best known of the modern cults, was started in America about 1870 by a young Pittsburgh man named Charles Taze Russell. It was originally named Zion's Watch Tower Society and has had several titles: Russellism, which was usually a contemptuous term, Millennial Dawnism, and so on. Its present title—Jehovah's Witnesses—was officially adopted only in 1931.

The life of the founder was not a very happy one. His marriage broke up after very grave moral charges were laid against him by his wife, and he figured in many prominent court cases where he sued for libel and it was proved that no libel took place. He died on a train journey in 1916.

Now a brief word concerning their teaching. Basically they preach a form of doctrine that was found to be heretical as early as the fourth century. They regard the person of Jesus just as the heretic Arius did. He stated that Jesus is not the supreme almighty God incarnate, but that He is a created being, the first and only direct creation of Jehovah. Christianity has always believed that Jesus is God.

The teaching concerning the Second Coming is equally unscriptural. They state that Jesus returned "invisibly" in 1914, that then Christ began to rule the earth and set up His kingdom. The supreme task of the Witnesses is to win subjects for the kingdom. God, they teach, is giving people the last chance by hearing this message before the battle of Armageddon, in which Jehovah will wipe out all who have not become Witnesses.

Again this cult dismisses the doctrine of the Trinity, and has even gone as far as saying that Satan is the originator of the doctrine of the Trinity. It seems that whatever it cannot fully explain it tears to pieces. Evangelical Christians acknowledge that it is not possible for us fully to explain God, but we know from Scripture that God manifests Himself in three distinct Persons, yet these three are one God in the unity of the Godhead.

The Witnesses teaching concerning Satan is also unscriptural. They teach that he was a son of God. They claim that God had two sons, one Jesus and the other Lucifer, and that these were known as the sons of God. Then their teaching concerning man is ill-founded. Man was created mortal they say, that is subject to death. The Bible teaches that man is more than soul, but the Witnesses say that he is soul; thus when he dies there is no separation of soul and body, for there is no soul which lives on after death. The Bible, of course, contradicts this time and again; for instance, the penalty for sin is death, therefore before the penalty was exacted man had life. The story of the rich man and Lazarus (Luke 16) indicates that both had existence after physical death; again, to Paul death was gain; it meant to be with the Lord (Philippians 1:21-23).

Russell did not believe in hell. In *Let God be True* he says: "Who is responsible for this God-defaming doctrine of hell? . . . The promulgator is Satan himself. . . . It cannot be true for four reasons: (i) it is wholly unscriptural, (ii) it is unreasonable, (iii) it is contrary to God's love, (iv) it is repugnant to justice." However, you will know that the Bible plainly teaches the doctrine of hell. Consider Matthew 25:46, Luke 16:23, 2 Peter 2:4, and Revelation 14:10.

In conversing with Jehovah's Witnesses we find that despite their proof texts they have no real assurance of salvation. Testify to the person and work of the Lord Jesus in your own life and show them the full love and compassion that our salvation has shed in our hearts.

Postal delay. We regret that this has prevented the appearance of Mrs. A. V. Gorton's column this week.

Appreciation. We would express our appreciation to our distributors, Letchworth Printers Ltd., for handling the distribution of the ELIM EVANGEL so ably during the postal dispute.



THE FAMILY ALTAR

Notes on the Scripture Union Portions

Note. Owing to postal delay G. Harpin's notes did not arrive, so these notes are by the Editor.

Monday, August 17th.

Acts 13:1-12.

"And as they ministered to the Lord" (v. 2).

What a remarkable expression! Rather we think of the Lord ministering to us, or of each of us ministering to the other. But our ministering to the Lord! What a delightful thought that He accepts our ministering to Him. Doubtless the Antioch saints were worshipping and praying; certainly they were fasting. All the spiritual exercises of prayer, worship, meditation and fasting are a form of ministering to the Lord. All the spiritual exercises of witnessing, Christian service in its many forms and attendance at His house are ways of ministering to the Lord. Nay, as Christians we may go farther. Do we not read that our secular occupation is a form of ministering to the Lord if we perform it in His name? In so doing, says God in Colossians 3:24, "ye serve the Lord Christ."

Tuesday, August 18th.

Acts 13:13-25.

"God, according to His promise" (v. 23).

The promise of a Redeemer had been given by God in many ways over the period of 4,000 years since Adam's creation; what a long, long time! Israel must often have despaired of ever seeing that promise fulfilled, yet the prophecies were gradually narrowed down to Abraham, then to Israel, then to Judah, then to the dynasty of David. Yet they were all fulfilled as to place (Micah 5:2), as to time (David 9:24-27), and as to family (vv. 22, 23). The promise of our Lord's second coming seems long in fulfilment, yet at the appointed time He will come, according to His promise. Until Jesus Christ came the faithful in Israel had "all died in faith, not having received the promises . . . but they embraced them, and confessed that they were strangers and pilgrims on the earth" (Hebrews 11:13). So are we exhorted to imitate them.

Wednesday, August 19th.

Acts 13:26-41.

"And we declare unto you glad tidings" (v. 32).

It is a pity that the man of the world has the idea that the Christian faith is something gloomy. The Church, alas, has been responsible for this. Yet it is by no means to be found in the Bible. "Glad tidings"! We may safely say that the Bible is the only literature in the world that so consistently promises and urges joy. We preach "glad tidings," we witness to "glad tidings." The joy of the early Church was a tremendous confirmation of their witness. Oh that the Church today could recapture that sense of telling "glad tidings" in its witness and life.

Thursday, August 20th.

Acts 13:42-52.

"Throughout all the region" (v. 49).

The note of joy in today's portion is very prominent. "The disciples were filled with joy and with the Holy Ghost." Clearly they could not keep this new experience to themselves. One does not imagine that they had to be urged to evangelise. "They were filled," and their witness overflowed. Doubtless the need is that we should be filled with this same joy. Spontaneous joy creates in others a great desire to share it, so these believers went about their daily duties and travelled around the neighbourhood witnessing to the Lord who had filled them with this joy.

Friday, August 21st.

Acts 14:1-18.

"Faith to be healed" (v. 9).

We read in Mark 16:20 that God confirmed the preaching of the gospel with signs. Similarly in Hebrews 2:3, 4. In our verse we have an example of this taking place. The healing of the cripple created a great stir on Lystra. One mighty miracle was sufficient for this. How often we say "God is just the same today." Many of us thank Him that the saying is true. People also are the same today. Their need is the same, their nature is the same. They still respond when God works. This man had faith to be healed. Did that faith result from Paul's preaching (v. 9)? May faith be generated, by the preaching, in men today.

Saturday, August 22nd.

Acts 14:19-28.

"Through much tribulation" (v. 22).

The enemy of souls does not wait idly by while men and women are being rescued from his clutches. Is it possible that real revival tarries because we would not be willing to face up to the adverse consequences of revival? What if real revival throughout our pagan land were to result in tribulation such as many have endured in the past? The Hebrews took joyfully "the spoiling of their goods" (Hebrews 10:34). We should not be dismayed by tribulation. And, of course, it may come in more subtle ways than active opposition. If you are being tried, my friend, for your faith, take heart; it is a sure token that you are the Lord's.

Sunday, August 23rd.

Acts 15:1-11.

"No small discussion and disputation" (v. 2).

The atmosphere of calm contemplation that so many associate with the practice of the Christian faith is not often found in the New Testament; it was electric with controversy many times. Problems of doctrine and practice had to be solved. Nor did the apostles shirk controversy, either among themselves or with believers who had not wholly committed themselves to the truth or with unbelievers. To them the truths they held were too vital not to be contended for if necessity arose. If our purpose is to know only the mind of God, controversy can have a place in making known the faith.

O unutterable exchange! The sinless One is condemned, the guilty go free, the Blessed bears the curse, the cursed bear the blessing; the life dies, the dead live; the glory is covered with shame, the shameful are covered in glory.

Lefevre, A.D. 1512.

COMING EVENTS

BARRY. September 5, 6. Elim Church, Pyke Street. Harvest festival. Preacher: J. Hardman.

BIRMINGHAM. September 5. Elim Church, Graham Street. District Presbytery Youth Rally at 7. Guest speaker: Evangelist Alf Harley, one-time dance band leader of the Harlequins. Items by Youth for Youth. Convener: Frank Shadlock, Youth Commissioner.

BIRMINGHAM. September 6, 7. Elim Church, Alton Road, Selly Oak. Minister's fourth anniversary. Guest speaker: Evangelist Alf Harley, supported by John and Muriel Jeavons, well-known radio singers, and Selly Oak and Kingstanding choirs. Sun. 11 and 6.30. Mon. at 7.30.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

HARROGATE. August 30—September 12. Campaign. John Woodhead.

IPSWICH. September 12. Sat. Business meeting of North London District Presbytery, Felixstowe, 2.15. Rally in Elim Church, Vernon Street, Ipswich, 6.30.

PAISLEY. August 24-30. Elim Church, Wellmeadow Street. Visit of "Sunny" Blundell-Connell. Children's services: Mon.-Fri. at 6, and Sun. at 2.30. Adult services: Mon., Wed., Sat. at 7.30, and Sun. at 6.30.

ROMFORD. August 23. Elim Church, Wheatsheaf Road. Sun. 11 and 6.30. Special speaker: Eric Garner. Convener: A. Leavesley.

ROMFORD. September 6. Elim Church, Wheatsheaf Road. Sun. 11 and 6.30. Special visit of Miss I. Picken (Southern Rhodesia). Convener: A. Leavesley.

SALISBURY. August 30. Elim Church, Milford Street. Sun. 11 and 6.30. Special speaker: W. G. Hathaway.

WESTCLIFF-ON-SEA. August 23. Elim Church, Electric Avenue (near Fairfax Drive). Sun. 11 and 6.30. J. C. Smyth.

ITINERARIES

The President, C. J. E. Kingston:

August 16, Becontree;
August 30, Exeter; September 1, Torquay; 3, Paignton;
4, Wembury;
September 6, Honicknowle (11), Plymouth (6.30); 8,
Bodmin; 9, Camborne; 10, Penzance;
September 12, Falmouth; 13, Newquay (11 and 6.30).

John MacInnes, on furlough from British Guiana:
August 16, Monaghan; 17, Brookeborough; 18, New-
castle; 19, Rathfriland; 20, Moneyslane; 21, Market-
hill;
August 22, 23, Armagh (convention); 25, Bangor; 26,
Millisle; 27, Newtownards; 28, Larne;
August 29, Ballymena; 30, Ballymoney; 31, Coleraine;
September 1, Culleybackey; 2, Randalstown.

Miss I. Picken, on furlough from Southern Rhodesia:
August 30, Palmers Green; September 1, Rochester; 2,
Holland Park; 3, Watford; 4, Rye Park;
September 6, Romford; 7, Chesham; 8, Letchworth; 9,
Leyton; 10, Ealing; 11, Islington.

London Crusader Choir

August 16, Elim Church, Brighton; 23, Brixton prison.
September 5, Haslemere; 6, Holloway prison;
September 12, Crawley New Town; 13, Brighton;
September 19, Metropolitan Tabernacle, London; 20,
Maidstone prison and Manor Park;
September 26, 27, Bethnal Green;
October 3, Kingsway Hall, London, Annual Symphony
of Praise.

S. A. Renshaw, on furlough from Southern Rhodesia:
August 20, Aberdeen; 22, 23, Dundee; 24, Kennoway;
25, Alloa; 26, Edinburgh; 28, Govan;
August 29, Glasgow; 30, Greenock; 31, Paisley; Sep-
tember 1, Woodside; 2, Clydebank; 3, Kirkintilloch;
September 5, Shotts; 6, Coatbridge; 7, Motherwell; 8,
Dumfries; 9, Carlisle; 10, Whitehaven.

Miss Brenda Williams, prospective missionary to
Southern Rhodesia, will visit the following churches in
August:
16, 17, Leeds; 18, Dewsbury; 19, Knottingley; 20,
Barnsley;
22, Sowerby Bridge; 23, Wrenthorpe.



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WITH CHRIST

DYKE, On July 13th, Ernest Dyke, member and trustee of Elim Church, Kidderminster, since its commencement. "For ever with the Lord." Officiating minister at funeral: G. Harpin.

SANDERS, On July 8th, Mrs. Eva Sanders, aged 66, beloved member of Graham Street Church, Birmingham. Funeral conducted by Edward F. Cole.

LANCASTER, Harry, on July 19th, aged 63 years, of Southend-on-Sea. Funeral service (by cremation) conducted by J. A. Wright.

FRANCIS, Olwyn Maud, beloved and devoted wife of Rev. Dr. Gwilym Francis, passed into the presence of the Lord on June 11th. Faithful member of Elim Church, Swansea. "Until the day breaks." Officiating ministers at funeral: P. S. Brewster, A. J. K. Magee, Albert Edsor and Robert Tweed.

CARVER, Graham H., beloved father of Mrs. Gwen Jones and Pastor Arthur Carver. Called to higher service on June 12th. Faithful member of Elim church since its inception. "At rest." Officiating ministers at funeral: P. S. Brewster, A. J. K. Magee and Don Evans

MICHAEL, John, called to higher service on June 18th. Much-loved father of Glensy and faithful and devoted member of Elim Church, Swansea. "Severed only till He come." Officiating minister at funeral: A. J. K. Magee.

MILLER, Sylvia Annie, 64 years, of Colchester Elim Church, on July 27th, 1964. Funeral service conducted by J. A. Wright.

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THE ELIM *EVANGEL*

Vol. XLV No. 34

AUGUST 22nd, 1964

6d



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COVER PICTURE

*Our front cover picture is of
a scene near the old mill,
Killington, Sedbergh, West-
morland. Photograph taken
by C. Bean.*

BIBLE VERSE



Let all things be done de-
cently and in order.

I COR. 14:40

The ground upon which no seed fell

APROPOS the parable of the sower in the context of last week's editorial, our Lord by implication refers to ground upon which no seed fell. More than once in the course of His ministry, in order to give effective force to His insistence on the tremendous responsibility that hearing the Word of God brings, the Lord draws our attention to the ground whereon no seed fell, or, in one or two instances, where only one seed fell. In the days of Elijah the seed was sown freely in Israel with but meagre results, but Jesus points out that one seed sown in the heart of the widow of Zarephath brought forth fruit. Again, in Elisha's day the power of God was manifestly among Israel to heal, but no lepers were healed; yet one seed sown by a captive girl in the heathen Naaman's heart brought forth fruit. In the days of Jonah, the unwilling prophet of revival, Israel was so bogged down in economic prosperity under Jeroboam II that there was no room for the Spirit. But Jonah went to Nineveh, sowed the seed once only, and Nineveh turned to God. Examples could be multiplied: Sodom and Gomorrah, Tyre and Sidon, the Queen of Sheba. The all-important point for us is that Jesus used these terrific examples to emphasise to us who have heard and continue to hear the Word of God the im-
mense responsibility that results therefrom.

The reaction of His hearers to our Lord's use of these examples is a timely reminder that true religion, unless it be continually energised in the heart by the Holy Spirit, has a surprising power to blind the mind and harden the heart to its true meaning and content. We know the reaction of His hearers: "they were filled with wrath," and so on.

It is of primary importance that we do not miss our Lord's purpose here. Our Lord drew His wrath-filled hearers' attention to these Old Testament examples of faith in the unprivileged not in order that they might speculate about them but that they might activate us to give practical, not speculative, effect to our faith.

Bible translations

We draw the attention of our readers to a timely letter on the subject of Bible translations (page 540) by Mr. L. G. Pine, of Croydon, to the *Croydon Advertiser*, and used by kind permission of the editor and of Mr. Pine.

The Church is often condemned for using unfamiliar language. But every branch of knowledge needs specialised language and such use of language is universally accepted. We suspect the root of this condemna-
tion lies not in inability to understand but in unwillingness, as 2 Peter 3:5 states.

Yet in contrast with every other kind of knowledge the heart of the Christian message is easily communicated. The Lord's Prayer, for example, as given in Matthew 6, though translated in 1611, contains only three words of three syllables, the rest are words of either one or two syllables. Simplicity! Profundity! The truths it contains are the heart of the gospel.

FAITHLESS BELIEVERS

George Canty

I THINK we have all heard sermons which credit Bible characters with almost every virtue. Men like Abraham and Elijah are held up as God-sent patterns of purity, patience and prayerfulness, or of some similar series of alliterated and homiletically convenient recommendations, and so many of them good recommendations; but, in fact, the one vital point is missed.

The truth is, nobody ever rode into the immortal landscape of Holy Writ on a ticket of all-round goodness.

It is time we ceased eulogising men whose lives, more often than not, were crudely imperfect. A good man in the Bible is almost conspicuous. General character is not the password. What is? God obviously did not take men up because of an extraordinary concentration of superior qualities which He discerned in them. There must have been some other factor.

In vain, therefore, are we exhorted to strain after their lofty piety, for it is mostly imaginary and was not the key to their usefulness. What, then, really elevated them above the common inefficiency?

Passing by the familiar words of Hebrews 11:1, a long look at the neglected second verse will provide the clue. Unfortunately, the Authorised Version obscures it. "By it [faith] the elders obtained a good report." This conveys little more than the kind of thing we might hear from any pulpit. "Another fact worth noting about the elders is that they had faith"; but most of us are already in favour of faith anyway. I would certainly not criticise any preacher who said anything so true. Like the Authorised Version, however, that preacher is one inch away from a discovery that could give a platitude new magnitude, and turn the prosaic into the dynamic.

The New English Bible "catches the living genius of the verse. **"It is for their faith that the men of old stand on record."** Also J. B. Phillips: **"It was . . . faith that won their reputation for the saints of old."**

There we have it! Faith is not just "another thing" among many which made men serviceable

to God. It was the sole reason for their appearance in Scripture at all. The Bible is about faith, and we must see it all as a challenge to believe God. As for holiness, faith is counted to us for righteousness.

Without faith we do not count, and we must face it. For all that, it is common among Christians to confess the lack and not worry. They say "I have no faith" as if it were regrettable but unavoidable, like dandruff. Some even just placidly wait for faith, on the grounds that it is the gift of God. For anybody with this remarkable outlook the words of Jesus, "Only believe," must have a frustrating irony. "Only"! He talks as if it were so easy, which it is for the spiritual millionaire to whom God has chosen to give faith. "But I have no faith."

Thankfully, the theology here is all wrong. If Jesus says "Only believe," He is not quietly mocking our impotence. He assumes we can believe. If God writes an entire Bible challenging us to faith, and hundreds of times commands us to trust, never fear, act on faith, and in every possible way recommends faith to us, it is obvious that faith is possible to everybody. We are considered responsible for not believing.

It is a striking fact that people who exercise outstanding faith ministries always talk as if everybody else could have faith. They have by experience proved its simplicity and possibility. Faith is the gift of God—like salvation and the Spirit. The supply is available universally. It is indeed one of the fruits of the Spirit. We no longer need wait for faith—we accept it and use it.

Among the involved thoughts of that great contemporary theologian Emil Brunner he has one striking sentence: "Faith is a decision." Or, as our old friend Smith Wigglesworth said with even more profound insight, "Only believe, faith is an act." God uses the imperative mood: "Believe!" He is not referring to something we possess, but to something we do.

Now we can go back to Hebrews 11:1: "Faith is the substance of things hoped for; the evidence of things not seen."

Contrary to popular and uncritical tradition, this statement is not a definition of faith, but a description. It explains the effects of faith, that it gives us our link with the unseen. Faith itself is a mood, an attitude, a posture or activity, not a kind of spiritual substance. To think of it as a thing instead of an act is of a piece with the Roman Catholic error that "grace" is something people can collect and bank in their own credit accounts, instead of the attitude of God towards us. Faith and grace are parts of a reciprocal relationship—we do believe and

God does manifest grace. Human trust brings divine favour.

"Have faith!" commands Jesus. Nothing could be a plainer evidence of our power to pass from poverty-stricken doubt to opulent trust by our own volition. We get faith the moment we act on faith.

The enemy's main offensive is the assault on faith. He will allow us to develop integrity provided we are not likely to become men of faith. Christians of profound and sincere piety sometimes carry a subtle air of discontent. Sacrifice and spiritual cultivation have not brought power and prosperity in their service.

The answer to this state is simple—we just decide to believe God. In fact we "only believe." The just shall live by faith—not by being just. If I were asked, I would give the inner secret of the Pentecostal movement as being this: we take what God said to other people and act as if He had said it to us. One of the results is the baptism of the Spirit. If we lose the secret of faith, not all the faithfulness to Pentecostal teaching can save us from going the way of all movements, into the decline and stiffness of old age. We are as young as our faith is simple.

COMMENT

The John Bloom Empire

John Bloom's failure to break monopolies in certain profitable lines deserves sympathy. By marketing cheap washing machines he brought their prices tumbling. Therefore the City tycoons brought about the collapse of his empire. They well knew exactly how John Bloom could have been kept going, or broken, as they wished.

Industrial Relations

Once again the lesson that administration in British industry and commerce has been slow, and maybe reluctant, to learn has been driven home: that, in an expanding economy, when the men who do the job act together they always win.

Yet there are many examples in British industry, which might be studied with profit by all who are interested in industrial relations, of industrial good relations because wise foresight, economic necessity or self-interest has resulted, often after hard bargaining on both sides, in the working out of agreements on wages policies.

Unfortunately, 5,000 such agreements would not receive one headline in the British press, but 20,000,000 glaring headlines will blazon the most trifling disagreement.

THE STAR IN GOD'S WINDOW

At a time when he had sustained the loss of his only son in battle, Sir Harry Lauder related the following incident:

"A man came to my dressing room in a New York theatre and told of an experience that had recently befallen him. In American towns any household that had given a son to the war was entitled to place a star on the window pane. A few nights before he came to see me, this man was walking down a street in New York accompanied by his wee boy. The lad became very interested in the lighted windows of the houses, and clapped his hands when he saw a star. As they passed house after house he would say, 'Oh, look, Daddy, there's another house that has given a son! And there's another! There's one with two stars! And look! There's a house with no star at all!'

"At last they came to a break in the houses. Through the gap could be seen the evening star shining brightly in the sky. The little fellow caught his breath, 'Oh, look, Daddy,' he cried, 'God must have given His Son, for He has got a star in His window.'"

"He has indeed!" said Sir Harry Lauder, in repeating the story. But it took the clear eyes of a little child to discover that the very stars are repeating the glorious fact that "God so loved the world, that He gave His only begotten Son" to die for all, and now "that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

THE STRENGTH OF LOVE

(continued from facing page)

the darkness of despair, but love is the full brilliance of the midday sun. It is the ultimate, for when love fails all else fails. Charity is surely the finest blossom and richest fruit of the soul.

Love is not only the greatest thing in this world, but also in eternity. In the divine sense, it reached its finest expression when God loved so much that He gave His Son for man's redemption. It will reach its greatest human expression when man is so completely possessed of it that he will dedicate his life for the salvation of his neighbour. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). To love, however, is to live, for even death is powerless in its grip.

THE STRENGTH OF LOVE

Lewis J. Willis

BY EVERY test of the Christian graces love is the one required as a basis for all others. Because the one way to neutralise aggressive Christianity is to drain genuine brotherly love from the souls of men, evil forces are allied in an attempt to accomplish this. The disconcerting fact is that they are making unusual progress. Without love the Christian is shorn of that tender goodness which distinguishes him from the ordinary man.

The importance of love as a required element of Christian character is seen by comparing it with other graces and gifts. Beside its distinct radiance the other gifts pale into ordinary lustre. It is the light which gives brilliance to all Christian gems.

Eloquence in competing with love becomes as discordant as "a sounding brass or a tinkling cymbal." Although eloquence is that splendid gift coveted much among men, in itself it has no moral value. A gifted tongue is simply a powerful tool which may be used with equal skill for good or bad. If we were to judge from the steady flow of complaining, criticising, gossiping and malignity which gushes forth from the mouths of many "believers" we would be constrained to admit that love has long since escaped to a more conducive atmosphere.

Knowledge comes confidently to stand with love for a comparison, but is found to be wanting. To be sure it is the root of culture and the foundation of civilisation, but, like eloquence, it is at the mercy of the possessor and may be used for good or evil. The tragic debris of college graduates who have learned the sciences and arts but have lost the motivation for worthy living is an indication of the fruition of knowledge without love.

If it were possible to possess faith sufficient to remove mountains, that faith, without love, would be nothing. Such faith would be cold and unattractive and would never produce a fruitful or beautiful character. Faith is a root that will inevitably blossom into love, but as long as it remains buried and does not bloom it is nothing. It produces only a form of godliness without power or purpose.

Self-sacrifice comes forward to compete with love. A gigantic effort toward righteousness by giving all to charity and the very body to be burned is made. This is only an affront to genuine Christianity, how-

ever, for it is a garment of self-righteousness. Such self-sacrifice is rare devotion and imitates the very cross of Christ, but when it is only an imitation and springs from a wrong motive it profits nothing.

Love is the inclusive grace; all other graces develop from it. Someone has well said: "Patience is love bearing burdens; kindness is love showing sympathy; generosity is love giving; humility is love taking a lowly seat; courtesy is love flowering out into beautiful behaviour; unselfishness is love forgetting itself; hope is love looking on the bright side; joy is the sunshine of love, affection its warmth, and purity its whiteness."

This grace is not a product of theory or a beautiful sentiment expressed in poetry to be admired. It is a practical fact and force that passes into our very life's blood and affects our thoughts and deeds. It does not require some conspicuous position or heroic occasion to be manifested, but it can be exercised anywhere. It will blossom as richly in the cabin as in the mansion. It adorns the garb of poverty as well as it embroiders the cloak of the rich. It is not an ornament to be worn on special occasions, but a spiritual, personal grace which should permeate the entire personality.

Love is a grace which grows through exercise, and the more of it we invest with others the more of it we have. So it is that everyone may take his own experience and by being longsuffering and kind, seeking not his own and thinking no evil, by hoping and enduring all things, he can transmute his life into love and become radiant with this grace.

Some gifts are only means that disappear with the attainment of their own end. The stalk when it has borne its ear of corn has accomplished its mission and is cast aside, but "love never faileth." It is the immortal child of a sanctified heart and will not die. It is not a means to an end, but finds its greatest end in itself, so that its mission is never finished. The greater it grows and the sweeter it becomes, the greater is the demand for it.

Love includes faith and hope and is therefore greater. Faith is the adhesive which holds the world together, but charity gives it warmth and causes it to live and to love. Hope is that light which battles

(continued on previous page)

MINISTER'S ANNIVERSARY

Dundee, Pastor F. F. L. Frost

HOWEVER little it may be realised in these days, there is no surer and more solemn proof that God is hiding His face from a people or nation than for Him to deprive them of the inestimable blessings of those who faithfully minister His Holy Word to them. Through Moses the Lord declares: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass" (Deuteronomy 32:2). In Dundee we can thank God that we have had the divine privilege of the dew, over the past five years, in the faithful ministry of our beloved Pastor F. F. Frost.

An exhausted but happy team of helpers rejoiced at the success of their labours at our recent anniversary services to celebrate five years of instructive and lasting ministry, both in and out of the pulpit, by our pastor and his wife, who have served the assembly with dedication.

As the secretary of the church rose to express the warm affection of the people packed in the minor hall and sitting down to a well-laid supper, there came surprise upon surprise. Telegrams of good wishes were read from as far away as Southern Rhodesia and as near as neighbouring assemblies. Personal greetings were also read from a past student companion ministering in our Edinburgh church and one from our own young man now minister in charge of the Aberdeen Elim Church.

Immediately following the reading of the greetings, an interruption in the proceedings brought a warm and tangible appreciation of Mr. Frost's ministry in the Bible study from members and friends of the church in the form of a cheque. Then the O.A.P.s—or V.I.P.s, as we like to term our veteran soldiers—presented, or I should say tried to present, through the youngest member, the secretary's youngest daughter of two and a half years, a magnificent bouquet of flowers to Mrs. Frost, but shyness overcame her. The secretary's wife then stepped in to fill the breach, handing over the flowers as a token of gratitude to a loving sister who had won their hearts by her untiring service. A card attached to the bouquet read: "From the V.I.P.s to THE V.I.P. May God bless her."

Prior to partaking of the supper, a cake, resplendent with an open Bible showing the words "The Lord bless thee and keep thee," was ceremoniously cut by Pastor and Mrs. Frost.

Our guest speaker for the occasion, F. A. Hodge, from Newcastle-upon-Tyne, began his ministry at the united rally, where a representative attendance

of all the Pentecostal assemblies in the city joined, with their ministers, in our jubilation. He began by showing us the curtain we had woven over the years, drawing it aside to show us the past, present and future from the Word of God. "Hitherto"! We looked back and saw God's faithfulness and forward to that same faithfulness in future days. On Sunday we were instructed from 1 Corinthians 13, when "charity" was translated as being "love in action" and "active love." We stepped into a revelation of God's delivering power from sin in our evening gospel service in a rich and full ministry. Thank you, Pastor Hodge. Christ was the "theme of your song," and we shall remember your stay by keeping Him central in our continuing journey.

WM. W. ANDERSON,
Church Secretary.

CHANNEL ISLANDS' PRESBYTERY DAY IN JERSEY

J. S. Matts reports.

On June 30th the Guernsey and Jersey Elim ministers and laymen met in Jersey for their quarterly presbytery meeting. Rich fellowship, the King's business and powerful preaching made this day a truly memorable one.

The business meeting in the morning was tinged with sadness as those present paid tribute to the past four years' work of the district superintendent, J. Gardiner, who would be soon leaving Eldad, St. Peter Port, to take up his new pastorate in the Ulster Temple, Belfast. May the Lord bless him greatly in his new sphere of service as He had done in the Channel Islands.

T. E. Francis convened the evening service in his own inimitable manner and soon had everyone present thoroughly at home. Items of song and testimony included one from Mr. E. Nicholle, the area youth director, a Bible reading in French by Mr. H. Bourgaize, secretary of the Eldad church, and a sisters' trio, "Jesus, Thou art everything to me." With a great anointing J. Gardiner gave an inspiring address from the first few verses of Luke 5 that will not be forgotten in a hurry. The service and rally came to a climax of blessing as the Lord spoke to His people through the gifts of the Holy Spirit.

At the close of the service a bouquet of flowers was presented to Mr. and Mrs. P. Vibert, members of the Jersey church, on the occasion of their diamond wedding anniversary. In an age of unhappy homes and broken marriage vows it was indeed a joy to pray the Lord's blessing upon two of His children who had been true to each other and to Him.

Women's column

By GLADYS GORTON

AT NIAGARA FALLS

THE MIGHTY Niagara Falls: spectacular, stupendous, scenic, singular, staggering—the thrill of a lifetime. My comparatively limited vocabulary could never express the sensation that swept over me as we stood spellbound, gazing at this gigantic cataract of nature.

The falls, the American and Canadian (the latter in the shape of a horseshoe), are fed by four of the great lakes, and 200,000 cubic feet of water per second shoots over the rocks, thundering into the abyss below, to flow into the lower Niagara river, and out into the Atlantic ocean, via Lake Ontario and the St. Lawrence river.

It was a glorious cloudless day; the blue of the sky was reflected in the rushing waters, while the white foam created by the terrific force of the waters rose, like candy floss, twice as high as the falls, themselves 176 feet high, with the wind at times carrying the spray right across the road into the park beyond. The trees, the grass and the beautiful display of flowers, being permanently watered by this unusual method, were thriving and looked so fresh.

With Rev. and Mrs. D. R. Maclean and two of their children, Eileen and George, we picnicked overlooking this panoramic grandeur (something, indeed, to remember when I am back at the kitchen sink!). Ray and Sally told us of an exciting, incredible incident. A young fellow with his girl friend and her young brother hired a motor-boat a good way from the falls. The motor failed and, having no oars, they drifted and were caught in the fast-moving current, which swiftly carried them relentlessly toward the falls. As the boat was about to be hurled over the falls, a coloured man, held by another who was standing on the nearby bank, stretched out his arm and managed to clasp in his hand the fingers of the girl. She was miraculously saved, but the other two disappeared over the chasm. A cartoonist drew a sketch of this amazing incident with the words "No segregation here."

That unforgettable day at Niagara Falls brought me again to the cross of Jesus Christ my Saviour. "No segregation here." Jesus died for the whosoever—"red and yellow, black and white, all are precious in His sight" (Ephesians 2:9-16). What refreshing, what gentle glory, what abundant life comes from the cross! "Jesus keep me near the cross . . ." One can always tell the person who lives

there! Unconsciously the influence of the cross is evident—sympathy, sacrifice, thoughtfulness, understanding, love and denying of self. I want to live there; do you?

We saw vast hydro-electric power stations, one beyond the falls and another along the river itself. Power! After the cross is the resurrection, and after this Pentecost. When you come to the cross and live at the cross in newness of life, Pentecost should follow (Acts 2:4). This is our greatest need in this final hour. God give us a fresh vision of Calvary, of denying self and living in Christ, and create an urge for more prayer until we are endued with power.

As I watched the waters converging as one in such a masterpiece of nature I could not help but think of some little bubbling, gurgling stream merrily wending its way into one of the great lakes, all unconscious of its splendid contribution to the spectacular display 1,000 miles or more away! Your life may never be listed among the great and famous, but let all of us endeavour to be "helps" in His great field of service. 1 Corinthians 12:28. Hymn 174, R.H.

THE PRAYER OF FAITH

F. H. COLEMAN

That great apostle of faith Smith Wigglesworth used to say that faith is an act. How true this is. And there are times when we pray that we have the assurance that prayer is heard, so we must act in faith. Recently I was told the following story by the pastor of the church where it happened.

In a small country town in the west of England was a man who was known by all the inhabitants because of his drunkenness. A small Pentecostal church felt the burden to pray for this man's salvation, and God heard and answered prayer. He was saved and delivered from the power of drink. He was a married man and was waiting for his wife's application to court for divorce. The church set to prayer that the wife should be saved too. They were so sure God would answer that they felt they must act in faith. The man's cottage was painted and rooms were repapered. On the day the divorce was to be heard, the sisters of the church went to the cottage and prepared a meal. Pastor and deacons were at the court, and when the case was heard she saw her husband—a changed man. She won her case, but when it was all over the pastor invited her out to lunch. Imagine her surprise to find her former home so beautiful and clean. What had happened? Was it true that her husband whom she had divorced was saved and no longer a drunkard? An invitation to church the following Sunday was accepted and some few Sundays later she too surrendered to Christ. Now the woman and her husband are living together in the cottage prepared in faith by a small company of believing Pentecostal saints.

Prayer is requested

For revival throughout Britain.

For a man suffering with bronchial asthma.

That a woman may be guided in what to do in the future.

PASSION

THERE are Pentecostal patterns in the book of Acts that we should observe and adhere to. They will supply us with sufficient incentive to be "fervent in spirit." To be fervent in spirit there must be a motivating force. Something must impel us toward our objectives. The blessing and power of Pentecost and the success that accompanied that blessing and power can be ours to enjoy today.

As we study the Acts of the Apostles we are made aware of a deep and driving passion in the lives of the followers of Christ. The fervour with which they delivered the message entrusted to them is interesting and inspiring to behold. They had a passion which made their preaching and witnessing positive, persistent and persuasive. Nothing could deter them. Threatenings and severe punishment only served to fan the flame of their passion for Christ. Would to God that we in this day might have that same passion.

The word "passion" means intense desire. It means fervency. In our ministry it means to be *white hot* for God. Without passion we become static. Our service for the Lord will become just commonplace without passion. Our movement will not move as it should without passion. The passion of the apostles was neither cramped nor confined—it was broad, expansive and effective. Ours can be the same today.

Dr. Robert Lee has said that **we would do more for the cause of Christ by following fools on fire than students on ice.** How we ought to recognise that fact and be so filled with the Spirit and a passion to preach the Word that all else would be subordinate to it.

The members of the apostolic Church had a *passion to seek the Lord*. The first commandment was important to them. It was their love for the Lord that made them live and die for Him as they did.

PRAYER

Prayer was very prominent in the early Church. Its members sought the Lord for the approval of their plans. They did not hesitate to call upon the Lord for the supply of all their needs. But above and beyond prayer for personal needs, worship was important to them and they fervently worshipped the Lord. They were constant and faithful in this.

We find an example of this in Acts 3:1 as we see Peter and John going together to the temple at the hour of prayer. One cannot study the epistles of Peter and John without being made aware of their devotion to the Lord and their desire that He should be exalted and worshipped. The apostles knew and

we know that there is strength in this practice—it is definitely true that "they that wait upon the Lord shall renew their strength." If our people had a small measure of this passion we should see a big difference in attendance and in the results of our mid-week prayer meetings. Brethren, we need to pray that the spirit of prayer will be in evidence among us—"praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18). May prayer become a passion and a constant desire.

FELLOWSHIP

The early Church members had a *passion for one another*. They observed and held to the second commandment (Matthew 22:39). The fact that they had all things common is certain proof of this. They counselled together on spiritual problems; it was

THE PASSION OF PENTECOST

common to find them praying together. **They were unitedly concerned when one member suffered. A Peter in prison meant that the saints were together praying for him.**

Together they strove to keep their fellowship pure and constant. When dishonesty and deceit crept in by way of Ananias and Sapphira it was dealt with severely. They proved that in unity there is strength and they strove to keep inviolate that unity and passionate loving concern for one another.

PREACHING

Those in this model Church had a *passion to preach Christ*. Their love for Christ was stronger than any opposition or even than death itself. To them He was God's appointed and God's anointed—the Prince of life. He filled and thrilled their lives and was the theme of all their preaching. His was the name around which every sermon was built, for they

said there was "none other name under heaven given among men, whereby we must be saved."

The predominant note of emphasis in the message of the early Church was the resurrection of our Lord and Master Jesus Christ. They kept on ringing the resurrection bell. In spite of the fact that this incensed the religious leaders of the day and brought threats upon their own heads, they constantly referred to the fact that Christ was put to death by these religious leaders and that *God had raised Him from the dead*.

We should not relegate this message of the resurrection to one Sunday a year. In *Christianity Today* a very interesting statement was made with regard to Easter and Pentecost. "Perhaps it would not be unfair to suggest that Christians in Britain, generally speaking, are living on the right side of Easter but on the wrong side of Pentecost. They have faith but not power. And that is true of

rities accusingly said to them "Ye have filled all Jerusalem with your doctrine."

They had nothing to be ashamed of! They had been partakers of the divine nature. They were a chosen generation, a peculiar people, a royal priesthood; theirs was a goodly heritage. They knew the message they had would meet the need of the hour. It would liberate from the bondage and thralldom of sin. This had been their own experience and they were eager to tell it wherever they went.

Their experience was very real to them and it was too good to keep to themselves. They were like the four lepers who went into the camp of the Syrians and found plenty of food in the time of famine, and as they heaped up for themselves the food and riches they said "We do not well; this day is a day of good tidings, and we hold our peace." Shame on us for the times we have held our peace while many around us have been starving for the Bread of Life.

To preach the gospel was a *must* to the early Christians—they were men whom nothing but death could silence! When the authorities threatened them and forbade them to speak any more in "this name" their answer came unhesitatingly: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19,20). Like Jeremiah, the Word was a fire shut up in their bones and they would be weary with forbearing.

F. D. EIDE

SOUL-WINNING

We see in them a *passion for souls*—an eagerness to snatch the lost as brands from the burning. Their passion went out for the individual as well as for the multitudes. Philip's consecration was such that he could leave the multitudes in Samaria when the Spirit of God wanted him to deal with one individual eunuch on a desert road.

These early witnesses were deeply conscious of God's judgment against sin, and as they witnessed they pleaded and warned men and women. They knew the responsibility given them was that of winning *never-dying souls*.

Many have shared this vision and this passion since the time of Pentecost. On more than one occasion David Brainard said: "I care not where or how I live, or what hardships I go through, so that I can gain souls to Christ." Matthew Henry wrote: "I would think it greater happiness to gain one soul to Christ than mountains of silver and gold to myself."

It is said of Whitefield that he seldom preached without weeping under the solemn impression of the

the Church as a whole." But if we *really* live on the right side of Easter we will want to appropriate Pentecost, and when Pentecost is realised personally Easter will be emphasised! Paul's prayer for the saints at Ephesus was that they would come to "know what is the hope of His calling . . . and what is the exceeding greatness of His power . . . which He wrought in Christ, when He raised Him from the dead." We hear him tell the church at Corinth: "If Christ be not risen, then is our preaching vain, and your faith is also vain." "But," he cries triumphantly, "now is Christ risen from the dead, and become the firstfruits of them that slept."

These early Church members had a *passion to make known their experience*. They did not hide their light under a bushel. They knew this blessing was for all who would receive it, and they made it their business to give others the chance to receive it. They might well have felt honoured when the autho-

value of souls. Dr. Lyman Beecher when dying said to a minister standing by his couch: "The greatest of all things is not theology, it is not controversy, it is to save souls."

Not too long ago a Chinese Christian by the name of Lo Fook was so touched by the condition of the Demerara coolies that he sold himself into slavery that he might win them for Christ. He was the means of 200 joining the Church before he died five years later. Is it not true that generally speaking we are too complacent, too self-satisfied, too occupied with the less important and temporal things?

Let us ever remember that the power of the Holy Spirit was given that we might be effective witnesses to Him. Some people seem to have the mistaken idea that the baptism was given so that they might have a good time.

We are not going to be effectual soul-winners without experiencing the same passion that moved the hearts of the followers of Christ in the first century—the passion that has moved all God's saints who have penned anything on the pages of history. There is a cry in my heart: "O Lord, help me not to be static! Help me not to regard my ministry as commonplace. Grant that there shall be fervency in spirit and a passion so deep and so ingrained in the fibre and texture of my being that I shall truly regard it as the most important thing this side of heaven!" God give us men and women who will so dedicate themselves!

The Pentecostal Evangel.

HEREDITY

The Jukes family

The original Jukes was an intemperate waster from the American backwoods; out of more than 1,000 of his descendants the histories of 540 are known with very fair accuracy, and most of the others are known in part. About one-third died in infancy; 310 were paupers; 440 were physical wrecks; 130 were convicted criminals, seven of whom were murderers; all evaded school education; only twenty learned a trade, and of these ten learned it perforce in state prisons.

In contrast to this family are the 1,394 descendants of Jonathan Edwards, the American divine. These included professors, doctors, writers, judges and politicians. Not one of the 1,394 was ever known to commit a crime.

Quoted from *Biology*, page 211. Teach Yourself Books (English Universities Press, London).

MINISTER'S FAREWELL AT ELIM CHURCH, TAMWORTH

Mrs. I. Bailey reports.

On a recent Sunday evening the members and friends of the Tamworth assembly gathered to say a sad farewell to Pastor and Mrs. K. Banks. Mr. James, the church secretary, conducted the service, during which many tributes were paid to a faithful and loyal ministry of nearly three years. Much work has been accomplished during Pastor Banks's ministry, especially in the Sunday school.

Pastor Banks's final message was a challenge to the Christians, urging us all to "go forward." At the close of the service, which was filled with the joy of the Lord and yet bore a sadness of heart felt only for a beloved minister, presentations were made from various departments of the church. Mr. H. Bailey, on behalf of the Sunday school, presented a music book; on behalf of the Crusaders Mr. V. Smith presented an engraved clock; and on behalf of all the church members Mr. James presented a monetary gift.

As Mr. and Mrs. Banks leave us our prayers are that God will go before them, and the blessing of the Lord, which makes rich and adds no sorrow, shall be their everlasting portion.

LANGUAGE OF THE A.V.

Sir,—In response to Capt. Campion's letter, may I point out an interesting juxtaposition of dates?

The Authorised Version of the Bible was produced in 1611; Edmund Spenser of *The Faerie Queene* died in 1599; William Shakespeare died in 1616; Francis Bacon died in 1626; and John Milton in 1674. It would seem that if young folk cannot understand the English of the 1611 version neither will they be able to understand these other great writers who were contemporaries or near-contemporaries of the Authorised Version.

In fact, the English Bible of 1611 contains fewer obsolete words by far than are found in Shakespeare. Perhaps he ought to be rewritten in *Daily Mirror* English, or company reportage.

On the other hand, I have always understood that it was the teachers who taught. I went to five ordinary private schools, but I recollect that when we came to anything we did not understand we asked our masters; they did not ask us, nor did they expect us to speak in the ungrammatical, coarsely pronounced so-called English which offends every educated ear at the present time.

L. G. PINE.

From the *Croydon Advertiser*.

YORK SENIOR SUNDAY SCHOOL



YORK SUNDAY SCHOOL ANNIVERSARY

Alex Lawrence reports.

At its recent anniversary service, the York Sunday school presented the song service "The Journeyings of Jesus." When one saw the number of parents who had come along to hear the children recite and sing, and realised the number who did not usually attend the house of God, one felt how very much worth while were all the weeks of hard practice in order to put the gospel message over in such a way that the meaning of salvation should be clear to those who need the Saviour.

On the Sunday before, the primary children had given a good account of themselves. In the way that only primary children can, they recited and sang of the love of Jesus, showing how much our Lord can touch even the hearts of the very young children. Praise God for the fact that the gospel can reach the children and bring them to the knowledge that Jesus really loves them.

YORK PRIMARY DEPARTMENT



NEW ELIM PRESBYTERY CREATED

J. A. Wright reports.

Following the merger of the Elim Pentecostal Churches with the Elim Foursquare Gospel Alliance at the Annual Conference in May, we eagerly anticipated the forming of the new Eastern Presbytery, as it is to be called, at the inaugural meeting at Chelmsford on July 4th. Thirty-six delegates were present, representing the following churches: Ashington, Pitsea, Beccles, Becontree, Braintree, Canvey Island, Chelmsford, Clacton, Colchester, Dunmow, Hadleigh, Ingatestone, Ipswich, Laindon, Leigh-on-Sea, Lowestoft, Maldon, Norwich, Rayleigh, Stowmarket, Southend-on-Sea, Sudbury, Westcliff-on-Sea and Yarmouth. Becontree, also an E.P.C. church, was allocated to the North London Presbytery. The President, Pastor Charles Kingston, together with Pastors H. W. Greenway (Secretary-General) and J. J. Morgan (Field Superintendent), was present, and took the chair. That the merger should occur at the beginning of Mr. Kingston's presidential year was indeed a happy and fitting coincidence, and without doubt of God.

An outline of presbytery procedure was given by Mr. Morgan, emphasising the purpose of presbytery activity: the extension of the Elim testimony throughout the area committed to us.

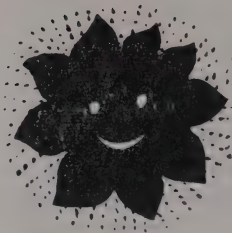
Pastor H. Burton-Haynes, minister of the Clacton Elim Church, was elected district superintendent, and a district committee of four was appointed. Pastor A. Seeman was appointed youth commissioner and Pastor C. Stockdale, late of India, district presbytery missionary secretary.

A grand spirit of Pentecostal love and unity characterised the gathering, a foretaste of wonderful days ahead.

The Chelmsford Elim Church friends provided a splendid tea in the interval and the building was filled for the evening rally which followed, when Pastor H. W. Greenway preached and Pastor H. Burton-Haynes sang, both with great blessing to all.

This report was sent by one who left the mother church of Elim as a young man over thirty-three years ago, to enter the door of ministry opened by Pastor George Kingston, of beloved memory, founder of the E.P.C. He was never conscious of having "left" the Elim family, but nevertheless "returns" with gladness!

MINISTERS and Christian workers note, "Spiritual conference" this year at **BLACKPOOL**, September 21st to 25th. Particulars from J. Tetchner, 28 Carstairs Road, Liverpool 6. Early application necessary. Come and enjoy grand fellowship around the Word of God.



SUNSHINE CORNER

HIDE AND SEEK

HELLO SUNBEAMS.

Have you got a special hiding place—somewhere that is secret and especially yours? Do you hide there sometimes, perhaps when you don't want anyone to know where you are or when you have something very secret you want to hide? Small brothers and sisters seem to want to know everything, so big brothers and sisters often have special hiding places. I know one boy who had a hiding place at the top of the stairs. He would go there to hide when Daddy wanted to punish him if he had been naughty. Daddy never found it, but the boy would jump out on poor unsuspecting Daddy when he had given up the chase and cooled down a bit. He got his punishment, but not quite as severely as he might have done.

Hide and seek is the oldest game in the world. It was first played in the garden of Eden. Adam and Eve had sinned and they wanted to hide from God. It was very silly, because we just cannot hide from God. He knew every hiding place in the garden. David, the psalmist, who knew more than anyone about playing hide and seek, wrote in Psalm 139: "Whither shall I flee from Thy presence?" He knew it was impossible to hide from God. In Psalm 91 he wrote about a wonderful hiding place: God was his hiding place, his refuge and his fortress.

The story of David and King Saul is one of the most exciting stories in the Scriptures. David certainly knew everything about hide and seek. He hid in caves and hills and in the wilderness. Many times his hiding place was almost discovered. David found the best hiding place of all. God protected him all the time.

In the psalms we can find many wonderful hiding places—a rock, a fortress, a pavilion, a high tower, a secret tabernacle—and they all speak of God, who is able to be just the kind of hiding place we need in any circumstance. One of the most wonderful hiding places is "under His wings." Have you seen the little chicks hiding under their mother's wings? So safe and secure and so very comfortable.

The chicks could not get any nearer to their mother if they tried.

The wonderful thing about God's hiding places is that He is with us. We are not left alone and we can never be caught when God is our hiding place. **We can never hide from Him, but we can always hide in Him.** If we belong to Him He is our very best hiding place. If we are running away from Him He is always seeking us. As the good Shepherd He has promised to seek until He finds us.

See if you can find a prophet who ran away and found himself in a very strange hiding place indeed. He was very glad to escape from it, I am sure.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

Everlasting strength

By G. A. W. PARTRIDGE

THE SETTING sun was touching the distant horizon. Scarlet streamers radiated great beauty across the western sky.

Two men sat under a large mopane tree. The younger had not been in Africa very long. The elder man had the calm assurance acquired by faith and experience. He had crossed the mountains many years ago to bring the gospel to the Makalanga people.

"What's the use?" complained the young man. "They don't want a new church. All they're interested in is pleasure—and having a good time. Even the chief was bored when we suggested calling an indaba [meeting]. The old building is falling down, but they don't care."

The older man watched the sunset, which had now changed to gorgeous colours of pink and yellow.

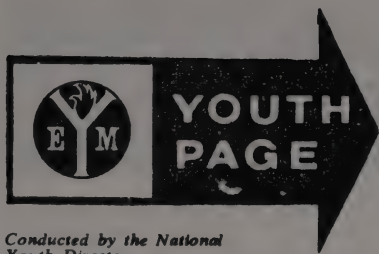
"We'll get the new church built," he finally replied. "I have prayed about it, and over the years God has been my everlasting strength. He never changes. Things get difficult at times, but we always pull through."

Just then a faint "tap-tap, tap-tap" of a tom-tom (drum) was heard near the village. Then the sound became louder as other tom-toms among the hills took up the message.

"What's that?" asked the young man in surprise.

A deep smile lit up the old wrinkled face. He was one of few white men who could read the tom-tom.

"We are going to have a church," he replied. "The chief has summoned the indaba."



TEMPTED ! YET NOT OVERCOME

By Mark Potter

Temptation is as old as the world

IT IS NOT GIVEN to any generation in particular, rather it has been with us since time began and man was created. From Eve to David, from David to Christ, from Christ to Paul, and from Paul to now, temptation is a woven thread through the bindings of the Bible.

The first temptation, recorded in Genesis 3:4-7, established man as a finite being, totally incapable of being sustained unless upheld by a divine power. The Bible establishes a parallel record of men who have withstood temptation and those who have succumbed in the face of its attack.

Abraham was tempted to offer Isaac, and his faith and unwavering trust won for him a victory in the land of Moriah. Lot was tempted by the alluring lights of Sodom and Gomorrah and fell prey to its tragic outcome. Joseph, in the face of temptation by Potiphar's wife, fled from its powerful yoke. David, called "a man after God's own heart," great as he was, fell into the grasping arms of temptation and brought Israel to its lowest reproach. Temptation, when yielded to, in the final analysis, reveals the outcome to all as Nathan revealed to David: "Thou art the man" (2 Samuel 12:7).

In a day when things are propelled with jet force and constructed with algebraic precision, man stands amazed at the opportunities made available to him. There is ever present the temptation of achieving the material first and placing the spiritual second. The battle is being waged today in which the issues are good or bad, sin or righteousness, shame or glory, heaven or hell, life eternal or final damnation.

Not everyone is subjected to the same temptation. Different problems affect us all differently. However, any temptation that hinders our spiritual progress and renders us unable to overcome fully is definitely detrimental to the Christian experience. Prayer and the Word of God are the victorious weapons with which to fight this battle. In Ephesians 6:12 Paul

states: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." However, he assures us that if we have the "breastplate of righteousness, our feet shod with the preparation of the gospel of peace, and take the sword of the spirit which is the word of God" we can endure all temptation and trials and come forth singing the victor's song.

When in the wilderness of temptation, Christ used His knowledge of the Word of God as His weapon against Satan. Many times we are called upon to experience trials and temptations that are agonising, painful, perplexing and disturbing, but James said: "Count it all joy when you fall into divers temptation; knowing this, that the trying of your faith worketh patience" (James 1:2,3). The spiritual refining may seem to melt our bones and literally bake us to the breaking point, but God will be as near to us as a prayer and as close as our faith will let Him come.

To fall is to fail; to stand is to succeed. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14,15). This is the reward for falling prey to temptation.

The reward for overcoming is a joyous thought to all who endure. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him" (James 1:12).

God help us in these closing days, when we are tempted to look at others and become indifferent, slothful, full of lethargy and lukewarmness, to assure ourselves that, though we may be tempted, by God's help we will overcome through His work at Calvary and by His sustaining, keeping power and marvellous grace.



THE FAMILY ALTAR

Notes on the Scripture Union Portion by the Editor
G. Harpin will recommence his notes in our next issue

Monday, August 24th.

Acts 15:12-29

"In every city" (v. 21).

What a testimony to the virility of the Jewish faith! What a testimony to the wisdom of God! The Jews had been scattered abroad over the world, but they did not let their witness die. In every city God was witnessed to by the Jews through their synagogues, and multitudes of Gentiles joined them. The Jews were essentially witnesses to God. Even when the Jewish Christians were scattered from Jerusalem by persecution they went everywhere "preaching the word" (Acts 8:1, 4). Do we, when we leave one district for another, maintain our stand for the truths of Pentecost? Have you been faithful in this respect? Maybe this was the real reason why God caused you to be placed where you are.

Tuesday, August 25th.

Acts 15:30-41.

"Let us go again and visit our brethren" (v. 36).

Paul's purpose was to encourage and strengthen those who had been converted on his first missionary journey. He had a pastor's heart. The maintenance of the Christian life is as important as its commencement. Pastoral care has been God's means of keeping the Church in being for nearly 2,000 years. It is unglamorous, rarely receives publicity, but is as important as evangelism. The pastor who ministers the Word of God to you so faithfully and consistently, who visits you, who advises you and to whom you can in complete confidence bring your problems, who prays for you, should have your complete support. Do not allow the fact that he appears continually before you in God's house diminish the importance of his office in your sight.

Wednesday, August 26th.

Acts 16:1-10.

"And so were the churches established in the faith, and increased" (v. 5).

The acceptance by the churches of the decrees ordained by the apostles and elders promoted steadfastness and increase. The necessity of receiving the Word of God so that we may grow in the spiritual life is everywhere emphasised in the Bible. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are often tempted to imagine that spiritual growth may be achieved by other than spiritual means. But even in these times, when "ministry" is provided in so great a variety of ways, let us not forget that God's method of growth is the ministry of the Word. So shall we be established and increased. Note the blessednesses promised in Psalm 1 to the person who delights in the law of the Lord. God give us a greater love for His wonderful Word.

Thursday, August 27th.

Acts 16:11-24.

"And when she was baptised" (v. 15).

Part of Paul's teaching therefore was baptism in water. This reminds us that when Philip preached to the Ethiopian eunuch he included baptism in water. It appears, therefore,

that baptism in water was taught as an integral part of the gospel. We have heard believers state that they were seeking the Lord about water baptism, or that they were thinking about it or praying about it. We are reminded of a striking sentence in Acts 2:41: "Then they that gladly received his word were baptised." Does this imply that some received the word but not gladly and refused to be baptised? Lydia's whole attitude was one of acceptance and joyful obedience. Have you received the word gladly? Or are you still disobeying God's mind on baptism in water?

Friday, August 28th.

Acts 16:25-40.

"And at midnight Paul and Silas prayed, and sang praises unto God" (v. 25).

It is easy for us to look back and admire these men's faith. We read their experience in the light of their subsequent deliverance. They, of course, had no idea what their fate might be. As far as they knew, the following day might have been the day of their execution. It would have been easy to question the rightness of their leading or their interpretation of Paul's vision. But no such doubts assail them. Though the future was forbidding they prayed and praised. This was real victory. We may have it also. The prisoners who heard their fellow prisoners sing thus received a new conception of living. So are others made to realise that there are new conceptions of living when they hear Christians rejoicing in adversity.

Saturday, August 29th.

Acts 17:1-15.

"They searched the scriptures daily" (v. 11).

In Thessalonica there was a great revival which touched some Jews, a great multitude of Greeks who had already turned to the Jewish faith, and many of the city's leading women. But the unbelieving Jews stirred up a tremendous riot. In Berea all the Jews there appear to have turned to Christ. They were more noble than the Jews in Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily. It is a good thing to receive God's Word readily. It is a good thing to search the Scriptures daily, not simply to read one's daily portion. Let us lay aside the literature of the world and give ourselves to reading and searching the Bible.

Sunday, August 30th.

Acts 17:16-34.

"Paul's spirit was stirred within him" (v. 16).

Paul was a man of vision with a tremendous compassion and a great love for souls. When he saw the Athenians in their spiritual darkness he was moved to declare to them the salvation of Christ. His was a difficult task. The city was idolatrous, very religious, and the people were very educated; there was an air of self-satisfaction and superiority about them; they would have called themselves sophisticated. "What will this babblers say?" sums up their attitude. Not an easy thing to penetrate such superciliousness. But Paul was not deterred. He had an extremely difficult task, but he did not hesitate. God stir our spirit as his was stirred, though the response to our effort may seem but meagre.

A book can change a life.

Read good books.

Give good books.

COMING EVENTS

BARRY. September 5, 6. Elim Church, Pyke Street. Harvest festival. Preacher: J. Hardman.

BIRMINGHAM. September 5. Elim Church, Graham Street. District Presbytery Youth Rally at 7. Guest speaker: Evangelist Alf Harley, one-time dance band leader of the Harlequins. Items by Youth for Youth. Convener: Frank Shadlock, Youth Commissioner.

BIRMINGHAM. September 6, 7. Elim Church, Alton Road, Selly Oak. Minister's fourth anniversary. Guest speaker: Evangelist Alf Harley, supported by John and Muriel Jeavons, well-known radio singers, and Selly Oak and Kingstanding choirs. Sun. 11 and 6.30. Mon. at 7.30.

BIRMINGHAM. Elim Church, Graham Street. September 6-13. Special visit of Rev. Don Evans (Swansea). Services Suns. 11 and 6.30. Weeknights 7.30 (except Fri.). Sat. 12th, great youth meeting and squash.

BOLTON. Elim Church, Platt Street. September 12. District Presbytery Rally. 7.30. Speaker: W. George.

BOLTON. Elim Church, Platt Street. September 13-20. Special visit of W. George. Suns. 11 and 6.30. Tues., Wed., Thurs., Sat. 7.30.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

HARROGATE. August 30—September 12. Campaign. John Woodhead.

IPSWICH. September 12. Sat. Business meeting of North London District Presbytery, Felixstowe, 2.15. Rally in Elim Church, Vernon Street, Ipswich, 6.30.

PAISLEY. August 24-30. Elim Church, Wellmeadow Street. Visit of "Sunny" Blundell-Connell. Children's services: Mon.-Fri. at 6, and Sun. at 2.30. Adult services: Mon., Wed., Sat. at 7.30, and Sun. at 6.30.

ROMFORD. August 23. Elim Church, Wheatsheaf Road. Sun. 11 and 6.30. Special speaker: Eric Garner. Convener: A. Leavesley.

ROMFORD. September 6. Elim Church, Wheatsheaf Road. Sun. 11 and 6.30. Special visit of Miss I. Picken (Southern Rhodesia). Convener: A. Leavesley.

SALISBURY. August 30. Elim Church, Milford Street. Sun. 11 and 6.30. Special speaker: W. G. Hathaway.

SALISBURY. Elim Church, Milford Street. September 19. Ordination service, when P. Angold, K. J. Cave, D. G. Holmes, C. Smith and M. Tilley will be ordained. Executive Council and District Presbytery members will take part. 7 p.m. Support from neighbouring presbyteries will be welcome.

WESTCLIFF-ON-SEA. August 23. Elim Church, Electric Avenue (near Fairfax Drive). Sun. 11 and 6.30. J. C. Smyth.

WESTCLIFF-ON-SEA. Elim Church, Electric Avenue (near Fairfax Drive). September 5-7. Ninth annual convention. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30. Speakers: J. Osman (Elim, Birmingham), A. Webb (A.O.G., Dagenham). Convener: G. Backhouse.

YORK. September 13-24. Suns. and Thurs.: John Woodhead.

ITINERARIES

The President, C. J. E. Kingston:

August 30, Exeter; September 1, Torquay; 3, Paignton; 4, Wembury;
September 6, Honicknowle (11), Plymouth (6.30); 8, Bodmin; 9, Camborne; 10, Penzance;
September 12, Falmouth; 13, Newquay (11 and 6.30).

John MacInnes, on furlough from British Guiana: August 22, 23, Armagh (convention); 25, Bangor; 26, Millisle; 27, Newtownards; 28, Larne;
August 29, Ballymena; 30, Ballymoney; 31, Coleraine;
September 1, Culleybackey; 2, Randalstown.

London Crusader Choir:

August 23, Brixton prison.
September 5, Haslemere; 6, Holloway prison;
September 12, Crawley New Town; 13, Brighton;
September 19, Metropolitan Tabernacle, London; 20, Maidstone prison and Manor Park;
September 26, 27, Bethnal Green;
October 3, Kingsway Hall, London, Annual Symphony of Praise.

S. A. Renshaw, on furlough from Southern Rhodesia: August 22, 23, Dundee; 24, Kennoway; 25, Alloa; 26, Edinburgh; 28, Govan;
August 29, Glasgow; 30, Greenock; 31, Paisley;
September 1, Woodside; 2, Clydebank; 3, Kirkintilloch;
September 5, Shotts; 6, Coatbridge; 7, Motherwell; 8, Dumfries; 9, Carlisle; 10, Whitehaven.

Miss Brenda Williams, prospective missionary to Southern Rhodesia, will visit the following churches in August:
22, Sowerby Bridge; 23, Wrenthorpe.

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D.759

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D.749

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ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

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Saturday, October 31st, 6.30 p.m.

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(2,800 seats)

Programme includes

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Also hear the

150 TEENAGE MELODY-MAKERS

YOU MUST ENJOY THIS GREAT EVENT

Reserved seats 1/- each

D.757

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WITH CHRIST

BANFIELD. On August 1st, George Banfield, of Graham Street, Birmingham, Elim Church. Aged 79. Beloved foundation member. Funeral conducted by Edward F. Cole.

WOOD. On July 16th, Florence May Wood, at Roche Close, Rochford. Aged 76 years. Officiating minister at funeral: George Backhouse.

BAXTER. On July 24th, Elsie Elizabeth Baxter, member of West-cliff Elim Church. Aged 67 years. Officiating minister at funeral: George Backhouse.

PIKE. On July 17th, Mrs. Ida Pike, of Wimborne and Leicester. Aged 78 years. Funeral conducted by F. H. Coleman and O. G. Miles at Leeds. "Till He come."

MARRIAGE

CONNELLY—SINGLETON. On July 18th at Rye Park Elim Church, John Connelly to Vivien Winifred Singleton, Both Elim Crusaders. Officiating minister: R. Mackenzie.

SILVER WEDDING

ANSTHEY August 5th. Pastor and Mrs. A. Anstey, Edinburgh, return thanks to God for His continued faithfulness and acknowledge with sincere gratitude the love and fellowship shown on this happy occasion by the diaconate, members and friends. C.756

UNITED EVANGELISTIC CONFERENCE

Under the auspices of Assemblies of God and
Elim Churches

will (D.V.) be held in the

Metropolitan Tabernacle, Elephant and Castle, London

OCTOBER 5th to 8th

Theme: "ACCENT ON ACTION"

Speakers and subjects:

| | |
|--------------------------------------|---------------------------|
| Leslie Botham | J. Nelson Parr |
| Finance and evangelism | Radio and evangelism |
| H. W. Greenway | W. T. H. Richards |
| Literature and evangelism | Personal evangelism |
| Ron Jones | Alex Tee |
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| | Local assembly evangelism |

Daily lecture sessions 9.30 a.m. and 2.30 p.m.
Evening rally 7.30 p.m.

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THE ELIM *EVANGEL*

Vol. XLV No. 35

AUGUST 29th, 1964

6d



BARMOUTH, NORTH WALES

Photograph by David V. Davenport.

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).

BIBLE VERSE



All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

PRO. 16:2

THERE IS A CAUSE

"YOUR church dignitaries don't believe the Bible, so why should we?" Multitudes of young believers meet this statement from non-churchgoers. From the point of view of the non-churchgoer the argument it contains is unanswerable. The reading of Dr. J. B. Phillips's preface to his *Letters to Young Churches* prompts consideration of the reasons for the widespread rejection of the Church in Great Britain. His naiveté surprises Fundamentalists. He expresses wonder and surprise at the liveness of the New Testament epistles. His illustration is apt. He states that "without holding fundamentalist views on inspiration he is continually struck by the living quality of the material on which he is working. Again and again the writer felt rather like an electrician rewiring an ancient house without being able to turn off the mains." Apparently he reflects the attitude of non-fundamentalists generally that there is no current there, but confesses to feeling the current in spite of himself. This, of course, is a double tribute to the "liveness" of God's Word. But any Fundamentalist could have told Dr. Phillips that the Bible is what it claims to be—alive. This quality of livingness which the Bible possesses is of such a character that it impresses itself in spite of tacit rejection of the idea.

"We commonly suppose," Dr. Phillips states further, "that all roads of the human spirit, however divergent, eventually lead home to the Celestial Benevolence." He does not explain who the we are here, but there are multitudes of Christians who believe no such thing. They believe exactly as the Bible believes, and an unorthodox view of Christ and His message is as anathema to them as it was to the apostles. In fact Fundamentalists believe that this is an important reason for many non-Christians' attitude to the Church.

Again, Dr. Phillips states, "To these men [the writers of these letters] this world was only a part, and because of the cumulative result of human sin a highly infected and infectious part, of God's vast created universe, seen and unseen; they trained themselves therefore, and attempted to train others, not to be 'taken in' by this world, not to give their hearts to it, not to conform to its values, but to remember constantly that they were only temporary residents and that their rights of citizenship were in the unseen world of reality. Today, when all the emphasis is thrown upon making the most of this life, and even Christianity is only seriously considered in many quarters because of its social implications, this point of view is comparatively rarely held. Yet as we read what they have to say we may perhaps find ourselves saying a little wistfully, 'Perhaps these men were right.'" The Fundamentalist answer is "Of course they were right." It is the Fundamentalist view that the Bible must not be accepted at the value we place upon it, but at the value it places upon itself. Then it becomes the power God intended it to be and it gives power to those who so use it.

THE HEBREW EPISTLE

and the GREATNESS OF CHRIST

By W. J. MAYBIN, WORCESTER

IN THE first two studies in this series we saw that the Son is greater than the Old Testament prophets and greater than angels. The writer of Hebrews now proceeds to prove

3. CHRIST GREATER THAN MOSES

The Son is better than Moses, Israel's apostle, the greatest of all merely human law-givers.

It is interesting to recall the author's basis of argument. He commenced by proving that Jesus was greater than the prophets, then greater than the angels, and proceeds to prove Him greater than Moses. Dr. Wm. Barclay suggests that this "might at first seem an anti-climax, but it was not so for a Jew. In the thought of the Jews Moses held a place which was utterly and absolutely unique. He was the man with whom God had spoken face to face as a man speaks with his friend. He was the direct recipient of the law of God. The greatest thing in all the world for the Jew was the law, and Moses and the law were one and the same thing. . . . For a Jew the step that the writer to the Hebrews takes is the logical and inevitable step in the argument. . . . He must prove Jesus to be greater than Moses, who was greater than the angels."

In this third chapter of the epistle, the writer resorts first to exhortation to consider Jesus like to Moses but greater (vv. 1-6), and second to warnings founded on Israel and their fate (vv. 7-19).

Apostle

(1) The details of Christ's superiority as compared with Moses. This he attempts only after turning the attention of his readers on Jesus as God's apostle and high priest. The word he uses, "consider," is the Greek word *katanoeo*, which is the same used by Jesus when He said "Consider the ravens" (Luke

12:24), and suggests concentrated gaze in an effort to understand the meaning. J. H. Moulton suggests until they "mastered the mystery."

Think then what these readers were to fix their attention upon: Jesus as God's apostle; the only place in the New Testament that He is ever called an apostle. In Jewish thought an apostle was one "sent" on a commission to do something, the person sent being furnished with credentials. This word was used of Moses (Exodus 3:10) and is also true of God sending Jesus on a commission. This can be further studied in such passages as Luke 10:16; John 3:34; 5:37; 7:16 and Galatians 4:4.

Again, this apostle is also styled the "high priest of our profession," a very familiar designation to those addressed, and a theme to be discussed more fully in the epistle. The Latin word for priest is *pontifex*, which means a "bridge-builder." Jesus built a bridge between man and God. To do this He must know God and man, hence the name used, "Christ Jesus." Christ, the anointed of God, and Jesus, the man. He was the perfect high priest because He was perfectly man and perfectly God. Bengel says: "As apostle, Jesus pleads the cause of God with us; as high priest, He pleads our cause with God."

Builder

The writer is now ready to show the superiority of Jesus over Moses, which he does by contrasting their respective relationships to, and their positions in, the house. (a) Moses is but a member of the house, which means the whole family of God, but Jesus is the "creator" or "builder" of the house, therefore to be counted of more glory than Moses (vv. 3, 4). (b) Moses is a "servant" in the house—the word used is *therapon* and speaks of service that is of a nobler character than that of *doulos* ("bondslave"), and bespeaks the intimate relation between God and

Moses. Yet Jesus is more than a servant, He is the Son (vv. 5, 6). Though both were faithful in their respective capacities, the status of a son is worthy of more glory than that of a servant, (c) Moses bore testimony to that which Jesus eventually fulfilled (vv. 5, 6). Indeed, all the Mosaic institutions found their fulfilment in Christ.

The word "house" in these verses must be understood in their context: the house of God as related to Israel in the case of Moses, and in the case of the Son the house of God as related to the faith-family in all ages.

(2) The conditions for enjoying this divine blessing (vv. 7-19). If Jesus is greater than Moses, complete trust and obedience must be given to Him.

Example

This is the second warning found in the epistle, the first being found in chapter 2: 1-4. Its basis is the experience of God under Moses in the wilderness. Though Moses was faithful, not all who enjoyed the blessing of the exodus experienced the blessing of rest in Canaan, because of their unbelief. Christ, who is superior to Moses, was also faithful, but many of His followers on this occasion were not following fully, and were in danger of forfeiting blessings. Hence the need for this warning.

Observe how the author buttresses his argument. (a) In the words of Psalm 95: 7-11, which form a parenthesis in the portion under consideration now (Hebrews 3: 7-11). Here are revealed the privileges of the exodus and the experience of the wilderness journeys, yet the failure of so many through unbelief and sin. The word "tempt" reveals not only crass unbelief but an aggressive spirit. Unbelief and sin eventually debarred them from Canaan rest. (b) In a personal application by the author himself (vv. 12-19). These first-century readers of this epistle are warned against adopting such an attitude towards God as Israel had done. There is need for Christians to "take heed" as individuals (v. 12). There is need also to "exhort" one another daily, a word from which *paraclete*, i.e. "comforter," is derived. This is to be done "while it is called today" which, to quote Westcott, "for the Church is the whole time till Christ's coming, for the believer the period of his own life." There is need also to guard against the hardening of the heart (vv. 8, 12, 13, 15). Such was displayed in ancient Israel, and in Nazareth, where the hands of Jesus were tied because of it. It was apparent in this group to whom the epistle is addressed, and we in this day need to guard against it too.

God is just the same today

TESTIMONY AT ELIM CHURCH, HOLYHEAD

By MRS. WILLIAMS
(a member of the English Baptist Church)

Dear Christian Friends,

It is with a joyous and thankful heart that I am here tonight to thank and praise the Lord for His great compassion in healing me. I suffered greatly for many years with thrombosis, and of late it had become very active and painful. I tried numerous kinds of tablets in an attempt to ease the pain, but none was effective.

I was unable to attend the previous healing service on account of the intense pain I was suffering, until I mentioned to a friend, Mrs. O. Jones, my unhappy circumstances. She immediately informed Pastor H. Dawson, who very kindly came to see me. I told the pastor that I was badly in need of prayer; he laid his hands on me and prayed earnestly for my deliverance. Instantly I felt a most wonderful sensation going right through my body, and I knew that God had healed me in answer to prayer.

The intense pain vanished, my swollen leg returned to its normal size and I was completely healed, praise His name. I have not taken a tablet since, and I feel wonderfully elated. I am thankful to the pastor for being so concerned about me; God surely has used him in his healing ministry.

God is good. He did this for me unworthy as I am. He will do the same for you, dear friends, if you will trust Him for your need. I am a living witness to God's miraculous healing power, "O taste and see that the Lord is good." I have tasted and proved Him to be so.

He's the same,
Just the same,
Jesus is the very same.
Oh, I am glad,
So glad to tell you
That He's just the same today.

MINISTERS and Christian workers note. "Spiritual conference" this year at BLACKPOOL, September 21st to 25th. Particulars from J. Tetchner, 28 Carstairs Road, Liverpool 6. Early application necessary: Come and enjoy grand fellowship around the Word of God.

WHY CHRIST DIED

By RUSSELL B. WEST

FIRST: Christ died to give us a new concept of God. The Jews in general thought of God as a God of judgment. They looked upon Him as One who stood afar off—a God of vengeance and severity.

But the Christ of the cross gave them a new conception of God! Here was One willing to bear the sins of the whole world, dying a death of shame, and bearing the guilt of every sinner to bring redemption to Adam's fallen race. Here was One who had walked their shores doing good wherever He went. He had healed their sick, fed the multitudes, made cripples leap for joy, caused the deaf to hear and the blind to see. He did it knowing it would bring Him to a death on the cross, but by coming to this world and dying He changed the attitudes and ideas of men toward God. Here was a God of mercy and deep compassion!

SECOND: Christ died to show us God's love. In John 3:16 we read: "For God so *loved* the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God did not give us His second best. He proved His love toward us by giving us the most precious possession He had—His only Son. God did not send His Son to this earth to live. He came to die. Everything Jesus did He did under the shadow of the cross. In feasting and fellowship with the people He was under the shadow of the cross. As He spent lonely hours on the mountain side praying He was under the shadow of the cross. He realised that the big test would come at Calvary. When the Devil tempted Him to take a short cut He rejected it, and said: "For this purpose came I into the world." His purpose was fulfilled at the cross.

I love the old song "At the cross, at the cross, where I first saw the light, and the burden of my heart rolled away . . ."

I had the privilege of going to Calvary and kneeling down somewhere near where Jesus died. There I received a new insight into God's great love for me. I realised anew the importance of keeping the message of the precious blood of Jesus in our songs and sermons, for in the religious world there is a growing effort to do away with the cross of Calvary and the shed blood of our Lord. Oh, love of God

made manifest in the sacrifice of Christ! It has kept the sinner clean and the Church alive these many centuries.

THIRD: Christ came into this world and died to complete His will or contract to humanity. When a will is made out, a person can come into his part of the will or covenant only after the death of the testator. Through the death of Christ, the infallible Word of God has become effective for every individual.

What is the will of God? First, it is not God's will that any should perish, but that all should come to *repentance*. Second, Paul declares to the church in Thessalonica that this is the will of God, even your *sanctification*. Third, Peter stated on the day of Pentecost that the baptism of the *Holy Spirit* is for you and your children, and them that are afar off, as many as the Lord our God shall call. Psalm 103:3 declares that the same Christ who forgives all of our iniquities also heals all of our diseases.

It is important that we know God's will about certain things. Until we learn from God's Word that His will is to save, sanctify, fill with the Holy Spirit and heal, we will never experience the fullness of blessing. The Word is like a seed that faith plants in the heart and leaves there until it brings forth fruit. And we may rest assured that God will keep every promise in His Word.

FOURTH: Christ died to destroy the works of Satan. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John 3:8). It was on the cross that Christ bruised the head of Satan and He was resurrected as conqueror over death, hell and the grave. We, too, can be more than conquerors through the victory Christ won for us if we will put God's Word into action in our hearts.

FIFTH: Christ died to take our place. Adam sold us into sin, but Christ, the second Adam, came to take our penalty of death and give everlasting life to everyone who will accept the provision He has made. As a partaker of the benefits of Calvary I can say: "Though my sins were as scarlet, they are now as white as snow; though they were red like crimson, they are as wool."

GEORGE CANTY says

Perhaps the safest thing to say about revival is nothing. Beyond that, you are plunged into controversy. You are also plunged into mystery, and it has lured me into doing some further basic thinking on the subject.

MODERN times have seen wide areas suddenly dominated by an acute sensibility of God and an agonisingly heightened sensitivity of conscience, producing a spontaneous mass-repentance. Certain dates, like '59, 1904, 1949, are symbols to evangelicals of the drama of these spiritual upheavals.

They are mysterious events, and it is not the least part of the mystery that nothing comparable seems to have occurred in New Testament times. The sensational events, such as the day of Pentecost, the revival in Samaria, and healings in Jerusalem, bore no trace of the pattern of things seen in the Welsh revival. The people then were influenced by miracles or preaching directly. The Welsh revival, however, was not a listener-response phenomenon, for its most characteristic and astonishing feature was the conversion of men quite uninfluenced by any kind of preaching. God reached out to them sometimes in the bowels of the earth at the coal face, eliminating human instrumentality.

This is the kind of revival that we have in mind when we pray, and seeing the Holy Spirit has worked in this way it is natural and legitimate that we should ask for the same thing again.

Now there is a marked tendency to compare all evangelism, and all conversions, with the Welsh revival pattern, and to compare them unfavourably. Our more laborious soul-winning is regarded almost universally as a sub-standard business lacking the glittering hall-mark of a real move of the Holy Spirit.

Some work almost exclusively for revival of this kind. Their concern is to get such a praying and purified Church that its very aura will spread like a mantle of conviction across multitudes that defy every other approach. The "fleshly exertions" of organised evangelism are not God's way, they insist.

We all have a sneaking feeling at least that there is something in this. We cannot help but be impressed by the superior splendours of a God suddenly breaking into the field of conflict as an

APATHETIC REVIVALISM

invincible warrior under His own personal standard, as compared with our foot-slogging performance.

I was brought up to wait and wrestle for this day of easy victory. Wrestle I did. Life, however, is short, and it at last became apparent to me that others had waited a lifetime and I might do the same. London, for instance, has waited 1,000 years for revival, and it still tarries. Meanwhile could we not pluck a few brands from the burning in our own present time?

With clearer vision, after years of thought and discussion, I am not troubled by the complaint that an evangelistic campaign is not a revival. In our sense of things this is true, but it helps me to remember that scores of Paul's evangelistic campaigns were not revivals either. Were any of them?

A typical revival, I see, arises in certain typical conditions, and peters out at the edge of territory where such conditions do not exist. The island of Lewis for instance, has a religious background and an outlook which was described recently in *Time and Tide* as "preparing to take a great step forward into the eighteenth century." Attempts to carry a Lewis type of revival even to the Scottish mainland completely failed, and workers who could pray down a divine visitation in a few weeks in the Hebrides broke down in health in central England after more than a year's similar striving and had to be removed by their society.

The peculiar balance of Christian belief and sin that made all the modern revivals possible just did not exist in apostolic times, and therefore no such outbreaks of spiritual anxiety ever took place across the communities of the Roman world.

There is, in fact, a great deal more in common between the modern Pentecostal evangelistic campaign and the scriptural mode of reaching the masses than seems to have occurred to general notice. After the day of Pentecost a straightforward gospel sermon (and the gospel then included healing and the baptism in the Spirit) might win several

thousand converts, or one or two, without anything more sensational than their being "pricked in their heart." No trances, no convulsions, no soul agony, no cities suddenly weeping. This also has been the order of things under living Pentecostal evangelists.

The unconditional promise of God was that He would pour His Spirit out in the last days. It will happen whatever we do, or whatever we do not do. When Peter heard the 120 speak with tongues he said that it was the fulfilment of the prophecy, and the same experience was for all. God is now fulfilling His promise in the same way. It seems to be very wrong therefore to select some other and different aspect of the work of God, and a rare aspect at that, and denigrate all other works, in co-operation with human effort, as "fleshly."

The early Christians were not geared to revival. The whole subject is extremely hard to fit into the New Testament idiom at all. The only revival they understood (and they never once used the term) was normal Christian witness.

In the Old Testament there is no such thing as revival. The term may there be used, but never once in the sense in which we use it today. It is scarcely legitimate to turn to the old dispensation for the basis of our sermons on revival, seeing that revival depends on the Holy Spirit which was then not yet given. Yet it is to the Old Testament that preachers usually turn for "revival" texts!

Today God's work is going forward in a special way, namely by means of the evangelistic campaign. Far from the day of mass campaigns being over, it is now at its most spectacular stage. God has His method for every age, and from the time of Wesley this has been the most notable means of swift effect.

For this reason an evangelist has every justification for calling his work "a revival campaign." Meanwhile he will pray as ardently as any for "revival" in the rare sense. It may be that God will give it in our lifetime. If not, we can still appear before the Bema having done "in our body," as Paul says, all we can "to persuade men."

There is a revivalism which can be the death of a church. Praying believers can be so disconsolate over the absence of "revival" as they construe it that they have little heart for the hard work and enterprise of the more conventional scene. One has known ministries which have consisted mainly of wistful despair over the gulf between their day-by-day church affairs and the high occasions of revival power. Revival has often been the aim, to the exclusion of any other interest. They have put revival before souls.

The best road to revival is evangelism, which is

itself an evidence of personal revival. Dr. Tozer suggested that we call a halt to evangelism while we concentrate on quality. However, can we be holy while we suspend the command to preach the gospel to all? Evangelism is the communication of my own revival. It can merge into classic revival.

Thousands can be saved while we are waiting for the move of God which would sweep the same thousands into the kingdom if only it came quickly enough.

LETTER TO THE EDITOR

Dear Sir,

I should like to make comment on two articles in the *EVANGEL* of July 18th, "Fight depression by pressing on" and "We can improve the container" (page 460).

Is it right that we should *fight* depression? This is surely what the world is doing with merry-go-rounds, amusements and tranquillisers—striving against depression, boredom and sin. We are told to seek comfort in the Word, and praise God this can be wonderfully true, that Christ is coming soon. For this we rejoice, but is this the real answer for depression?

Secondly we are told "We cannot improve the content of our great salvation, but we *can* improve the container." Can we?

There is an underlying suggestion in both items of what *we can do*. Is this not an error?

It was after fifteen years of trying to improve himself, to save himself, to have victory over sin, and having spent time trying to convert Indians in America, that John Wesley came to realise that it was not what *he* could do, but what Christ had done and was willing to do in him, that would finally give him salvation and victory over sin.

It is Jesus who said "Fear not; I have overcome the world." He overcame the world and surely He will overcome depression, which is, after all, of the world.

We cannot improve ourselves, but if we will yield ourselves fully to Christ (Paul tells us to yield our members to righteousness) He will improve us and mould the vessel. The work is His, the glory is His, and the praise will be His.

"For it is *God* which worketh in you both to will and do His good pleasure" (Philippians 2:13).

Yours sincerely,

P. R. ANGOLD.

Introduction

FROM ISAIAH'S utterances in the sixth and sixty-first chapters of his prophecy it is evident that the prophet's own experience anticipated that of Israel, that time when she should, in the mercy of God, be restored to divine favour and rehabilitated in her own land, once more a regnant nation. That which at some future date would be true of the people was the prophet's current testimony.

1. "See, God is my salvation!"

When in His infinite mercy God performs His work of sovereign grace and saves a man from everlasting damnation there is something to show for it. "See," said the prophet—look up the evidences, for evidences there are, betokening the gladsome fact that God is my salvation. The divine truth has its own attestations; the redemptive operation of God upon the human soul is witnessed to by certain indisputable signs.

The initial tokens, both in the case of the ancient prophet and of the person whom God the Father, through that person's faith in His beloved Son, has accepted into heavenly sonship, are identical. "Though Thou wast angry with me, Thine *anger is turned away*, and *Thou comfortedst me*" (v. 1). Looking up, we behold no longer a righteously angry God from whom we shrink in terror, but the benign countenance of a loving, generous, all-powerful Father. His anger is turned away. It was diverted to, and demonstrated upon, the person of His only begotten Son, our Substitute, who in His own body bore our sins upon the cross at Calvary. And now He comforts us!

"He cleansed the bleeding sin-wounds,
And poured in oil and wine,
He whispered to assure me,
'I've found thee, thou art
MINE!'"

I never heard a sweeter voice,
It made my aching heart re-
joice."

"Thou *comfortedst* me," said the prophet, and so say we. "Who can tell the depth of bliss spoken by the Father's kiss?" So one of the outstanding evidences of the inward operation of God's saving grace in

THE SONG of the SAVED

**"Behold, God is
my salvation"**

(Isaiah 12 : 2)

the believer is that he is one who is "comforted" by the Father. This is not to say that in days to come he will be immune to the temptation to doubt the reality of the miracle of the grace of God within him and of which he has been made a partaker. Faith is often tested, but its attestations remain unaltered. "Thou *comfortedst* me."

What else is there to *see*? The natural corollary of a departed anger is *peace*. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Delightful word! Peace! Signifying both *concord* and *unity*. A new relationship which invests the believer with a new power of speech, whereby we cry "Father!" (Romans 8:15); a cry which engages the Father's attention, enlists His aid, elevates us to the position wherein the "good gifts" of the Father become ours (Matthew 7:11), notably, the superlative gift of God, the Holy

Ghost, "whom," said Jesus, "I will send unto you from the Father" (John 15:26).

Did man *see* the fact of this in the beginning? Verily! When on the day of Pentecost the early Church was filled with the Holy Ghost there was sufficient evidence, both audible and visible, of the reality of His presence within the believers. "Jesus . . . by the right hand of God exalted, and having

received of the Father the promise of the Holy Ghost, . . . hath shed forth this, which ye now *see* and *hear*" (Acts 2:32, 33).

When God does a work of grace in a human soul and in the surrendered life performs His marvellous works of preservation, power and provision, He gives abundant evidence of His performing.

2. "*God is my salvation.*" Happy is he who can say "Not the labours of my hands or my unrelenting zeal; not my repentances or the voluntary humblings of myself; not my fastings and prayers, but *God is my salvation.*" Our moods are changeable. Our zeal fluctuates. Our confidence wavers. But here is a rock that never moves or shakes. Here is solidity when all around our soul is desperate uncertainty. Here is divine omnipotence that swallows up human feebleness. Here is sovereign majesty that outshines the most laudable of mortal endeavour. God!

It could well be that hitherto the prophet's confidence had rested in his king; for remember that, prior to his tragic downfall through pride, Uzziah, king of Judah, had been an arresting figure, a glamorous, colourful personality, a daring and skilful leader of his people. And Isaiah would not have been the first servant of God to make the mistake of thinking that royal patronage would nicely smooth his path before him, and simplify his task as the mouthpiece of God.

by

Evelyn E. Green

Came the day when, instead of the romantic figure of the king, Isaiah saw God, enthroned, high and lifted up, His magnificently apparel filling the entire temple. The effect of this wondrous sight was to make him, *Jehovah's spokesman*, conscious that he was a man of unclean lips. Then one of the heavenly retinue went to the distressed prophet, took a live coal from off the altar of the Lord and laid it upon the prophet's lips, thus purging his uncleanness. "Also," says the prophet, "I heard the voice of the Lord," and to Isaiah was given a new commission. No wonder that thereafter he testified "God is my salvation." Let us make no mistake. Our present felicity as the sons of God, our functioning as His servants and our future blessedness rest not upon our endeavours or humility (lovely as is that grace) or the holiest emotions that animate our soul, but upon God.

We hear an echo from the dis-

tant words spoken to a people continually discouraged by God from putting their trust in princes or political systems: "Look unto Me, and be ye saved [delivered, made victorious, defended]" (Isaiah 45:22). David, king of Israel, made the astonishing discovery that even godly practice was no qualification for the saving mercy of God. "Thou desirest not sacrifice . . . Thou delightest not in burnt-offering." Salvation, in whatever sense we think of it or experience it, is "not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Romans 9:16).

"God is my salvation." God the Father, God the Son and God the Holy Ghost are equally concerned in this matter of our salvation. At our peril, and to our lasting loss, do we think lightly of any member of the Trinity, and to make much of one Person at the expense of the others is folly indeed.

3. "*Is my salvation.*" *Is!* Not "will be," some time in the dim and distant future, but "*is.*" "God is our refuge and our strength, in straits a *present* aid," says the hymn-writer.

It has been the rapturous discovery of many a sorely tried child of God that "the Lord was *ready* to save me" (Isaiah 38:20). The sad truth is that *we* often are not ready for *Him*!

"*Is my salvation.*" This implies not only that God is a *present* (close at hand and available) help, but also is *positively* so. "Blessed is the man that trusteth in the Lord, whose hope the Lord is" (Jeremiah 17:7).

4. "*My salvation.*" Others' experience of God's loving-kindness does not cover *our* need. In respect of spiritual sonship it has rightly been said that God has many children, but *no grandchildren*. Each

soul must appropriate Him for himself. The gifts and goodness of the Lord must necessarily be a *personal* experience. One person's holiness of life may influence others into a closer walk with God, but no person's experience suffices for another. There is no such thing as a "secondhand" experience.

"*My salvation.*" Do we detect a note of glad surprise in his voice? My salvation! He saves *even me*. When we lose the sense of wonder that God should ever have looked in mercy upon *us*, then it is time to seek the Lord, and to look again at "the hole of the pit whence we were digged" (Isaiah 51:1). We shall then more fully realise that our portion is *princely*. For the lowest He lifts up and sets among princes (1 Samuel 2:8).

5. "*My salvation.*" In His capacity as our *salvation* His love, patience and power are inexhaustible. He is the boundless, unfathomable ocean of love. He not only saves *from*; He saves *to*. He not only delivers from the Egypt of satanic domination; He brings His redeemed ones into a present Canaan-experience of peace, joy and rest in Jesus the Lord. He brings forth water and honey out of the unpromising rock, and oil out of the inhospitable flinty rock whence no help seems likely (Deuteronomy 8:15; 32:13). Nothing is too hard for Him. Said the psalmist: "He *restoreth* my soul." The Lord's sheep, convinced of their ability to select their own pasture, tend to blunder into dubious ways; but His saving mercy comes into play, and sets those foolish feet into the "paths of righteousness" (Psalm 23). Did you notice that? *Paths!* Oh, He is a God of infinite variety, and our needs will give out long, long before the sublime resources of His glorious Person have even begun to be taxed by their demands.

The President's Diary

July 1st. Clapham

For the end of session and valedictory service of the Elim Bible College. A fine band of students, some of whom gave testimony, augurs well for the future ministry of Elim. May they indeed be "a band of men whose hearts God has touched." I spoke on "Singleness of aim in the ministry," based on Philippians 3:8-14. A laying-on of hands for those leaving college brought a grand meeting to its climax.

July 4th. Chelmsford

For the inauguration of the new Eastern Presbytery, comprising the former Elim Pentecostal churches together with Norwich, Ipswich and Clacton-on-Sea (formerly in the North London Presbytery). Supported by Pastors H. W. Greenway and J. J. Morgan, I took the chair for the business session. At this meeting Pastor H. Burton-Haynes was elected superintendent, Pastors D. W. Anthony and J. A. Wright were elected secretary and treasurer respectively, and Mr. K. Tween and Mr. Loveland were appointed lay representatives on the committee. A very happy sense of fellowship was enjoyed throughout the session, during the tea graciously provided by the Chelmsford church, and in the packed evening rally, when Pastor Greenway ministered the Word with blessing.

July 12th. Croydon

At both the morning and evening services I was

conscious of the presence of the Lord. As pastor of this church during the war years memories of those days flooded into one's mind, especially of one Sunday evening when the Crusaders were singing a choir piece and a "doodlebug" stopped its engine nearly overhead, only to fall a few hundred yards away. There was not a tremor from anyone and the Crusaders gallantly finished their song. Thank God, the blessing of His presence still abides. Pastor J. T. Bradley made me welcome and I enjoyed this return visit.

July 19th. Colchester

Pastor J. H. Keates has been ill for some time now with heart trouble and needs our prayers. The members of the church are loyally rallying round him and visiting ministry on Sundays helps to bridge the gap. I spoke on the work of the Holy Spirit and the majority remained for an after service to hear a tape of an address by Mrs. Jean Stone, editor of *Trinity*. The church is being decorated and will look fresh in its new coat of paint when it is done.

July 26th. Thornton Heath

I always enjoy a visit to this church, and this day was no exception. Pastor Brian Edwards was away on holiday, but the secretary, Mr. Lee, made me welcome. God blessed the word based on Hebrews 12:22-29 in the evening and one's prayers follow two unconverted friends who came in as the result of door-to-door visitation. May they soon find true joy and peace in believing on Christ.

A REMINDER



Are you praying for the new Elim Bible College?

Women's column

By GLADYS GORTON

WHO IS THE GREATEST?

IT WAS my great privilege to conduct a children's service each Sunday during our voyage across the Atlantic. Their ages ranged from three to fourteen years and they came from all parts of the world. Realising that they would possibly know very little about the Bible, I decided to vary the questions in the quiz, giving sweets as prizes for those who answered correctly.

First, I asked who was the reigning monarch of Britain. I could not very well say "queen" as it would have been too easy. This puzzled them. "You know, emperor, or kind of a king," I coaxed. No one answered. "Well, who is the leading man in America," I went on.

Some of the older ones chorused: "President Lyndon Johnson."

"That's right. Now who is the greatest —?"

Before I had time to finish, a young American aged about five, who told me his name was Hugh, promptly interrupted: "I am the greatest." (Shades of Cassius Clay!) As the American would say: "Isn't that something!"

In our travels we frequently saw advertisements that went something like: "The world's biggest"; "The first in the world"; "The finest in the world"; "World famous"—which reminds me of this poetry which a friend recited to me when I told him of this incident.

"Three tailors started business in a certain street in town,
Whose names were, incidentally, Jones, Robinson and Brown.
Now Robinson was a boaster and, take it for what it's worth,
He very boldly called himself 'The best tailor on this earth.'
Being very much more modest, the one whose name was Brown
Was content to advertise himself as 'The best tailor in this town.'

Now Jones was thought a simpleton, in fact, to tell the truth,
He'd always been regarded as a duffer from his youth.
But in these special circumstances Jones proved himself discreet,
And the notice outside Jones's shop was 'The best tailor in this street'."

You will have heard the expression "getting in

the rat race"—to be among the first or the greatest. Is it worth it all? Jesus said: "For what shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:36). It is in human nature to be *number one*, but the divine principle is "God first, your neighbour second, and self last."

The disciples quarrelled over who would be the greatest and, sad to relate, this has happened in all walks of life. "Who is the greatest?" Read Mark 9:31-37. The greatest before God are not always the prominent in this life, but humble believers who accept the will of God for their lives and do it with joyfulness and sweet contentment. "Serving the Lord with all humility of mind" (Acts 20:19). A story tells of an artist who sought unsuccessfully for a special piece of sandalwood upon which to carve a Madonna. He failed and was in deep despair, then in a dream he was urged to attempt it upon a block of wood which was destined for the fire. The next morning he found an oak log and produced a carving of a Madonna which was a masterpiece. You and I may feel very ordinary, but Jesus Himself can work upon a believer who is willing to obey Him, and create a masterpiece for time and eternity. "Thy gentleness hath made me great" (2 Samuel 22:36).

COMPASSION

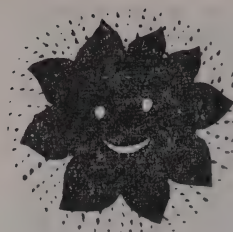
I HAD read a certain scripture a thousand times, had preached from it, theorised about it; but on this occasion, when I read it again, it gripped me. I can describe it as nothing else than a revelation. The words of the text were: "But when He saw the multitudes, He was moved with compassion." I seemed suddenly to see into the very core of the heart of God. It changed everything in my life and in my ministry. I cried: "O God, have mercy upon me! Touch me also with that compassion!"

DR. CAMPBELL MORGAN.

LONDON CRUSADER CHOIR

Ann Gardiner reports.

A delightful evening in July found the London Crusader Choir journeying through the beautiful Surrey countryside to Haywards Heath to sing and minister at a youth rally. The Sunday following the choir participated in an open-air service in Valentine's Park, Ilford. We were favoured with good weather and witnessed to a great crowd who would, perhaps, otherwise never hear the gospel.



SUNSHINE CORNER

HELLO SUNBEAMS

Peter was glad that the eleven-plus exams were over. He was glad he had passed, too. There was only one thing he didn't like. Mummy was fussing about new clothes and Peter hated it. He was sick of trying on suits and the long discussions on short or long trousers. There seemed to be such a long list of things he would need.

At last his uniform was complete and Peter was sent to try it on to show the family. It felt very stiff and uncomfortable, but it was the first time he had really looked at it properly. He surveyed himself in the long mirror and looked for a long time at his badge. It was a wonderful badge with a two-headed eagle on it and underneath were the words *Deo adjuvante*. Peter was curious about those words. He knew they were Latin, but he hadn't any idea what they really meant.

It was Uncle Tom who supplied him with the information he wanted. Uncle Tom was an old boy of the school and very proud of it too. He explained that the badge was the town crest and it had a long history behind it. He pointed out the castles on the eagle's wings and he took Peter to see the castles on either side of the harbour. Those two words had quite a wonderful meaning. Uncle Tom said that they meant "God helping us." That was the school motto and a very true one. They all needed God's help and they couldn't do without it.

I wonder what your school badge is like, sunbeams. I can remember wearing the badge of Kent, a lovely white horse. Everyone could see that I belonged in Kent when I wore it. Lots of sunbeams I know wear Elim badges to show that they belong to Elim.

It is a good thing to show where we belong, and it is good to show that we belong to Jesus. Peter's badge didn't only show what school he belonged to or what town he lived in. It had another reminder for every day of the school year. It reminded Peter that he needed God's help all the time. Peter knew that he would have lots to learn and he could never do it alone.

Boys and girls, teachers, towns, cities and countries all need God's help. Without God's help and bless-

ing things just don't go right. What a pity so many people forget to ask God's help. See how many mottoes you can find on school badges. You might even start to collect them.

'Bye now, sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY

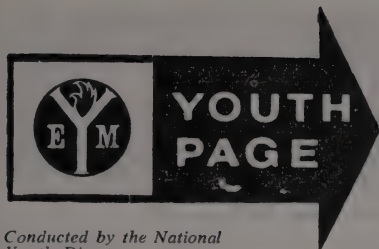


T. W. JACOBS

Introducing our younger ministers

ALTHOUGH I had the privilege of Christian parents and regular Sunday school instruction my conversion in 1949 by no means brought me into active Christian service. Three years later the transformation came when the Lord filled me with the Holy Spirit in my home church. Soon after this I became deeply aware that God had some sphere of full-time service for me. This calling from God was neglected when I had left school and began a career with good prospects in a well-known bank. During these years I did not win one soul for the Lord, nor was my testimony effective—surely an indication of my being out of God's will. But the joy of the Lord came into my heart when the moment of *complete surrender* came. This is a step I have never regretted. God opened all the doors and so, when I had trained in Elim Bible College, I entered the Elim ministry. That same joy which came when I surrendered to God's will is still with me today. Some said that step was taken at the expense and sacrifice of a good career. Hudson Taylor once said "I have never made a sacrifice in my life." In the light of our Saviour's sacrifice, any decisions we may make to follow Him are but tokens of thanksgiving, whatever the cost to us may be.

Some of my years of ministry have been spent in a newly pioneered church. I had the privilege of campaigning with one of our leading evangelists. It has been hard work founding a new church, but God has richly blessed in every department. Two thriving Sunday schools are now in operation and the first junior crusade work will shortly begin.



Conducted by the National
Youth Director

BLOSSOM FOR BUDDING PREACHERS (2)

EXPOSITORY PREACHING

By PASTOR J. McAVOY

THERE are many kinds of sermons, of which the textual, the topical and the expository are the most common. There is no clear or recognised line of demarcation between expository preaching and other classes, because all sermons should contain a certain amount of Biblical teaching.

A late Bishop of Durham wrote: "Practise what I call the *plough husbandry* of the Bible; investigate, search what the Scriptures have to say, (1) by topics, (2) by doctrines, (3) by leading words. Then in contrast practise a diligent *spade husbandry* in your Bible study; dig as well as plough. The former is topical and the latter is expository."

The meaning of the word expository is a showing forth, elucidation, explanation of, a commentary upon, etc.; therefore an expository sermon is an effort to open up, uncover and exploit the underlying meanings of the portion of Scripture under consideration.

In a sermon of this kind the preacher deals chiefly

with the explaining of the text, paragraph, chapter or book. Unfolding principal parts contained therein, he sets out the scriptural revelation in a clear light by defining, interpreting and illustrating. In this way he unfolds and develops the true meaning which is not apparent at the beginning.

Expository preaching has many advantages. It gives the greatest amount of Scripture knowledge and expounds all the context so that the Scripture subjects are seen in their real connection. It supplies an abundance of material for preaching. No other preaching lasts like it.

Chrysostom, an early Church father, was accustomed to say that in this mode "God speaks much and man little."

In this method the preacher must be on his guard against monotony. Elements of surprise and fresh interest do much to retain the attention and enthusiasm of the hearers.

Book your coach now

NATIONAL YOUTH RALLY

Saturday, October 31st, 6.30 p.m.

again in the
WESTMINSTER CENTRAL HALL
(2,800 seats)

Programme includes
IAN McPHERSON (Apostolic Church)

Also hear the
150 TEENAGE MELODY-MAKERS
YOU MUST ENJOY THIS GREAT EVENT

Reserved seats 1/- each

D.757

OCTOBER IS ELIM'S GREAT

YOUTH MONTH

TARGET: 1,000 MORE IN 1964

- ★ New door-to-door literature available from H.Q.
- ★ October issue of *Young Folk* will be half price. Send your order now if you do not get this magazine.
- ★ Full list of ideas to modernise your Sunday school and youth departments available FREE from H.Q.
- ★ New teenage section added to our filmstrip library.

ORGANISE YOUR WORKERS NOW



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, August 31st

Acts 18:1-17

"If it be a question of words . . . look ye to it" (v. 15).

Gallio, as the Roman proconsul of Achaia (nearly the same as Greece), held a very honourable position. He lived at Corinth, which was the capital of the province and one of the leading cities of Greece.

To him the angry Jews brought Paul, whom they accused of persuading men to worship God contrary to the law. Gallio ruled that the decision of truth or error in respect of the Jewish religion was not a matter within his jurisdiction as a magistrate and summarily dismissed the case.

Although this decision was in Paul's favour "it was certainly wrong [of Gallio] to speak so slightly of a law and religion that he might have known to be of God, and with which he ought to have acquainted himself" (Matthew Henry).

Tuesday, September 1st

Acts 18:18-28

"And a certain Jew named Apollos . . . came . . ." (v. 24).

What an encouragement Apollos must have been to Paul as well as to Aquila and Priscilla. Having been left at Ephesus by Paul, Aquila and Priscilla were able to expound the way of God more perfectly to Apollos when he visited them. He was apparently a disciple of John the Baptist; his knowledge of the "things of the Lord" would thus be limited to John's teachings. It is probable that the "certain disciples" of Acts 19:1 who knew only John's baptism were converts of Apollos.

Notwithstanding his eloquence and his great knowledge of the Old Testament scriptures—or was it **because** of that knowledge?—he was willing to accept that Jesus was Christ, and mightily to convince his fellow Jews of that truth.

Wednesday, September 2nd

Acts 19:1-20

"So mightily grew the word of God and prevailed" (v. 20).

These words conclude a series of events covering a period of at least two years during which the mighty apostleship of Paul is again divinely endorsed, this time by the working of "special miracles" (v. 11).

Verses 12 explains that about them which was unique—handkerchiefs or aprons from his body were taken to the sick so that the diseases and evil spirits went from them. This gave rise to an incident which would be comic were it not tragic. The seven sons of Sceva sought to imitate Paul's exorcising of an evil spirit. They succeeded only in **exercising** the spirit to their own shame and hurt! Astounding consequences followed. The story became well known; fear fell on all who heard it and the name of the Lord Jesus was magnified.

Thursday, September 3rd

Acts 19:21-41

" . . . Diana of the Ephesians . . ." (v. 28).

Demetrius, a silversmith of Ephesus, was sharp enough to see that the teachings of Paul constituted a powerful threat to his own livelihood and to that of his fellow workmen of

like occupation. The making of shrines for Diana was a lucrative business bringing wealth to these men. Self-interest is always a strong hindrance to the work of the gospel whether it be found in the church or out of it. No doubt these men convinced themselves that it was chiefly in defence of their **religion** that they should create a stir and mobilise resistance to Paul, who, they complained, had said "that they be no gods, which are made with hands," thereby despising their great goddess Diana—the image which, it was claimed, fell down from Jupiter (v. 35).

Friday, September 4th

Acts 20:1-16

" . . . He hasted . . . to be at Jerusalem the day of Pentecost" (v. 16).

We note the determination of Paul to sail by Ephesus in order to be at Jerusalem for Pentecost. It would not be an easy decision to make, for there was much that he loved at Ephesus. It had been the scene of one of his great evangelistic efforts; his good friends Aquila and Priscilla were there too. The affection the elders of the Ephesian church had for him is seen in the moving moments recorded in the remaining verses of this chapter. At Jerusalem, suffering and bonds awaited him as the Holy Spirit had warned in every city.

"There was much to be said for Ephesus, but there was more, much more, to be said for Jerusalem on the day of Pentecost" (J. A. Broadbelt). It is an example of the choice the believer must often make between the good and the best.

Saturday, September 5th

Acts 20:17-38

"These things" are the bonds and afflictions of verse 23 and probably include the tears and temptations which befell him by the lying in wait of the Jews (v. 19). We can surely add to this the imposing list of sufferings and perils to be found in 2 Corinthians 11:23-28. We pause for a moment to try to put ourselves and our afflictions into proper perspective. How do our trials and tribulations compare with the apostle's? Is it an unfair comparison? Many of us have not yet "resisted unto blood striving against sin" (Hebrews 12:4). Oh to be able to say with Paul that of the things we have suffered for Christ's sake none have moved us!

Sunday, September 6th

Acts 21:1-14

"Philip the evangelist . . ." (v. 8).

Today we consider the life of a man who though not as great as Paul was nevertheless used of God in no mean way. He was one of the seven chosen to look after the interests of the widows in the church at Jerusalem (Acts 6:15). Then we see him successfully doing the work of an evangelist (Acts 8:5); which transition reminds us of more than one great soul-winner who first served well at "tables." He was not a stranger to Isaiah 53, but was able to use that passage of Scripture to good effect in the converting of the Ethiopian eunuch. Did the fact that he had four daughters "which did prophesy" indicate that he ruled his house well too?

NEXT WEEK'S EVANGEL:

Letter from Leningrad, by F. H. Coleman
The Faith that Saves. A sermon by W. J. Hilliard.

THE FOLLOWING WEEK:

Missionary Number.

COMING EVENTS

BARNESLEY. Elim Church, Nelson Street (off Pit Street). Special visit of Don Evans. Great rally on Saturday, September 19, at 7.15, with Alan Cagle and Dave Woodfield. Sunday, September 20, at 11 and 6.30. Tuesday to Thursday at 7.15.

BARNESLEY. Elim Church, Nelson Street (off Pit Street). Direct from the Warrington crusade, for two nights only, Ron Jones and crusade team, including Alan Cagle and Dave Woodfield. Friday and Saturday, October 2 and 3, at 7.15.

BARRY. September 5, 6. Elim Church, Pyke Street. Harvest festival. Preacher: J. Hardman.

BERMONDSEY. Elim Church, Dunton Road. Saturday, September 5. South London Presbytery business meeting 3. Operation descend 3 to 5 and 6 to 7. Rally 7.30. Supported by youth team. Cup of tea provided between meetings.

BIRMINGHAM. September 5. Elim Church, Graham Street. District Presbytery Youth Rally at 7. Guest speaker: Evangelist Alf Harley, one-time dance band leader of the Harlequins. Items by Youth for Youth. Convener: Frank Shadlock, Youth Commissioner.

BIRMINGHAM. September 6, 7. Elim Church, Alton Road, Selly Oak. Minister's fourth anniversary. Guest speaker: Evangelist Alf Harley, supported by John and Muriel Jeavons, well-known radio singers, and Selly Oak and Kingstanding choirs. Sun. 11 and 6.30. Mon. at 7.30.

BIRMINGHAM. Elim Church, Graham Street. September 6-13. Special visit of Rev. Don Evans (Swansea). Services Suns. 11 and 6.30. Weeknights 7.30 (except Fri.). Sat. 12th, great youth meeting and squash.

BOLTON. Elim Church, Platt Street. September 12. District Presbytery Rally. 7.30. Speaker: W. George.

BOLTON. Elim Church, Platt Street. September 13-20. Special visit of W. George. Suns. 11 and 6.30. Tues., Wed., Thurs., Sat. 7.30.

BRIGHTON and HOVE. Elim churches at The Lanes, Brighton; Balfour Road, Preston Park; Portland Road, Hove; warmly welcome you when on holiday. Suns. 11 and 6.30. Tues. and Thurs. 7.30.

HARROGATE. August 30—September 12. Campaign. John Woodhead.

IPSWICH. September 12. Sat. Business meeting of North London District Presbytery, Felixstowe, 2.15. Rally in Elim Church, Vernon Street, Ipswich, 6.30.

KIDDERMINSTER. September 12-15. Elim Church, Prospect Hill. Convention. Sat. at 7.30. Sun. at 11 and 6.30. Weeknights at 7.30. Speakers: R. H. J. Walters (Assemblies of God, Nottingham) and A. J. K. Magee. Soloist: Mrs. Walters.

KIDDERMINSTER. September 26, 27. Elim Church, Prospect Hill. Harvest festival and minister's fourth anniversary services. Sat. at 7.30. Sun. at 11 and 6.30. Speaker: E. F. Cole.

PAISLEY. August 24-30. Elim Church, Wellmeadow Street. Visit of "Sunny" Blundell-Connell. Children's services: Mon.-Fri. at 6, and Sun. at 2.30. Adult services: Mon., Wed., Sat. at 7.30, and Sun. at 6.30.

ROMFORD. August 23. Elim Church, Wheatsheaf Road. Sun. 11 and 6.30. Special speaker: Eric Garner. Convener: A. Leavesley.

SALISBURY. August 30. Elim Church, Milford Street. Sun. 11 and 6.30. Special speaker: W. G. Hathaway.

SALISBURY. Elim Church, Milford Street. September 19. Ordination service, when P. Angold, K. J. Cave, D. G. Holmes, C. Smith and M. Tilley will be ordained. Executive Council and District Presbytery members will take part. 7 p.m. Support from neighbouring presbyteries will be welcome.

WARRINGTON. The Parr Hall, Palmyra Square South. Revival and divine healing crusade conducted by Ron Jones and team. Commencing Sunday, September 13, at 8.15. Continuing nightly (except Fridays and Saturdays) at 7.30, Sundays at 8.15.

WESTCLIFF-ON-SEA. Elim Church, Electric Avenue (near Fairfax Drive). September 5-7. Ninth annual convention. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30. Speakers: J. Osman (Elim, Birmingham), A. Webb (A.O.G., Dagenham). Convener: G. Backhouse.

YORK. September 13-24. Suns. and Thurs.: John Woodhead.

ITINERARIES

The President, C. J. E. Kingston:

August 30, Exeter; September 1, Torquay; 3, Paignton; 4, Wembury; September 6, Honicknowle (11), Plymouth (6.30); 8, Bodmin; 9, Camborne; 10, Penzance; September 12, Falmouth; 13, Newquay (11 and 6.30).

John MacInnes, on furlough from British Guiana: August 29, Ballymena; 30, Ballymoney; 31, Coleraine; September 1, Culleybackey; 2, Randalstown. September 5, Cheltenham; 6, Gloucester; 7, Swindon; 8, Keynsham; 9, Bridgwater; 10, Wells. September 12, Cheltenham Presbytery Rally; 13, Bath (11 a.m.), Bristol (6.30 p.m.).

London Crusader Choir:

September 5, Haslemere; 6, Holloway prison; September 12, Crawley New Town; 13, Brighton; September 19, Metropolitan Tabernacle, London; 20, Maidstone prison and Manor Park; September 26, 27, Bethnal Green; October 3, Kingsway Hall, London, Annual Symphony of Praise.

S. A. Renshaw, on furlough from Southern Rhodesia: August 29, Glasgow; 30, Greenock; 31, Paisley; September 1, Woodside; 2, Clydebank; 3, Kirkintilloch; September 5, Shotts; 6, Coatbridge; 7, Motherwell; 8, Dumfries; 9, Carlisle; 10, Whitehaven.

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ELIM BIBLE COLLEGE, LONDON OPENING OF SESSION SERVICE

IN
**ELIM CENTRAL CHURCH,
 CLAPHAM**

ON
Wednesday, September 16th

Guest speaker:
T. W. THOMPSON, of Reading

A CORDIAL INVITATION TO ALL

ELIM'S YEAR OF PRAYER

Churches participating from August 31st midnight to September 7th midnight:

Great Yarmouth, Hadley (near Wellington), Giltbrook, Harrogate, Abercynon, Coventry, Ashbourne, Dowlais, Sholing, Weoley Castle (Birmingham), Rugby, Tamworth, Blackheath (Birmingham), Winton (Bournemouth), Treharris, Burnley, Selby, Croydon, Christchurch (Hants), Merriott, St. Helens, Penzance, Salisbury, Bradford, Caning Town.

BIRTHS

KNGX. To David and Iris, both Elim Crusaders, Plymouth, God's gift of a son, Martyn Edward, a brother for Dianne, born June 9th.

BERESFORD. To Russell and Christine, both Elim Crusaders, Plymouth, God's gift of a son, Ian Michael, born May 6th.

FARROW. On July 24th, in Bermuda, to Stephen and Margaret, of Tamworth, a son, Andrew McGregor.

ROSE. To Mr. and Mrs. Bob Rose, the gift of a son, Paul David; dedicated on July 19th by F. Lavender

MARRIAGES

SPRING—SHADLOCK. On August 8th at Elim Church, Selly Oak, Birmingham, David Spring to Gillian Ruth Shadlock, twin daughter of Pastor and Mrs. Frank Shadlock. Officiating minister: Frank Shadlock.

COWLEN—WOODWARD. On August 8th, 1964, at the City Temple, Oxford, Alfred Cowlen (pastor of Banbury Elim Church) to Anne Elizabeth Woodward (Oxford Elim Crusader). Service conducted by F. J. Slemming and R. Jobling.

WITH CHRIST

MARSH. On July 24th, Constance Ellen, aged 68, mother of Mrs. Gladys Dilley, of Yeovil, late of Elim Church, Ilford, went to be with Christ. Funeral conducted by F. Lavender.

SEARLE. On July 28th, Philip Edward, husband of Mrs. Searle, member of Elim Church, Worcester. Funeral conducted by W. J. Maybin.

BRENTWOOD ASSEMBLY OF GOD ANNIVERSARY

SEPTEMBER 5th, 6th and 7th

Speakers: **GEORGE STORMONT** (Manchester)
 and **EVANGELIST TOM WILSON**

Saturday at 3.30 and 6.30 p.m.

(Cups of tea provided between services)

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THE ELIM *EVANGEL*

Vol. XLV No. 36

SEPTEMBER 5th, 1964

6d



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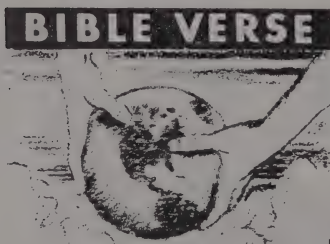
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COVER PICTURE

*Scene near Sedgwick,
Kendal, Westmorland.*

Photograph by C. Bean



For thus saith the LORD that
created the heavens; God himself
that formed the earth and made
it; he hath established it, he cre-
ated it not in vain, he formed it to
be inhabited: I am the LORD; and
there is none else. ISA. 45:18

PROBLEMS OF ADOLESCENCE

EARLY this year the formation of the Standing Advisory Committee on Juvenile Delinquency was announced to sit under the chairmanship of the Home Secretary "to consider and advise on the problems of juvenile delinquency and on measures for its reduction."

The committee is a large one of forty members. Our now retired Secretary-General, Pastor E. J. Phillips, used humorously to say that if a committee of three took ten minutes to come to a decision six would take 100 minutes and twelve would take 10,000 minutes. We trust we shall not have to wait too long for this committee's report, or its findings and recommendations will be out of date before they are published, let alone implemented.

But this touches the problem of dealing with adolescent behaviour. From ages thirteen to seventeen it presents a problem, and has done since Cain slew Abel. Committees sit, discuss the problems, make their recommendations, and then in the next one to ten years the recommendations may be carried out. But the young people who were the subject of the committees' study are, by the time the recommendations can be put into operation, in the nineteen to twenty-three-plus age group and are ready to marry, shoulder the burden of a heavy mortgage and rear a family—getting down in other words, after the brief period of hilarity, to the real business of life—and they are succeeded by another group who face different circumstances and problems in this fast-moving age, and who have their own particular way of dealing with those circumstances and problems. All this is not new. Any Sunday school worker will point with a certain inverted pride, now, to the young terror who in Sunday school was the bane of his life. "But look at him now," he will say.

However, for our encouragement we bear in mind that it is the recalcitrant youngsters who are in the minority, but who get the press and need the attention. By way of contrast a crowd of mods and rockers came to a service in our Croydon church in July, and with other young people, about 150 altogether, packed the minor hall. But that orderly meeting, conducted so ably by the musical group The Pilgrims, received no publicity. Which prompts another thought. A campaign conducted under the auspices of some of the evangelical churches of Croydon in the Fairfield Halls, Croydon, for three weeks last year packed the main auditorium each night with young people. A comment by a local news reporter was that the campaigner, Stephen Olford, made no concessions whatever to modern ideas. The curious thing is that a publicised summing up of the activities of Fairfield Concert Halls during their first year of operation as a great success reported not a word about this effort, the longest and best supported of all the bookings during that period. So much for publicity impartiality.

(continued on page 567)

THE HEBREW EPISTLE

and the GREATNESS OF CHRIST

By W. J. MAYBIN, WORCESTER

IN THE previous studies we have seen that Christ is greater than the Old Testament prophets, greater than the angels, greater than Moses. Now we are to consider

4. CHRIST GREATER THAN JOSHUA

This greatness lies in the spiritual rest which Jesus gives, better than the temporal rest into which Joshua led Israel. This is indeed the gospel of rest.

The writer leads up to this great truth by way of warning and exhortation in chapter 3 : 7-19, where we get the second warning of the epistle, based on the failures of the Israelites to appropriate the experiences of the exodus and the subsequent revelation of God in the wilderness. As many who left Egypt with Moses did not follow him fully, so many of these first-century readers of this epistle who professed to be followers of Christ were also failing because of unbelief and sin. Three things arise out of this portion.

(1) The offer made by God. To Israel this was the blessing of Canaan under the old covenant. To these Hebrews and us it is the blessing of the spiritual rest through Christ, who is greater than Joshua. The unbelief that hindered the Israelites under Joshua can still hinder today.

(2) The acceptance demanded by God. We must appropriate God's offer by faith and obedience, which the Israelites failed to do when over a period of some forty years they persisted in hardening their hearts. The two words "provocation" (a translation of the Hebrew word *meribah*) and "temptation" (a translation of *massah*) in verse 8 are illustrations taken from the history of those who left Egypt under Moses. The first of these took place at the beginning of the wanderings, and the second at the end (see Exodus 17 and Numbers 14). The next verse, Hebrews 3:9, amplifies this in referring to those ancients who "tempted" and "proved"

God for forty years. As a result of this unco-operative spirit God was displeased and swore in His anger that they should not enter into His rest. This is a common Hebraistic formula in oaths and in this case could be read: "May I not be Jehovah if they enter into My rest." Thus the first-century readers of the epistle are warned in verse 12.

(3) The limit set by God. "While it is called today." Now is the time for watchfulness, not "tomorrow," for that may never come. Westcott says: "For the Church this term 'today' is the whole time till Christ's coming; for the believer the period of his own life."

Then follow those rather complicated verses in chapter 4 : 1-13, where it is argued that Christ is greater than Joshua, the hero of the Canaan conquest, in that the rest He offers is ever greater than Canaan rest, as the substance is ever greater than the shadow. Dr. William Barclay in his book on Hebrews entitles this portion "The rest we dare not miss." If it is indeed the rest of Christ, or the gospel of rest, we dare not miss it.

The closing verse of chapter 3 forms a transitional clasp with chapter four. Israel failed to appropriate the offer and provision of God because of unbelief, but the rest is still available for all who will receive it by faith. Contrast the "they" of chapter 3 : 19 with the "us" of chapter 4 : 1. See Romans 15 : 4.

Because the rebellious Israelites were condemned not to participate in the blessings of Canaan conquest, their unbelief did not make void the promise that those who would obey and believe should enter. Under Joshua many did enter the promised land, but such did not exhaust the promise of God, hence the exhortation of chapter 4 : 1. The name "Jesus" in verse 8 should read "Joshua" and suggests that Canaan rest was but a type of God's rest, and therefore incomplete.

We do well to note the significance of the word

"rest," which the author uses in three different senses. "This way of using a word in two or three different ways, of teasing at it until the last drop of meaning is extracted from it, was typical of cultured, academic thought in the days when the writer to the Hebrews wrote his letter" (Dr. William Barclay).

(a) The rest of creation. This is the rest into which God entered when all His creatorial work was completed (vv. 3-5, 10, compare Genesis 2:2). This cannot mean complete inactivity, but the rest of fulfilment. "This rest of God has been in existence for men to share since the creation of the world was finished (v. 4). These words denote, first, that God Himself rested, and, secondly, by implication God desires that man should share that rest" (I.V.F. Commentary).

(b) The rest of Canaan. The settlement in Canaan, secured under Joshua (Hebrews 3:11, 18, 19; 4:6), was but a type of that true rest still to come. The great hero of the conquest did give the children of Israel a certain rest, but this did not exhaust the promise of God. The argument of the author in verses 7 and 8 is that if the Canaan rest did exhaust the promise of God, then why did God, some 500

years later, speak through David of another rest, i.e. Christ's rest?

(c) The rest of Christ. It is this rest that the author has been leading up to, and it is believer's rest (v. 3), which is ours now, and which we shall experience more fully in the life to come (v. 9). In view of this, believers are to strive to enter into that rest, like Israel of old, they fail to appreciate and appropriate it (v. 11).

The seriousness of this exhortation is then enforced by the living character of the word of God (v. 12). Professor Davidson adds: "The 'word' of God is personified here, and endowed with all the attributes of God Himself, with whom it is identified. This identification, however, is with God, not with the Son, for there is no trace of the personal *Logos* here." In conclusion, however, in verse 13, a transition is made from the written word to God Himself, the omniscient God before whom all things are "naked" (stripped of all disguises), and "opened," a word which signifies exposure to the face of God. Westcott sees here a reference to a future hour of reckoning, and may well envisage the judgment seat of Christ. "With whom we have to do" could well read "to whom we have to give account."

BRINGING BACK THE KING

F. H. COLEMAN

In the second epistle of Peter, chapter three and verse twelve, we have a remarkable verse of scripture regarding the coming again of Jesus Christ. In the margin of my Bible and in some other versions the word "hasting" is translated "hastening." I consulted some eminent theologians on this and they agree with it and suggest it is possible that we can hasten the coming again of Jesus Christ. If this is so, how can we who read this column hasten again the Lord Jesus?

In the Sermon on the Mount, Jesus gave us the pattern prayer, a prayer not to be repeated parrot fashion but to guide us when we pray. In that prayer He taught us to pray "Thy kingdom come." From this we conclude that we can pray for the coming of the kingdom, and when the last one has been ushered into it the King will come back again.

How we need to pray for the coming of the kingdom! We need to pray for the preachers of the gospel that many will be saved so that soon the Church will be complete. All around us are evidences of the result of sin. Young people are lawless, older people lovers of pleasure, which often results in suffering to others and to the animal creation. Homes are broken because of selfishness and sin. Children are forsaken and left to the care of others. How we need the coming of the King. In the street where you live, where I live, there are suffering, selfishness, cruelty, all because of sin. The law is powerless to stop it; the Church seems not to care, and if it does it is seemingly paralysed in its efforts to stem the tide of evil. We need the King back. Will you pray "Thy kingdom come; thy will be done on earth"?

Prayer is requested for

Revival throughout Britain.

A man suffering from hernia and asthma.

A backslider to be restored and healed.

Thought for the week

God makes us springs, not sponges.

Arthur Benson in *Along the Road*:

There are many people who practically never write to old friends, because they have a feeling that if they write at all they must write at length. But that is a great mistake; and by this indolent reticence many good ties are broken. The point is the letter, not the length or the literary quality of the letter. And it is pitiful to think that a few words scribbled on a scrap of paper three or four times in a year might save a good friendship from perishing listlessly from lack of nourishment.—JOHN MURRAY.

Opportunities don't arrive with labels on them.

Hardening of the heart ages people more quickly than hardening of the arteries.—W.W.C.

The subtle opposition to the Christian faith in this country is but part of an insistent campaign to undermine it, for there are any amount of vested interests in beer, tobacco, literature, money, the cinema, television, the press and armaments that would collapse as a result of a nation-wide resurgence of the Christian faith.

The Ministry of Christ

By J. T. BRADLEY

"WE HAVE such an high priest . . . a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8 : 1, 2).

To every minister, and to all who have benefited from ministry in the church, the consideration of this aspect of our Lord's work will come like a benediction. To minister to the sick, the troubled, the bereaved, the careworn—what a glorious task! To be ministered to by an understanding servant of God in times of need—what an uplift! And each, the minister and the one ministered to, feels a sense of elevation as the work of ministry is pursued. Such is the thought of the writer to the Hebrews. As an understanding minister aids his people, so our High Priest is set forth here as a Helper of His people. "He is so understanding," said one lady of her minister. Thus, says our epistle, we find Jesus to be when we come to Him. "Let us therefore come without hesitation to the throne of grace to obtain mercy and find grace to help in time of need."

This is the only place in the New Testament where the actual noun translated "minister" here is used of our Lord.

We may therefore find it convenient to consider the ministry of Christ in a fourfold way as touching, first, His ministry on earth in the past ; second, His ministry at present in heaven ; third, His ministry in the Christian ; and fourth, His ministry on earth in the future.

Again, we shall find it convenient to meditate upon our Lord's ministry on earth under the four aspects of the great invitation, the great transformation, the great renunciation and the great accomplishment. The great invitation is that of Matthew 11 : 28 : "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The great transformation was on the Mount of Transfiguration : "and He was transfigured before them." The great renunciation was in the garden of Gethsemane : "nevertheless, not My will, but Thine be done." The great accomplishment was upon the cross of Calvary when Jesus said "It is finished."

THE GREAT INVITATION

Immediately preceding the words "Come unto Me" in Matthew 11 : 28 we have those lovely words of prayer by our Lord. The invitation "Come unto

Me" is quoted frequently, preached about frequently, and rightly so. Yet the prayer preceding it is exquisitely beautiful. Listen to it : "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Ever so, Father : for so it seemed good in Thy sight" (Matthew 11 : 25, 26).

The conversation of men can be exceedingly comforting and inspiring. Rich gems of knowledge can be gathered therefrom. When, however, the Persons of the Trinity are in converse, as here, we do well to pause and meditate, for every word must be rich and fragrant. In no literature in the world except the Bible have we the privilege of "listening in" to conversations between the Persons in the Godhead, and in the Bible there are but few examples. Let us pause therefore as we come to this unique fragment of conversation.

You remember, doubtless, many occasions when your soul has soared into the very presence of God when some inspired child of God has led in prayer in God's house, or even when you yourself have been borne aloft on the wings of the Spirit as He has taken hold of your soul. If such blessing results from the conversation of man with God, how blessed must it have been to stand there listening to the eternal Son praying to the eternal Father. With what amazement must the Jews have listened ! With what thrilled delight must His disciples have listened ! The words themselves are very simple, but their context spans eternity. Though infrequently quoted, the words of this prayer are of equal value to the oft-quoted "Come unto Me."

Immediately before praying this prayer our Lord had pronounced judgment upon the privileged inhabitants of Chorazin, Bethsaida and Capernaum—privileged because they had seen His mighty works and heard His preaching ; privileged because they belonged to a nation that had been called out by God from all the nations of the world to be His chosen. They were wise and prudent in the technicalities of science, ritual, religion and law, but in matters of the Spirit undiscerning. This undiscernment resulted from their undue familiarity with spiritual things. Familiarity with spiritual things, unless it is tempered by meekness, contrition and awe, has a strange power to make us spiritually insensitive. But the rejection of the privileged meant the acceptance of the simple. Simplicity is an indispensable with God. This our Lord draws attention to in His prayer in Matthew 11 : 25, 26.

(To be continued)

BEHIND THE IRON CURTAIN

Letter from Leningrad

By F. H. COLEMAN

IT IS unbelievable that I am behind the Iron Curtain with freedom to go anywhere in this fine architectural city of Leningrad. Built mainly in the last century, it owes its origin to the genius of Peter the Great, a Russian Czar who was nearly seven feet tall.

En route we were at Helsinki for the seventh World Pentecostal Conference. There were representatives from thirty-four nations, which gives some indication of the growth of the Pentecostal movement throughout the world in the last half-century. Some came from Indonesia, some from Brazil, and gipsies from France, where there has been such a remarkable revival among them that the number of Pentecostal gipsies runs into thousands.

The theme of the conference was "World Evangelism" and among those who gave splendid contributions was Pastor P. S. Brewster. Among the statistics given we were thrilled to learn that there are 3,000,000 Pentecostals in Indonesia and a similar number in South America.

A little fear was felt as our party approached the Russian border, but after a two-hour wait at customs control we were permitted to pass through. We were a small party, mostly British, with an American, a Ghanaian and a brother from India. At Wyborg the Intourist guide boarded our coach. She was to take care of us during our stay, and what good care she took of us!

On arrival at Leningrad we found we were to stay at the best hotel, the Astoria. Hitler planned to hold his celebration party here over the fall of Leningrad, but never celebrated. Tourists have no choice of hotels in Russian cities; that is left to Intourist, the official Russian tourist agency, and they certainly did their very best to please us. At breakfast next morning some of the British people complained of the poor plumbing, for there were no stoppers in the hand basins. These poor folk had not realised that it was a Russian custom to wash under running water. Russians dislike the western way of washing in water made dirty by one's own dirt. Perhaps they are right. It is cleaner to wash under running water.

When tea was served it came without milk. A lady demanded milk. The waitress did not speak English—or did she? At any rate she was heedless of the demand. A second time, and a third, milk was demanded, and then a tiny jug was produced with milk for one cup of tea. "I must have milk in all my cups of tea," demanded the lady. How embarrassing, for she did not know that dairy produce is in short supply in Russia. It was the same with the butter. Those who got the butter dish first did not leave any for the others, and so black bread, delicious black bread, was often eaten without butter. I should hasten to add that this was the only short supply; all other food was plentiful and the caviar delicious.

Breakfast over, we boarded our coach for our first sight-seeing tour of this beautiful city, once Russia's capital and the home of Peter the Great. In the Winter Palace is perhaps the greatest collection of art treasures in the world, rivalling those of the Louvre and the Vatican.

On our first free evening four of us made our way by taxi to the Baptist church in Leningrad. It is situated on the outskirts of the city. On arrival we found ourselves at what was once a Russian Orthodox church, which had been purchased by the Russian Baptist congregation. We had previously discovered that that night there was no service, but to our delight found the choir practising for the coming Sunday; and the pastor spoke excellent English, having been trained at Spurgeon's College, London. We listened to the most beautiful singing we have ever heard. The voices were rich and the choir of some eighty members responded magnificently to the junior conductor. How we wished we had a tape recorder.

In 1945 there was a union of Protestant churches. It does not seem that this was forced by the government, but the Baptist, evangelical churches and the Pentecostal people realised that a union would help them strengthen their position and standing in the eyes of the government.

Statistics are difficult to obtain, but it is stated that there are some 3,000 to 5,000 Baptist Union churches in Russia. When the union was formed some 120,000 Pentecostals joined, and later it was stated that another 130,000 joined the union. The membership of the Moscow church is over 4,000 and Leningrad has over 3,000. We rejoiced when we heard that sixty had received Christ as Saviour this year and had been baptised in water in that very building where we sat listening to the choir. There are no seats for the congregation; they must stand in order to join the 3,000 for services on Sun-

day. In 1958 they were permitted 15,000 Bibles for circulation among Baptist congregations. They are free to worship as they desire, but no open-air services or any means of publicity or propaganda are allowed, yet in spite of this God is working and one realises a sense of His presence.

Russian Orthodox churches are filled to capacity weeknights as well as Sundays, and given the opportunity of the gospel revival would spread like a prairie fire throughout this vast country.

I will ever thank God that I went to Russia, and will ever be grateful for the freedom of the gospel in my own beloved country. Pray for the Christians of Russia and that God will send there a mighty revival.

"BE STILL"

"BE STILL" (Psalm 46:10)

*Be not distressed, O child of God,
In anguish of vain care;
With quiet confidence reach forth,
His peace ensure through prayer.
Preclude the turmoil of this world,
To know His blessed will;
That He who calmed the restless wave
May bid you too, "Be still."*

*Renew your strength from day to day,
In waiting on His word;
That through a cleansed receptive mind,
His "still small voice" be heard.
Let not a multitude of tares
Destroy the vital root;
But firmly grow within the Vine
To bear abundant fruit.*

*Though shadows close about this earth,
Dispel your every fear;
The portent of this darkened age
Proclaims your Saviour near.
Within this deep Satanic gloom
The "fig-tree" buds to flower.
Prepare then with expectant look
To greet this glorious hour.*

RONALD RICHARDS.

Editorial (continued)

However, to return to the present committee, in order to save the committee's time and the taxpayers' money, we would recommend that the "Report of the Committee for Investigating the Causes of the Alarming Increase in Juvenile Delinquency in the Metropolis" not in 1964 but in 1816 be dug out, that the language be modernised somewhat and that it be republished. We would suggest that the problems considered and remedies offered by the present committee will not greatly differ in principle from those of the 1816 report.

A HITHERTO UNPUBLISHED MEDITATION

By E. C. W. BOULTON

"My words shall be fulfilled in their season"

(Luke 1:20)

THIS MEANS that there shall be no delay in the performance of the divine will; that God undertakes to bring to pass His own purpose in our lives in His appointed time.

What rest this should create within the soul that truly apprehends and accepts the divine undertaking. A thousand things swarm around the believer who presses forward to God's goal, and yet he remains unintimidated by any of them because in his heart the divine pledge is enshrined, and he sings his path through them all in the glad consciousness of the divine faithfulness.

"Shall be fulfilled." Not a trace of uncertainty, not a shadow of ambiguity, but glorious assurance. No unforeseen exigency that will affect the execution of the divine plan, God's infinite thought has anticipated each crisis and has beforehand made a way where no way appears. God has not left to the mercy of circumstances the accomplishment of His will. He is the Lord of circumstances, and reigns over all in the lives of those who rejoice in His purpose.

Yet sometimes there is an urge and an energy which meets with the commendation of men, but is not the urgency of the Spirit within. It would lead the soul into precipitate action which would rather retard the carrying out of the divine will.

This is the very antithesis of fatalism—God desires and designs that we should co-operate with Him in the fulfilment of His plans, that we should be the intelligent partners of His plans, and that by our obedience to His revealed instructions we should share in the execution of those plans.

A great deal of the true joy of Christian experience comes in watching and working for the fulfilment of that which God has promised. The word hidden in the heart is treasured until the day appointed for the performance thereof; scarcely a day passes but what there are those details which indicate that the Lord has not forgotten to be gracious; things that seem to happen by chance are seen as links in the chain which God is forging. To such watchful souls stage by stage things are moving on to the divine consummation.

O my soul, learn thou the skilfulness of the divine hand. Watch how He makes all things work together in glorious harmony for the perfection of His plan.

IN THESE verses in Joshua chapters 2 and 6 we read about Rahab. These are not the only places in the Scriptures where she is named. We read about her again in Hebrews chapter 11—the chapter that tells of those who “obtained a good report through faith.” With others who are named in this chapter Rahab’s faith was considered distinctive, it was of a singular nature. Moses, who is mentioned just before Rahab, had faith too, but his faith is understandable when we consider the training that he had in spiritual matters during the formative years of his life. Although he lived in a palace, the acknowledged prince of the royal house of Pharaoh, and was learned in all the wisdom of the Egyptians he was not without the knowledge of God and of his own people Israel. It was by the ingenuity of his wisehearted sister that his own mother was appointed his nurse. It was by his mother’s direction and instruction in the things of God that faith was born in Moses’ heart. The good seed that Jochebed sowed fell into good ground and became fruitful. It was by this that he was enabled, many years later, to make the momentous decision that we read about in verses 24 and 25: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

It was different with Rahab. She had no spiritual adviser as Moses had. Her parents were Canaanites and lived in the city that had the sentence of death on it. Nineveh had its Jonah, but Jericho had no prophet, no message of hope had ever been sounded in its streets, and yet we read of Rahab having faith in God. That was why I said a few moments ago that her faith was of a singular nature, faith of

THE FAITH THAT SAVES

a different kind. Where did this faith come from? The answer is found in two verses that were covered in our Bible reading, Joshua 2:10, 11: “*We have heard how the Lord dried up the water of the Red Sea for you when ye came out of Egypt; and what ye did to the two kings of the Amorites that were on the other side of Jordan. As soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you: for the Lord your God, He is God in heaven above and in earth beneath.*”

Please observe how these words begin, “We have heard.” This is where faith begins.

Romans 10 is the great evangelical chapter of the New Testament. There is a quotation in it from Isaiah, that silver-voiced orator of the Old Testament. Listen to it: “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”

There are two verses in it that are perhaps referred to more often in gospel meetings than any other verses with the exception of John 3:16: “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (v. 9); “Whosoever shall call upon the name of the Lord shall be saved” (v. 13).

In the same wonderful chapter we are told how faith becomes saving faith: “So then faith

THE STORY THE

cometh by hearing, and hearing by the word of God.” What Rahab had heard could hardly be called “the word of God”; it was, nevertheless, God’s message to her heart, the message that created faith within her. It was this faith that qualified her for the place of honour that she has in the faith chapter of the New Testament.

The other dwellers in the city of Jericho had heard the same things that Rahab had heard, but with them it resulted in fear and not faith. What Paul writes in 2 Corinthians 7:10 about godly sorrow that “worketh repentance to salvation” and the sorrow of the world that “worketh death” are seen in Rahab and her townspeople. Bit by bit she put together all that she had heard, just like a piece of skilfully constructed mosaic, and then made the decision that altered her whole way of life: “I have heard that these people, the Israelites, have come through the bed of the Red Sea, by a way that their God made for them between two massive walls of water. In the long years of their wilderness existence this same God has provided for them, sickness is not known among them, our spies who have closely followed their activities have told us that they look well and all of them are well clothed. Although once upon a time they were a race of downtrodden slaves they have nearly always been successful on the field of battle. They carry their place of worship with them wherever they go and they call their God the living God. A God

OF RAHAB CANAANITE

Joshua 2 : 1-24, 6 : 1-25

such as this people has is a greater god than any other I have known ; from now He will be my God too."

It was then that Rahab reached out and took down from some conspicuous place in her home the Canaanitish idol that she had known and worshipped from her childhood and put it away, a thing of no further use.

The experience that came to Rahab came to the saints in Thessalonica many centuries later : "[They] turned to God from idols to serve the living and true God."

It was fear in the first instance that moved Rahab to think about the things that resulted in her transferring her allegiance from the gods of the Canaanites to the one and only true God. She knew that her house, situated on the city wall and facing desertwards as it did, would be vulnerable to attack and one of the first places to take the onslaught from Israelitish attack. Some people recoil from a message of judgment or from anything that is likely to cause fear. It should be understood that most preachers of the gospel who feel moved by God's Spirit to speak on judgment never do so without feeling deeply the burden of their message and never conclude their words without reference to the cross of our Lord Jesus, the emblem of God's love for man. Someone is reported to have said that D. L. Moody had a perfect right to preach about hell, for he never did so without tears.

I would like you to notice further that Rahab's faith, born out of what she had heard, was confirmed

when the two spies sent by Joshua came to *her* home. I have been told that the word "harlot" in the Authorised Version of the Scriptures could just as correctly have been "innkeeper" and that Rahab had her house on the city wall because being there it was accessible to travellers. No, friends, the spies came to this woman's home not just because accommodation could be provided here ; God willed it and arranged it so. The men who came were aptly suited to the tasks that their leader had deputed to them, but God saw to it that they were spiritual men too. In His will they had a mission to perform for Rahab as well as for Joshua and his invasion forces.

We read in Acts 15 : 8 that God knows the hearts of all people. God knew all that had taken place in this woman's heart ; He had stood beside her at the time of her decision. It was He who had directed these two servants of His to her home so that they might confirm and establish her new-found faith in Him. What God did then for

Rahab's spiritual good He did again for the Ethiopian chancellor when He sent Philip to intercept him on the desert road that led back to his own country and to unfold to him the message of the gospel.

He did the same for Cornelius and his friends when He gave the vision to Peter of the wider implications of the Christian message and told him to journey back with the men who had come to him.

It is possible that there may be someone in this gathering now who has been led into this building by God's Holy Spirit. You are here that you might hear the word of your salvation, or, if you are saved already, that your faith in Christ might be encouraged and strengthened.

I have intimated that Rahab is named in Hebrews 11—a chapter that I have on occasion heard referred to as the Westminster Abbey of Holy Scripture. We read about her also in the epistle of James. In James, "Faith without works is dead" is a familiar expression, so also is "Be ye doers of the word, and not hearers only." The old coloured preacher must have understood well the truths presented in James when he said : "My bredren, dere be two sides to de gospel, dere's de beliebing side and dere's de behaving side." In this epistle Rahab is commended for what she *did* : "Likewise also was not Rahab the harlot justified by works, when she received the messengers, and had sent them out another way?" This word is found in chapter 2, verse 25. In giving the spies domicile in her home and becoming the custodian of their safety she proved the reality of her new-found faith in God. One wonders if the spies, hidden under the stalks of flax spread out on the roof to dry in readiness for beating, and listening to her conversing with their pursuers, questioned the sincerity of her care for them. If

By

W. J.

HILLIARD

so, their fears were speedily allayed by the reply that she gave them. It was then that her faith, confirmed and established when the men came to her home, was tested and proved.

It became saving faith when she listened to what God's servants said about remaining in the house at the time of the invasion and having the scarlet cord stretching from her window. The first concern that comes to us with our conversion to Christ is the spiritual well-being of those we love. This was so with Rahab too. She told her two advisers about her mother and father, about her brothers and sisters. The house on the wall that had the scarlet cord on its wilderness side must have had its door wide open citywards, for we read that when Jericho was taken by Joshua Rahab was not alone in her house; all whom she had mentioned before were with her then—all wonderfully saved!

The only section of the wall that remained standing and intact when the rest came down was the part on which Rahab's house was built, the house marked by the scarlet insignia.

What the scarlet cord was then to the Canaanitish woman whose story we have been considering this evening the cross of our Lord Jesus is now. It is my responsibility as a minister of the gospel to remind you that a greater danger is over all who are outside of Christ than hung over Jericho when Joshua came against it. The greater danger is intimated in the word "perish" in John 3:16 and in the words "condemnation" and "death" in John 5:24. It was to save us from this "so great a death" that Jesus came from heaven to this world and died for us, "the just for the unjust, that He might bring us to God."

The Word of God is alive and active just as it has ever been. As I draw my address to a close now it is possible that the faith that comes by hearing is being born in the heart of someone here. Will you exercise that faith now and accept the Lord Jesus as your personal Saviour and Lord?

"Jesus, I will trust Thee—trust Thee with my soul."

COMMENT

SO IT appears, after all, that the furore in the Far East at the beginning of August was due to a mistake on one side and a blunder on the other. The Americans state that they have withdrawn their destroyers from the "hot" area. The situation between the world powers is such that an "incident" can be touched off at any one of a dozen places in the world by Russia, China or America as they desire. This opportunity was taken by the Johnson administration to answer the Goldwater jibe that America was "being pushed around too much." A few women widowed, a few children orphaned, many people blighted for life and an unknown amount of valuable property destroyed is a small price to exact to bolster an administration, to maintain prestige, or to show willingness to get tough with an adversary if necessary. In matters of politics the sentimental or emotional must go by the board; but the preacher of the Bible must always remind his hearers of what even a minor incident may cost in innocent lives lost or blighted, in lifelong maiming of the innocent and in human suffering. The quite incredible detachment of politicians, diplomats and leaders of the armed forces to the sufferings their actions cause must never infect the preacher. The cold equanimity with which generals, etc., discuss their tactics and strategy should chill the heart of every one of us.

Women's Column (continued)

knew it. For some years during my childhood they were separated and I lived with my grandparents.

If this talk concerns you, dear reader, I would urge you to find the answer to your dilemma. Get all the facts; weigh up the circumstances; be wise and spread it all before the Lord. Whatever it costs be content with your decision to do as God directs.

"He knows, He loves, He cares;
Nothing this truth can dim.
He gives the very best
To those who leave the choice with Him."

Sunshine Corner (continued)

born blind. When the Pharisees questioned him, he answered: "One thing I know, that whereas I was blind, now I see." When Jesus has opened our blind eyes we can say just that. It is wonderful to be able to see things we couldn't see before. I expect Grandad will feel like that when he comes out of hospital. Andrew wants to see Grandad twice as much now. He wants to ask him about the gun and he wants to know if the eye is better. I expect he will say "Can you see, Grandad?" Grandad can see, because his eyes have been opened by the Lord Jesus. He will be able to see twice over, won't he?

'Bye now, and God bless you all.

Lots of love,

AUNT DOROTHY

SUMMER HIGHLIGHTS FROM OXFORD

Len Green reports.

WE ARE a family church at Oxford and we are pleased about it—we even boast about it. Recently we celebrated the third anniversary of Pastor and Mrs. F. J. Slemming in the pastorate at Oxford. It is always “open house” here for one of our favourite ministers, Pastor John Woodhead, who was the special speaker for this happy occasion.

After sincere tributes, a cheque and gifts were presented, including a special gift commemorating Pastor Slemming's thirty-fifth year in the Elim ministry. In a poignant word our pastor had us hovering between laughter and tears as he recounted a difficult year, but he warmed our hearts by his unswerving devotion to God's leading, the results of this having been so evident in the past few months. The following day the services continued under Pastor Woodhead's experienced ministry; he even joined in an impromptu singing item with four of our visiting Swedish friends—in Swedish too.

We enjoyed the weekend with its family atmosphere, and because of it we feel drawn much closer to our pastor and his gracious wife and we know that much is in store for us as we work and fellowship together.

August Bank Holiday Sunday brought Pastor Alex Tee, who, although on a flying visit, ministered at five services, including our two Sunday schools. It was his first visit since the campaign days of 1953, when with other ministers the Oxford work was pioneered. He was not wearing his kilt this time, but he brought the same enthusiasm as he first recalled those early exciting days and then preached with great liberty and power on the Holy Spirit. Thank you, Mr. Tee, for your ministry.

I could write much more, but will conclude this report with a remark from a visitor: “You know, there is revival in this place; you can feel it.”



**Pastor and Mrs. F. J. Slemming
celebrate
thirty-five years
in the
Elim ministry.
John Woodhead looks on.**

SHREWSBURY : BANK HOLIDAY CONVENTION

FROM AS far away as Holyhead and Stoke visitors travelled by train, coach, car, and even a tandem, to feast with us at the Master's table. Congregational praise, musical messages from Pastor Rickard and Pastor and Mrs. Bradley, and testimonies from Pastors Gibson and Partington all blended under the Spirit, adding blessing to the spoken word. Pastor R. D. Bradley pointed to “The Centrality of the Cross,” and later Pastor W. J. Maybin pointed to “The Lamb.” How our hearts were saddened when the last “Amen” was sounded, yet this day will long live in our memories as a day when we had been with Jesus.

ELIM BIBLE COLLEGE, LONDON
OPENING OF SESSION SERVICE
IN
ELIM CENTRAL CHURCH,
CLAPHAM
ON
Wednesday, September 16th
Guest speaker :
T. W. THOMPSON, of Reading
A CORDIAL INVITATION TO ALL

Women's column

By GLADYS GORTON

A MATTER FOR DECISION

IT ISN'T always easy to make up one's mind ; there comes a moment in one's life when one wavers :

"How frequently I often smile and think of what *might* have been
If I'd said 'Yes' instead of 'No' ;
If I'd gone fast instead of slow ;
If I'd looked far instead of near ;
If I'd stopped there instead of here.
If I'd made each move in reverse
Would I be better off or worse?"

For example, a young Christian girl meets an unsaved young man. They fall in love. The Word of God declares that a believer should not marry an unbeliever (2 Corinthians 6 : 14). Such marriages are known to most of us. I knew a fine young woman who was an enthusiast and full of fire in her witness for the Lord. She met a man whom she had known years before and they fell in love. We advised her, and so did her friends, not to marry him. She *knew* it all, but she made the wrong decision and married him. Within a month she had to leave him. The reason I know but cannot divulge to you. My husband knew a dear sister who was engaged to be married and the wedding was very near. She was an Elim member and he a member of another denomination. Said he: "When we are married you will not be going to Elim any more." "Do you mean that?" she asked, astonished. "I do," was his curt reply. "If that is so, we won't *be* married. We part right away," she said. She made the right decision on the spot.

But that which is most sad is the woman, no longer in the bloom of youth, who finds herself alone in the world after living a very sheltered life looking after her aged Christian parents. A man crosses her path and pays her much attention. She is flattered and quickly succumbs to his love-making. He proposes. Should she accept? If he is not a Christian she should positively decide against marrying him, but, alas, she makes excuses for him and for herself and is *not* prepared to accept the clear will of God. Our heavenly Father is wiser than we and He knows the heartache which results through such a union. I know something of this regarding my own parents. My mother married out of the will of God—she

(continued on page 570)



HELLO SUNBEAMS.

Andrew wanted to see Grandad. He had something really exciting to ask him. Andrew and Daddy had been for a walk together and they had been into the park. Daddy had shown him Grandad's gun—the one that Grandad had captured during the war. Of course, there were others who had helped Grandad, but Andrew just knew they would never have done it without Grandad. He could just imagine Grandad in battle and he was just longing to ask him all about it. Daddy had told him that Grandad was "mentioned in dispatches" because of the gun and Andrew wanted to see the parchment with Grandad's name on it.

Grandad usually came to tea on Saturday, when they had a lovely time together. Grandad would play cowboys and Indians, or perhaps they would box each other. Grandad was a good boxer, nearly as good as Daddy. If it was fine they would go into the garden and play cricket or football. Andrew loved every moment of it.

This week Grandad didn't arrive ; Grandma came alone.

"Where's Grandad?" asked Andrew.

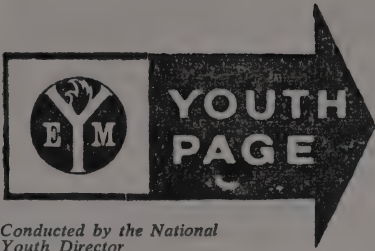
"I'm very sorry, Andrew, Grandad can't come this week ; he has had to go into hospital," said Grandma.

Daddy told Andrew all about it after Grandma had gone. Grandad had to have an operation on his eye so that he would be able to see properly. Andrew was very sad ; he tried to think of Grandad not being able to see. He shut his eyes tight to see what it was like. Andrew was glad that there was a doctor who could help Grandad and make him better.

Have you ever thought how terrible it would be to be blind, sunbeams? How glad Andrew was that Grandad could be made better. Lots of people are blind, but they don't know it. If you find Matthew 13 and verse 13 you will see that Jesus said : "Therefore I speak to them in parables ; because they see- ing see not." They are blind to the things of God. Jesus came to open blind eyes.

You remember the story of the man who was

(continued on page 570)



Conducted by the National
Youth Director

BLOSSOM FOR BUDDING PREACHERS (3)



J.
McAvoy

EXPOSITORY OUTLINE

Proposition : **THE SONG OF MOSES**
(Deuteronomy 32 : 1-12)

Introduction. The Bible is full of songs. Name some.

Moses sang this grateful tribute to Jehovah for His greatness and constant goodness though he was disappointed and broken-hearted. He was forbidden to complete his God-appointed task because in a mood of self-exaltation he cried, "Must we fetch you water . . . and he smote the rock twice" (Numbers 20 : 10-12). For this sin of pride even he died outside the promised land.

I. Moses sang of the perfections of God (vv. 3, 4) :
"I will publish the name of the Lord."

(a) The divine rock. "He is the rock" (vv. 4, 15, 18).

(b) The divine perfection. "His work is perfect . . . all His ways . . . judgment."

(c) The divine righteousness. "A God of truth . . . without iniquity, just and right is He."

"A God trusty and true, upright and honest" (Moffatt).

An African woman, after hearing her first sermon, remarked : "There ! I always told you that there ought to be a God like that."

II. Moses sang of the imperfections of men (vv. 5, 6). Revolt against God.

(a) Human depravity. "They have corrupted themselves" (v. 5).

(b) Human behaviour. "They are a perverse and crooked generation" (v. 5).

(c) Human ingratitude. "Do ye thus requite the Lord, O foolish people and unwise?" (vv. 6, 5-16, 18).

Requite means to reward, to recompense, to do unto.

"To him they prove untrue, a shifty, crafty crew" (Moffatt).

Through their rebellion the Israelites did not receive God's rich inheritance. All Israelites over sixty years of age except Joshua and Caleb died in the wilderness because of their unbelief and hardness of heart.

The wages of sin was, and still is, *death*.

III. Moses sang of God's providence and salvation (vv. 9-12).

(a) Gracious finding. "He found him [Jacob] in a desert land."

(b) Gracious leading. "He led him about, He instructed him."

(c) Gracious care. "He kept him as the apple of his eye."

Illustration : The eagle teaching her young (v. 11).

Conclusion. The above song is the doxology, the "Te Deum," of grateful Moses. With a wave of great enthusiasm he gives :

(1) **His broadcast call.** "Give ear, O ye heavens, and I will speak." "Hear, O earth, the words of my mouth."

(2) **His passionate appeal** (v. 3) : "Ascribe ye greatness unto our God."

Lesson : "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Psalm 115 : 1).

QUIZ. Whose daughter was Noah ?
No adult help please.

A 5/- book token will be sent to each of the first three young people who send correct replies. Send your answer (postcard please) to the Editor, ELIM EVANGEL, 20 Clarence Avenue, Clapham Park, London, S.W.4.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, September 7th

Acts 21:15-26

"Mnason of Cyprus, an old disciple . . ." (v. 16).

There seems to be little written about Mnason; but the fact that he was an **old** disciple (or "a Christian from the early days"—N.E.B.) when the Church was still quite young is worthy of mention in the sacred record. Because he was of Cyprus some think he may have been acquainted with Barnabas and that the latter might have spoken often of him to Paul. It is not unlikely that Mnason had known Jesus personally and responded to His call when a young man. Might he not also have been in the upper room on the day of Pentecost? What pleasure and profit there is for an old disciple in the holy and happy memories of a life lived in the fellowship and service of Christ. Think how much Paul must have enjoyed listening to the stories of this old warrior.

Tuesday, September 8th

Acts 21:27-40

"Away with him" (v. 36).

The same words are hurled at Paul as were directed against Jesus (John 19:15), and in the same city. Did Paul notice this similarity we wonder. The servant was not greater than his Lord. "If they have persecuted Me," Jesus had said, "they will also persecute you" (John 15:20). Paul, one of the greatest of Christ's servants, was now experiencing the truth of those words. The fury and hate of his enemies was certainly like that faced by his Master. They would have killed him had not the soldiers intervened. It was not, however, his time to die; as he had testified of his Lord in Jerusalem, so must he bear witness at Rome (Acts 23:11).

Wednesday, September 9th

Acts 22:1-16.

"Hear ye my defence which I make" (v. 1).

Paul here gives his testimony, though because of the circumstances he was in he calls it his defence. The testimony or witness (see v. 15) of the believer consists of three main parts. It tells of his condition **before** his conversion, then of the changes following that event and of the circumstances that effected it. It is interesting to study these three points in relation to Paul's conversion. That conversion was one of the most striking in the pages of the New Testament. From being one of the chief enemies of Christianity Paul became one of its foremost champions.

Another interesting study is to compare this account with the one Luke gives in Acts 9 and the other Paul gave before Agrippa in Acts 26:12-19. This later narrative tells us that the voice from heaven spoke in the Hebrew tongue (v. 14)!

Thursday, September 10th

Acts 22:17-30

"Depart . . . I will send thee . . . unto the Gentiles" (v. 21).

Following his conversion and his experiences at Damascus Paul visited the temple at Jerusalem. During prayer he was in a trance. While in this exalted state he had seen the Lord and conversed with Him (vv. 17-21). In this conversation Paul's view was not that of his Lord's. The apostle had

thought that Jerusalem was the most suitable place for him to preach; his reasons for this view are given in verses 19 and 20. However, the Lord told him to leave Jerusalem, for He would send him "far hence unto the Gentiles."

If the great apostle could be so mistaken concerning the will of God, how much more should we take care lest we are at fault.

Friday, September 11th

Acts 23:1-15

"Paul, earnestly beholding the council" (v. 1).

It was before the Sanhedrin that Paul was now called to defend himself. There was an unpleasant incident at the commencement in which Paul was involved with the high priest. Maybe the apostle was provoked to anger when struck on the mouth. But he was quick to apologise because the office of the high priest deserved respect (Exodus 22:28) even though the holder of it was unworthy.

Then Paul caused strife within the council by his bold but shrewd declaration that he was a Pharisee. Though the statement appeared for a moment to gain him support from the Pharisees it is a wonder his life was not taken from him in the tumult that ensued.

Nevertheless, the Lord stood by him with a word of cheer and promise (v. 11).

Saturday, September 12th

Acts 23:16-35

"Paul the prisoner" (v. 18).

On this occasion Paul as a prisoner was probably in greater safety than if he had been free. As a free man he would have been a vulnerable target for more than forty men, who had "bound themselves with an oath, that they would neither eat nor drink till they had killed him" (v. 21). The size of the armed force accompanying Paul gives some indication of the perils anticipated by the chief captain (v. 23).

Did Paul recognise the providence of a loving God in the kindness of his captors? Undoubtedly; to him it was one of the "all things" of Romans 8:28. In this sense he was able to describe himself in another place as "the prisoner of Jesus Christ" (Ephesians 3:1). Only that which Jesus permits can bind us.

Sunday, September 13th

Acts 24:1-16

"A conscience void of offence" (v. 16).

For the third time within the space of a few days Paul speaks to defend himself. He was accused of three things: first, that he was a mover of sedition; secondly, that he was chief of the sect of the Nazarenes; thirdly, that he had profaned the temple. Paul's conscience was clear; his enemies, he asserted, could not prove the things whereof they accused him. The important part the conscience plays in regulating the behaviour of a Christian is here exemplified.

In his speech before the Sanhedrin, Paul claimed that he had "lived in all good conscience before God" until that day (Acts 23:1). It appears, therefore, that a **good** conscience is one that is void of offence toward God and toward men.

Important notice

The address of the Editorial Office is 20 Clarence Avenue, Clapham Park, London, S.W.4 (tel. Tulse Hill 2227), from today. This is also the address of the Advertisement Manager.

All manuscripts intended for publication should also be sent to this address from now on.

Coming Events

BARNESLEY. Elim Church, Nelson Street (off Pit Street). Special visit of Don Evans. Great rally on Saturday, September 19, at 7.15, with Alan Caple and Dave Woodfield. Sunday, September 20, at 11 and 6.30. Tuesday to Thursday at 7.15.

BARNESLEY. Elim Church, Nelson Street (off Pit Street). Direct from the Warrington crusade, for two nights only, Ron Jones and crusade team, including Alan Caple and Dave Woodfield. Friday and Saturday, October 2 and 3, at 7.15.

BARRY. September 5, 6. Elim Church, Pyke Street. Harvest festival. Preacher: J. Hardman.

BERMONDSEY. Elim Church, Dunton Road. Saturday, September 5. South London Presbytery business meeting 3. Operation descend 3 to 5 and 6 to 7. Rally 7.30. Supported by youth team. Cup of tea provided between meetings.

BIRMINGHAM. September 5. Elim Church, Graham Street. District Presbytery Youth Rally at 7. Guest speaker: Evangelist Alf Harley, one-time dance band leader of the Harlequins. Items by Youth for Youth. Convener: Frank Shadlock, Youth Commissioner.

BIRMINGHAM. September 6, 7. Elim Church, Alton Road, Selly Oak. Minister's fourth anniversary. Guest speaker: Evangelist Alf Harley, supported by John and Muriel Jeavons, well-known radio singers, and Selly Oak and Kingstanding choirs. Sun. 11 and 6.30. Mon. at 7.30.

BIRMINGHAM. Elim Church, Graham Street. September 6-13. Special visit of Rev. Don Evans (Swansea). Services Suns. 11 and 6.30. Weeknights 7.30 (except Fri.). Sat. 12th, great youth meeting and squash.

BOLTON. Elim Church, Platt Street. September 12. District Presbytery Rally. 7.30. Speaker: W. George.

BOLTON. Elim Church, Platt Street. September 13-20. Special visit of W. George. Suns. 11 and 6.30. Tues., Wed., Thurs., Sat. 7.30.

CHELTHENHAM. Swindon and District Presbytery at Shaftesbury Hall, Cheltenham. September 12. Speaker: Rev. J. MacInnes. 3.30 Missionary Rally. 6.30 Evangelistic Rally.

COLCHESTER. September 12, 13. Elim Church, Stanwell Street, September Convention. Speaker: B. H. Hartwell, of Newfoundland. Sat. at 3 and 6.30 (full tea between the services). Sun. at 10.45 and 6.30.

CROYDON. Elim Church, Stanley Road. Sunday, September 6, at 6.30. Pastor J. T. Bradley's farewell. Thursday, September 10, 7.30, induction of Pastor W. J. Maybin.

HARROGATE. August 30—September 12. Campaign. John Woodhead.

IPSWICH. September 12. Sat. Business meeting of North London District Presbytery, Felixstowe, 2.15. Rally in Elim Church, Vernon Street, Ipswich, 6.30.

KIDDERMINSTER. September 12-15. Elim Church, Prospect Hill. Convention. Sat. at 7.30. Sun. at 11 and 6.30. Weeknights at 7.30. Speakers: R. H. J. Walters (Assemblies of God, Nottingham) and A. J. K. Magee. Soloist: Mrs. Walters.

KIDDERMINSTER. September 26, 27. Elim Church, Prospect Hill. Harvest festival and minister's fourth anniversary services. Sat. at 7.30. Sun. at 11 and 6.30. Speaker: E. F. Cole.

LONGTON. September 5-7. Elim Church, Carlisle Street, Dresden. Farewell services of Pastor and Mrs. John Coleman and family. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30. Final meeting supported by ministers and friends from the area. Convener: Pastor E. Steele (Stafford).

ROMFORD. Elim Church, Wheatsheaf Road, Sunday, September 6, at 11 and 6.30. Special speaker: Eric Dainton.

SALISBURY. Elim Church, Milford Street. September 19. Ordination service, when P. Angold, K. J. Cave, D. G. Holmes, C. Smith and M. Tilley will be ordained. Executive Council and District Presbytery members will take part. 7 p.m. Support from neighbouring presbyteries will be welcome.

SHEFFIELD. September 5, 6. Elim Church, Lee Croft, Campo Lane. Women's weekend. Guest speaker: Mrs. H. Matthews (Scarborough). Sat. 7. Sun. 10.45 and 6.30.

WARRINGTON. The Parr Hall, Palmyra Square South. Revival and divine healing crusade conducted by Ron Jones and team. Commencing Sunday, September 13, at 8.15. Continuing nightly (except Fridays and Saturdays) at 7.30, Sundays at 8.15.

WESTCLIFF-ON-SEA. Elim Church, Electric Avenue (near Fairfax Drive). September 5-7. Ninth annual convention. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30. Speakers: J. Osman (Elim, Birmingham), A. Webb (A.O.G., Dagenham). Convener: G. Backhouse.

WORCESTER. Elim Church, Lowesmoor. Saturday, September 5, 7.30, and Sunday, September 6, 11 and 6.30. Pastor W. J. Maybin's farewell services. Saturday, September 12, 7.30, induction of Pastor T. H. Stevenson.

YORK. September 13-24. Suns. and Thurs.: John Woodhead.

ITINERARIES

The President, C. J. E. Kingston:

September 6, Honicknowle (11), Plymouth (6.30); 8, Bodmin; 9, Camborne; 10, Penzance; September 12, Falmouth; 13, Newquay (11 and 6.30).

John MacInnes, on furlough from British Guiana:

September 5, Cheltenham; 6, Gloucester; 7, Swindon; 8, Keynsham; 9, Bridgwater; 10, Wells. September 12, Cheltenham Presbytery Rally; 13, Bath (11 a.m.), Bristol (6.30 p.m.).

London Crusader Choir:

September 5, Haslemere; 6, Holloway prison; September 12, Crawley New Town; 13, Brighton; September 19, Metropolitan Tabernacle, London; 20, Maidstone prison and Manor Park; September 26, 27, Bethnal Green; October 3, Kingsway Hall, London, Annual Symphony of Praise.

S. A. Renshaw, on furlough from Southern Rhodesia: September 5, Shotts; 6, Coatbridge; 7, Motherwell; 8, Dumfries; 9, Carlisle; 10, Whitehaven.

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and continuing nightly at 7.30
(except Fridays and Saturdays)

SUNDAYS AT 8.15

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EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs: Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people: evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

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ELIM'S YEAR OF PRAYER

Churches participating from September 7th midnight to September 14th midnight:

Canning Town, Bath, Yeovil, Laindon, Scunthorpe, Letchworth, Exeter, East Kilbride, Clydebank, Aberystwyth, Abertyswg, Halifax, Blackpool, Landscape Terrace (Belfast), Southport, Newquay, Oxford, Oldham, Bodmin, Govan, Leven, Lowestoft, Bolton.

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BIRTH

FIELD. On August 8th, to Trevor and Audrey Field, of Elim Church, Eastleigh, a daughter, Colette Suzanne, sister to Adrian.

MARRIAGES

MAPPLEBECK-COBB. On August 1st, at Elim Church, York, George Mapplebeck to Patricia Ana Cobb (both Elim Crusaders). Officiating minister: John Woodhead.

PORTER-SNOWDEN. On August 15th, at the Elim Church, Sheffield, James Porter to Valerie Ann Snowden. Officiating minister: L. N. Knipe.

SILVER WEDDINGS

LEWIS. Pastor and Mrs. D. C. Lewis, on the occasion of their twenty-fifth wedding anniversary, send greetings to all the Elim family. Married at Liverpool August 19th, 1939. Thanks for all your prayers and fellowship throughout the years.

POVEY. August 5th, 1939. Mr. and Mrs. H. Povey, of Bournemouth (late of Longton), give thanks to God on the occasion of their silver wedding for love, joy, peace and happiness shared together throughout these years.

WITH CHRIST

RILEY. Winifred, aged 49 years, devoted wife of Thomas, passed on to higher service August 11th. "Till the day dawns." Officiating minister: A. J. K. Magee.

IN MEMORIAM

TROUGHTON. In loving memory of my dear husband, for many years member and deacon of Clapham Elim Church. Called to higher service July 28th, 1961. "In heavenly love abiding." B.H.T.

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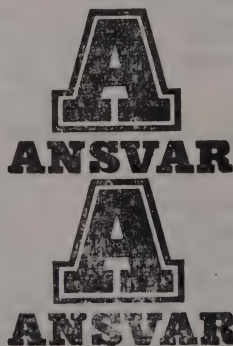
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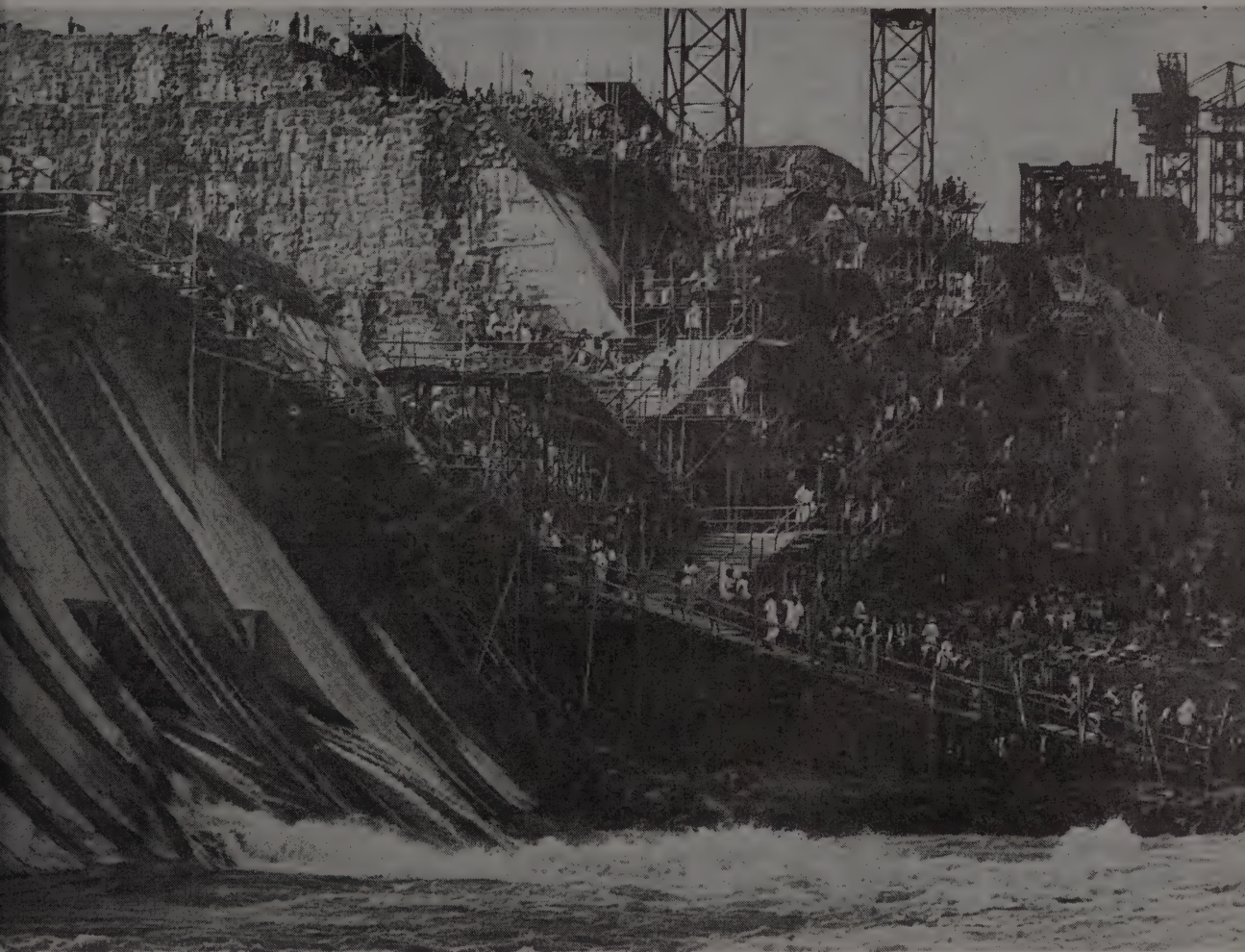
THE ELIM EVANGEL

Vol. XLV No. 37

SEPTEMBER 12th, 1964

6d

WITH BARE HANDS INDIANS ERECT WORLD'S LARGEST MASONRY DAM



See page 581 for details

Photograph by D. Channer

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don-S.W.4."

*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"
(Exodus 15:27).*



Be not far from me; for
trouble is near; for there is none
to help.
PSA. 22:11

HE MU T REIGN

(1 Corinthians 15:25)

THE COMPLICATIONS of the present world pattern are sufficient to bring a chill of apprehension to the hearts of a growing majority of people who are forgetting how to trust in God. It has happened before and may happen again if the Lord tarries. Darkness covers the earth and unbelief fills the hearts of many.

The ideologists instruct their followers and tell us that religion is a deterrent to social prosperity. They pour out massive and derisive propaganda, particularly against the Christian Church. But they are beginning to quarrel among themselves and a large group of new nations is watching them. Idol and spirit worshippers have examined the messengers of the Church in the last half-century and they too have been bewildered and deterred by the differences and frictions of the denominations. Now as they emerge into the liberties of nationalism they are suspicious of the Church so-called. They are beginning to be sceptical of Russian Communism. China is under scrutiny and nothing but sheer sincerity will persuade the young and growing nations.

Alongside the gigantic efforts of the greater world powers to win favour there is a subtle but fantastic attempt by Islam to make inroads into the beliefs and superstitions of the nations. Once political power is gained a determined programme is launched to deal with "infidels" and cruelly drastic persuasion is employed. In some of the contributions this week our writers mention the belligerency of Islam, and the offensive activities perpetrated against the Christians.

To revert to our opening remarks, the pattern presented in the world is anything but comprehensive or encouraging. Will the Christians become a scapegoat or excuse, or even a stepping stone to illegitimate power, because evil men dare to flaunt a peaceful people? Even our own propaganda machines appear to belittle the Church at every opportunity. We almost cringe as we think what the minds of our new generation are absorbing hurtfully. But it is here that our own value of the power of Christ must be displayed. We have, or should have, a greater force than radio or screen propaganda and we can or should be able to present to the world the might of Christ. While we ponder these things the poverty of the Church almost obliterates the vision of any victory, and it is a lack of both spiritual and material provision that gives a false representation of our Lord. He is the unchanging Christ. His might and power are promised to us and the simple preaching of His gospel will eventually thwart the intentions of dictators and rulers.

Meanwhile we must uphold our missionaries. We in the homeland have fellowships of kindred minds and aids to proclaim His word (if we do this), whereas our overseas workers labour under severe restrictions. Often standing alone, they present in our place, for you and me, the story of the cross—a defeat which became a victory. Little fellow-

(continued on page 586)

THE CHALLENGE OF TODAY

By Mervyn O. Thomas, of Tanga, Tanganyika

"AFRICA makes today's news. It is now the centre of cold-war politics." So said one of the world's leading statesmen in summing up the position of modern Africa. It is the focal point of the struggle by opposing ideologies for the minds and lives of men. This is Africa's hour of decision. It is also the Church's hour of opportunity.

Missionaries in Africa today know of the urgency that prevails in the face of national uncertainty. It is a time of the unknown. It is also a time to sort out our priorities and take the opportunities that are increasingly presenting themselves.

Here in Tanga, situated on the east coast of Central Africa, we feel the pull of the conflicting forces fighting for this land. We know time is against us, yet days are not long enough to enable us to do all that is to be done. In the next five years the population of Tanga, already the second largest town in Tanganyika, will rise to over 100,000. It is destined to become an increasingly important centre of commerce, industry and influence. This is where the Elim Missionary Society is establishing the only Pentecostal witness in the town.

We have a fine band of Christians and a rented building on a main road in an important sector of the town, and now two new outstations have been opened. The photographs show some of the highlights of the months since we arrived in October 1963. Our policy here is to train new converts to be evangelists and send them out to open churches, from which other new converts will be sent back to Tanga to be trained to be evangelists as well. We have encountered difficulties, but we can look back and praise God for what has been accomplished. Opportunities for specialised evangelistic work are enabling us to reach with the gospel others who would not normally listen. So much remains to be done and we have chosen the following *priorities*, into which we will be directing our energies in the future days.

NATIONAL WORKERS. Our training scheme is only just an "infant," but it is already reaping results. Twenty-two students completed the first course and return in October for further studies. Three have already been sent out and the new national churches which they have opened are being greatly blessed.

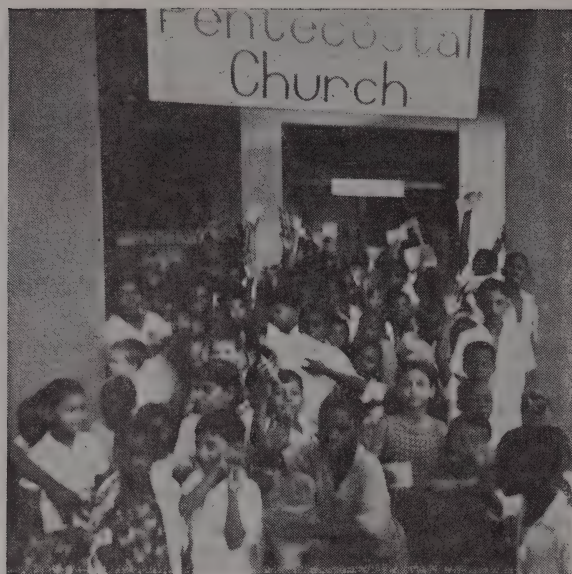
The E.M.S. takes full financial responsibility for these young men until their churches are mature enough to support them.

NATIONAL CHURCH BUILDINGS. At the moment we are using rented buildings for churches and houses for the evangelists. This is a costly way. Our aim is to build simple, well-constructed churches at each outstation, so that, in the event of our being forced to leave, the Christians will have their own places in which to worship. A Birmingham Elim member has donated money to build our first national church. Work has commenced on it, and we will have photographs of it ready for another issue of the EVANGEL.

LITERATURE. Lord Rank has said "hundreds of adults in Africa and Asia can read for the first time. Within the next five years UNESCO is planning to teach 350,000,000 adults to read. With this hunger for knowledge, Christianity has its *greatest opportunity of all time*." Recently here in Tanga we received many thousands of books and tracts from America and from the Scripture Gift Mission in the United Kingdom. Within fourteen days every piece of literature in the Kiswahili language had been taken by eager hands, and our stock was finished completely. Under the heading "Russia promises aid," the government newspaper recently carried a report saying that "the Soviet Union has presented to — a film and a set of books on politics." Yes, it is our opportunity, but also the greatest opportunity for the enemies of the gospel. Who will take it?

We plan to set up a Christian literature centre here in Tanga. We have an evangelist doing full-time literature distribution, but we feel this is not enough. A shop has become available in the centre of the busiest part of Tanga and we pray that God will undertake so that capital will be available to stock the place with Bibles, tracts, and Christ-centred books. From this centre we could flood the whole region with Christian literature. False religions and sects are pouring their literature regularly into the homes here, and are reaping quick results. **Pastor Ron Gull has translated the Elim Bible College correspondence course for beginners into the Kiswahili**

(continued on page 583)



Sunshine Corner in the Elim Church, Tanga, Tanganyika.



Elim on the main road, Tanga, Tanganyika.



Pastor R. A. Gull holds an open-air service.

FROM ELSIE WRIGLESWORTH

Dudhi, Mirzapur Dis, Uttar Pradesh, India.

My dear Brothers and Sisters in Christ,

As co-workers together with God we are exhorted to *watch*. "Watch and pray" (Matthew 26:41). It is perhaps easier to pray than to watch, but Christ did not say pray and watch, but "Watch and pray." Together we are to watch for the souls of men and to pray for them, taking if necessary their burdens upon ourselves and carrying them to Christ, who is the "Burden-bearer." Nowadays we do not think of our neighbours as living in our street or locality, but the Indian, African, Tibetan and others are our neighbours. For these dear souls we are jointly to watch and pray.

All around us is the darkness of the soul and spirit of man, illiteracy, physical weakness, and suffering and heartbreak through natural catastrophes. Watch and see these things, and let your heart melt with tears under the unction of the Holy Ghost.

Illiteracy can be eradicated by the efforts of man; here you and I can play a part. Buy a good book and pass it on. Questionable literature is being printed and is flooding the market. Let us see this and let every believer lay aside, as the Lord prospers him, to send the Word of God and good books to our neighbours.

One dear Elim saint in Bristol instead of buying flowers in remembrance of his beloved wife buys Hindi Bibles.

A man came to me requesting a Bible, and some

months afterwards he returned and gave this testimony: "When I am reading the Bible I sense that God is standing with me." How beautiful and how true! "For the Word became flesh, and dwelt among us" (John 1). He who receives the Word receives Christ, and He who accepts Christ obeys the Word. We as ambassadors are to sow the Word beside all waters: the shallow waters of the poor, the deep waters of the rich, in the darkness of the illiterate and among the aristocracy of the learned. The Bible is palatable and acceptable to all.

It was my privilege to minister in a very idolatrous and dark area. Great preparations had been made for serving a human-sized female idol, beautifully clothed with costly apparel and bedecked with solid gold jewellery. As the village people assembled they abandoned themselves to the worship of this image and the demons connected with it. One young woman dancing before the idol became demon-possessed with spirits of fear and unrest. Such torment was hers, but Jesus Christ is able to cope with any situation. Through power in His name and in His blood this young woman was delivered. Let us cling to the old rugged cross and the foolishness of preaching and see what God will do.

INDIA BUILDS THE WORLD'S LARGEST MASONRY DAM



THE FRONT COVER AND ABOVE

June 1964

Stone by stone 30,000 Indian men, women and children are at work building the world's largest masonry dam across the Krishna River, ninety-three miles south-west of Hyderabad. Due for completion this year, it may well be another six years before its waters begin to irrigate the millions of acres of this famine-threatened region of India.

Nagarjuna Sagar could have been built with machines. It would cost no more to import modern equipment from Russia, the United States or Germany. But by building it with their own hands at a cost of £150,000,000 (sterling) India saves precious foreign exchange, and the people work hard, willingly and without coercion.

Relevant statistics

Wages of unskilled workers as in picture, two to three rupees per day.

Wages of workers carrying heavy rocks and stone, ten rupees per day.

Foundation stone laid by Mr. Nehru, December 10, 1955.

Length of masonry dam, 4,780 feet.

Length of earth dam (either side), 10,746 feet.

Height of masonry dam, 404 feet.

Height of earth dam, 85 feet.

Reservoir will spread over 110 square miles.

Dam will develop 400,000kw. of electric power.

Doing
it
the
old
way

**WITH
BARE HANDS
INDIANS ERECT
THE WORLD'S
LARGEST
MASONRY
DAM, THE
NAGARJUNA
SAGAR
PROJECT
IN ANDHRA
PRADESH**

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OUR MISSIONARIES AND THEIR MINISTRY

By L. WIGGLESWORTH (*Secretary of the Elim Missionary Society*)

THE URGE to proclaim liberty to the captives and to bring light into the dark places of the earth still prompts our beloved ambassadors to leave these isles for the land of their adoption. During the recent weeks we have said "God-speed" to several missionaries and they have gone back to their tasks of proclaiming the unsearchable riches of Christ. The joy of reunion which stimulated us when we welcomed them home has now merged into another sending forth, and because they are commissioned by the Lord we reiterate our "God-speed" with a happiness which is born of the Spirit Furloughs come to an end and farewells have to be said, and our representatives go away trusting the Lord—and us—to fulfil promises. God is faithful and He may be relied upon to complete His bargains, but can the messengers of peace depend upon us to keep ours? Furlough invariably means deputation work; visits to churches produce new friends and prayer partners. Freshly created interest born during the missionary's itinerary prompts us to promise prayer and support. Then, as the months pass by without a sight of the one to whom we gave assurances, visions vanish and fervour fades.

However, your overseas workers are *still* there and they continue to labour faithfully; in fact the work is growing in intensity. The alertness with which they have to fulfil their duties in conflicting atmospheres of political struggles should make us the more watchful so that come what may we will be true to them and to God. Spiritual struggle is always predominant and worship of idols and heathen gods does not diminish with further education.

Mr. and Mrs. Troke write from Bombay of a divine wedding between two stone idols, when 10,000 people squeezed into the temple while thousands remained outside to watch for three hours. Our efforts against the organised religion of Hinduism with its temples, priests, holy books, damning millions of souls, needs to be backed by grace and patience, for, as our friends remind us in their letter, "we shall reap if we faint not."

Mr. Lewis, also writing from India, suggests that better tools can produce a better job. He emphasises the uses of a tape-recorder and says that as there is only one on the field little can be accomplished. We shall probably hear more on this subject when our sister Miss Coralie Paint arrives home at the

end of October, and we must prepare to meet the need!

Two of our missionaries refer in letters to the separation of children and parents for the work's sake, and we make a strong appeal for prayer for those affected by such an eventuality. Those who have experienced these partings know the emptiness and aching in the heart of child and parent when thousands of miles lie between them and when hundreds of bush miles make communications difficult. The real link is through the Saviour who understands perfectly the suffering caused by severed attachments. We must not be complacent about the deep emotions of our friends. The ministry of prayer will bring wonderful solace and peace. This is something with which you can associate yourself.

A period remembered by all missionaries who work in countries of other dialects and tongues is the long struggle with the vernacular. The burning zeal which carried them through training and preparation for service is suddenly confronted with the barrier of language. How to convey the message of God's love and how to communicate becomes an almost insurmountable obstacle. Most preachers suffer the early frustrations and difficulties of expression, but when these are multiplied because of the language medium there is a case for considerate prayer. Some of the newer workers are right now battling against these great embarrassments, and others will very shortly meet with them. May we share this burden with them.

However, we must rejoice with those who are enjoying a season of blessing, and from Africa come several letters indicating that the preaching of the gospel is proving to be the power of God unto salvation. Miss Garbutt, of Penhalonga, recalls some of the precious times they have had around the Lord's table and the hunger in the hearts of the people for an outpouring of God's Spirit. As we write they are preparing for their convention, and one senses from the letter the deep, urgent need and desire for a new experience of Holy Ghost power in the hearts of the believers. Miss Garbutt also writes of a united evangelistic effort which was almost upset by rival political parties who took out knives to fight but were restrained. How remarkable that any effort by *united* Christians should be nearly wrecked by *opposing* political factions.

Mr. and Mrs. Johnston and other passengers had an exciting experience on board ship when fire was discovered in one of the holds. They had to return to port, where the fire brigade managed to control the outbreak. Then they saw valuable cloth bales completely destroyed and wondered about their baggage. They were kept in suspense until they reached Mombasa. Then out of the debris came their trunks and boxes and not one of them was affected by the fire! We praise the Lord with them for His goodness and deliverance. Mrs. Johnston was quickly in harness on board ship, as she organised a Sunday school with about thirty children. Now they are back in Kenya and making their plans for a new session.

A little farther south on the vast continent comes encouraging news from our sister Anne Stephenson. She writes of a greatly increased interest in the Bible school, and of baptisms. Hallelujah! Her problem at the moment is language, and this will resolve itself as we pray and she applies herself to knowing the people and their tongue.

We referred in our last news letter to the blessing which our friends in Brazil were enjoying. Mr. and Mrs. Jeffery are also asking for special prayer for their daughter Ann. Lately they have discovered a scar on the retina of the left eye which is causing concern, and the oculist and the doctor cannot help her. Mrs. Jeffery writes: "The Lord can remove the scar and give her perfect vision. Please pray for

this miracle to happen." May God give our brother and sister complete calm and assurance in Christ. May we also join with them to pray the scar away and give perfect vision.

Our final reference is about the Far East. Pastor K. McGillivray sends an urgent request for prayer for his friend Pastor Luke Chang, who because of physical weakness through overwork is suffering with mysterious lumps which appear on his body. The national workers are carrying a great burden, and again we solicit your prayers that strain and stress will not undermine their health. Mr. McGillivray also writes of great opportunities in the student centres and of young people's summer camps where youth of all strata meet. Undergraduates are being filled with the Spirit and we all realise what a need there will be for men and women who can combat the anti-God activities so prevalent in the East today. The majority of world leaders are not Christians and the Church is moving in a period of unrest. Most of our mission fields are affected by the advance of godlessness and this means directly that the forces of Satan are being unleashed. We must now prove what is "the exceeding greatness of His power." Christ is set far above all principality or power, might or dominion, and we must claim from Him the confirmation of our preaching, confounding the evil one by the continuation of effective utterance.

The Challenge of Today (continued from page 579)

language, and when funds are available for its printing the course will be sent out from Tanga to all parts of the country.

FILMS. The Government is using films to educate the people. Companies use them to advertise their wares, going from village to village. We are using them to preach the gospel. We are outfitting an old mission vehicle to be a film unit to carry the generator supplied by the Leeds church and the projection equipment supplied by a member of our Portsmouth church. Films bought by the Swansea Sunday school will be shown and whole villages will be able to see God's love and power portrayed before them.

SCHOOLS AND STUDENT BODIES. In a remarkable way we have been able to contact students studying in the high schools here. They are the future leaders of the country, and now eighteen of them have requested special studies on the book of the Acts of the Apostles. This is to help them to take

their Cambridge School Certificate, but they will be coming to our church, as a group, for four hours weekly. Pray that through these studies they will find the Saviour, and that God will use them to bring others to Himself.

These then are our priorities for the coming months. May we close with another quotation from Lord Rank? "Christianity has the *organisation* to fight to end this famine of the mind. It is the *means* that are lacking." Here we have the organisation and the will to do, but our outreach is limited by the means at our disposal. It costs £6 monthly to support a national worker, £60 to build a national bush church, £12 monthly to rent the shop that is available for the book centre, and much more to stock it suitably. Will you help us? Pray for us, and help us to have the means with which we can reach out to those still in darkness.

We want to thank you all for your continued faithfulness in praying for us and standing with us in this work. Yes, the challenge is *now*, today, for tomorrow is not ours.

LATIN AMERICA

Mexico. The Air Mail from God Mission Inc. carries a fascinating headline in its magazine, *Flight* :

**ROMAN CATHOLIC
BISHOP
REMOVES
IMAGES
INVITES
EVANGELISTS
BIBLE
REPLACES
IMAGES
IN
PROCESSIONAL**

The story tells of a Catholic bishop removing the images from his church and then inviting staff members of the Air Mail From God Mission to hold a Bible conference in the church. In the opening meeting a Bible was carried in the processional, instead of the usual images. He also replaced the statue of Mary with the Bible while celebrating the mass.

Flight has this to say: "Is God leading this bishop, as He did Martin Luther, into the glorious truth that 'the just shall live by faith'?" It is too early to measure the full effects of this daring act by a bishop, but one thing is certain: God is moving in this day of missionary opportunity. Now is the time to give the Word of God to every home in Latin America. The planes of Air From God Mission are dropping Gospels of John in Spanish in Mexico and other Latin American countries that are opening their skies to this mission's ministry.

BIBLE TRANSLATION AND CIRCULATION

The Bible still leads in translations. By the end of 1962 the Bible or portions of the Bible had been translated into a total of 1,202 languages. The whole Bible had been translated into 228 languages, the



WORLD

New Testament into 285, and at least a gospel into 689 languages.

Some publications have mentioned that the writings of Lenin had been translated into more languages than the Bible, but a recent United Nations Educational, Scientific and Cultural Organisation bulletin citing the fourteenth annual edition of the *Index of Translations* for 1961 shows that the Bible was translated 146 times during that year and 253 times the year before; second came the writings of Lenin, with 185 translations. The Bible maintains the place that it has always held. It is still the most translated book in the world.

AFRICA

SUDAN. A mass evacuation order by the Government has cleared the entire southern Sudan of all foreign missionaries. All Africa Inland Mission stations were evacuated, and the missionaries had to leave behind both personal and mission property. Seven Sudan Interior Mission stations among the southern people were ordered to be evacuated, including the hospital at Doro, and Chali station, the centre of their largest church work. This leaves only their work in the capital city of Khartoum and a small post in the neighbouring Omdurman. **The expulsion of the missionaries calls for special prayer on behalf of the national leadership and the cause of Christ throughout the entire area.** There is much unrest and the persecution of Christians taking place.

ISLAM ON THE OFFENSIVE. In two African states recent legislation has sought to strengthen the hold of Islam and inhibit Christian missionary work. In Morocco a new law came into force recently which punishes with imprisonment or heavy fines any person who shall "use means of enticing with the object of undermining the faith of a Muslim, or of converting him to another religion, whether by exploiting his weakness or needs or by using to this end teaching establishments, hospitals, clinics, refuges or orphanages."

In the Somali Republic the new constitution has as one of its four premises the statement that "Islam

MISSIONARY ITINERARY

G. H. THOMAS

OF ELIM CHURCH, CATERHAM

is the supreme constitution God has created for the whole world." While guaranteeing every person the right "freely to profess his own religion and practise its rites," it adds: "However, it shall not be permissible to spread or propagandise any religions other than the true religion of Islam." Clearly Christian missions in Somalia, including a large work of the Sudan Interior Mission, are facing severe restrictions.

LAUNCHING OF NEW MISSIONARY MAGAZINE. A total of some 500 persons, including church leaders and representatives of several African nations, attended ceremonies in Lagos, Nigeria, marking the start of a new magazine, *Champion*, published by the Sudan Interior Mission. The new magazine, in French, was launched as a result of requests from French-speaking Christians in fifteen African countries. The first edition ran to 33,000 copies.

Champion will be similar to the Sudan Interior Mission's English-language magazine, *African Challenge*. Aimed at the high school level and clerk class, the magazine will combine educational, photographic and cartoon features with salvation and Bible-teaching articles.

Champion's plans call for another experimental issue in the middle of the year, bi-monthly publication next year, and monthly in 1966.

ASIA

The *Moody Monthly* magazine reports on a survey of missionary work in Asia, the home of half the world's population. Millions are hidden behind Communism's curtain. Others are in war-torn countries where the ravages of war are still being experienced. The report below is only partial, as space will not permit the inclusion of all the countries surveyed.

THAILAND. Population 27,560,000. There are 592 missionaries, 15 societies, 352 places of worship, 5 Bible schools and 4 seminaries. There is complete freedom to preach.

PAKISTAN. Population 100,280,000. There are 725 missionaries, 49 societies, 1,478 places of worship, 6 Bible schools and 3 seminaries.

INDIA. Population 471,000,000. There are 5,161 missionaries, 107 missions, 47,374 places of worship, 89 Bible schools and 50 seminaries.

NEPAL. Population 9,325,000. There are 75 missionaries, 13 places of worship and 15 societies. Here all missions work together as one. Prison terms for converts are a certainty.

CEYLON. Population 10,600,000. There are 91 missionaries, 13 societies, 614 places of worship, 1 Bible school and 2 seminaries.

BURMA. Population 22,000,000. There are 129 missionaries, 10 mission boards, 5,667 places of worship, 24 Bible schools and 10 seminaries.

CHINA. Population 740,000,000. There is little known of the present work. Four seminaries are still functioning.

FORMOSA. Population 11,980,000. Also known as **TAIWAN.** There are 480 missionaries, 74 mission boards, 1,362 places of worship, 8 Bible schools and 10 seminaries.

KOREA. Population 26,000,000. There are 302 missionaries, 26 societies, 6,823 places of worship, 25 Bible schools and 9 seminaries.

JAPAN. Population 96,500,000. There are 2,383 missionaries, 154 societies, 6,823 places of worship, 22 Bible schools and 20 seminaries.

The Japan Evangelical Mission writes: "Let us pray that the millions now held by Soka Gakkai (success in this life is the ultimate goal) will be rapidly disillusioned. Encouraging signs are at hand. Some reports indicate a sizeable falling away of members. Doubtless the public is making a fresh appraisal of all its boastful claims (2,500,000 families with some 1,000,000 young people). For all their haughty self-confidence, Soka Gakkai members stand speechless before the truth of Hebrews 9:27: "For it is appointed unto man once to die; and after this the judgment."

Four television programmes sponsored by the C.I.M. (Overseas Missionary Fellowship) were broadcast during February and March over a Japanese commercial television network. The time had been bought by the Fellowship and programmes planned which would have a wide appeal. Two were on the life and work of Christians, and two were based on Bible parables of our Lord.

SEVENTY MILLION NEW READERS A YEAR. Recent statistics show that there are still 500,000,000 illiterates in the world between the ages of fifteen and fifty. UNESCO has undertaken a programme to teach 350,000,000 of these to read during

the next five years. If the programme attains its goal it will mean 70,000,000 new readers each year. But what are they going to read?

Dr. D. Coggan, Archbishop of York, and president of the United Bible Societies, speaking in Tokyo, showed the way the Bible societies are attempting to answer this question. His address was the official launching of the three-year crusade of the Bible societies under the slogan "God's Word for a new age."

By the end of 1964 the Bible societies hope to triple the distribution of the Bible or portions of it from 50,000,000 yearly to 150,000,000. The ultimate goal is:

One Bible in each Christian home.

At least one New Testament for each Christian.

At least a portion of the Scriptures for each literate person in the world.

The purpose of the programme is also to stimulate the individual churches to take part in the distribution of the Scriptures.



Pastor David C. Lewis opens the new church.

Editorial (continued)

ship to uplift the soul, very few amenities to aid the forthtelling, and plenty of hard slogging make their task very hard and sometimes harsh, but they believe "the word of a gentleman" who said "Lo, I am with you alway. These signs shall follow them that believe. In My name shall they cast out devils." They are our representatives fighting against Communism, Islam and other anti-Christian activities, or, to be blunt, they fight for you and me against the Devil's front ranks. How much do I believe for my missionary? What do I suffer for his sake? Does the knowledge that he or she stands before the enemy mean anything, or nothing at all?

I see a pattern in the world and it is not a beauti-

SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending August 7th, 1964. We appreciate the generous giving of our young people.

| | £ | s. | d. | | £ | s. | d. | |
|------------------------------|-----|----|----|-----------------------|-----|----|----|----|
| Westcliff-on-Sea | 105 | 0 | 0 | Stirchley | ... | 5 | 15 | 0 |
| Rotherham (ship halfpennies— | | | | Portsmouth. Bible | | | | |
| Kimberworth £20, | | | | class £1/7/8, Sun- | | | | |
| Rotherham £7, | | | | day school £3/6/6, | | | | |
| Scholis £4 | ... | 31 | 0 | primary 19/5 | ... | 5 | 13 | 7 |
| Kidderminster | | | | Ilford | ... | 5 | 11 | 9 |
| (ship half- | | | | Bristol | ... | 5 | 1 | 3 |
| pennies) | ... | 30 | 0 | Rugby | ... | 5 | 0 | 0 |
| Winton (Bourne- | | | | Blackburn | ... | 5 | 0 | 0 |
| mouth) | ... | 30 | 0 | Hadley. Junior Cru- | | | | |
| Swansea | ... | 25 | 0 | saders | ... | 5 | 0 | 0 |
| Croydon (ship half- | | | | Mansfield | ... | 5 | 0 | 0 |
| pennies £8/13/8, | | | | Vazon | ... | 4 | 13 | 11 |
| S. school £14, | | | | Hull City Temple | 4 | 10 | 0 | 0 |
| Cadets £1/0/7, | | | | Hull Junior | | | | |
| Junior Church | | | | Church | ... | 1 | 5 | 10 |
| £2/11/1 | ... | 26 | 5 | Dewsbury | ... | 4 | 10 | 0 |
| Sheffield (Lee | | | | Scunthorpe | ... | 4 | 10 | 0 |
| Croft) | ... | 20 | 10 | Llanelly (ship half- | | | | |
| Oxford (Blackbord | | | | pennies) | ... | 3 | 11 | 0 |
| Leys £15), Oxford | | | | Eastbourne | ... | 3 | 10 | 0 |
| Street (ship half- | | | | Carshalton | ... | 3 | 0 | 0 |
| pennies £4/17/5) | | | | Weoley Castle | ... | 3 | 0 | 0 |
| | 19 | 17 | 5 | Knottingley | ... | 2 | 10 | 0 |
| Worcester | ... | 14 | 13 | Hastings | ... | 2 | 10 | 0 |
| Delancey | ... | 14 | 0 | York. Junior | | | | |
| Langley | ... | 13 | 10 | Church | ... | 2 | 10 | 0 |
| Kingstanding. | | | | Loughborough | ... | 2 | 5 | 9 |
| Pathfinders and | | | | Guilf | ... | 8 | 6 | |
| Sunday school | 13 | 3 | 7 | Ballysillan | ... | 2 | 0 | 0 |
| Chelmsford | ... | 12 | 13 | Blackheath. Junior | | | | |
| Leicester | ... | 10 | 10 | Crusaders | ... | 2 | 0 | 0 |
| Greenock | ... | 10 | 0 | Mountain Ash (ship | | | | |
| Bradford | ... | 9 | 10 | halfpennies) | 2 | 0 | 0 | 0 |
| Liverpool (Warwick | | | | Wrexham (ship half- | | | | |
| Street £6/3/7, | | | | pennies) | ... | 2 | 0 | 0 |
| Jubilee Drive | | | | Exeter | ... | 1 | 13 | 7 |
| £3) | ... | 9 | 3 | Newhaven | ... | 1 | 5 | 0 |
| Southampton (three | | | | Romford | ... | 1 | 4 | 6 |
| branches) | ... | 8 | 13 | Accrington | ... | 1 | 1 | 0 |
| Erdington | ... | 8 | 0 | Paisley | ... | 1 | 1 | 0 |
| Coulsdon (Cadets) | 8 | 0 | 0 | Bermondsey | ... | 1 | 0 | 0 |
| Clydebank (ship | | | | Waltham Abbey | 15 | 4 | | |
| halfpennies) | 7 | 1 | 5 | Driffeld | ... | 14 | 6 | |
| Yeovil | ... | 7 | 0 | Camberwell. Girls' | | | | |
| Barry | ... | 6 | 17 | Guilf | ... | 8 | 6 | |
| Portsmouth | ... | 6 | 3 | Watford (January 3/-, | | | | |
| Pontypridd | ... | 6 | 0 | April 5/6) | ... | 8 | 6 | |
| | | | | Hadleigh | ... | 6 | 3 | |

ful one, but I also see by faith a conquering Saviour who will break every chain and give us the victory again and again. Thanks be to God, who always causes us to triumph, and who gives us the victory through our Lord Jesus Christ. He will put down all rule and all authority and power. Hallelujah! What is the pattern in your mind? If it is positive for Jesus, make the job of your deputies easier by *praying and giving*.

LESLIE WIGGLESWORTH.

BRAZIL . . . LAND OF OPPORTUNITY

By H. JEFFERY

RANKING fifth in size among the nations of the world, this vast republic of 3,288,650 square miles borders every country in South America except Chile and Ecuador.

Brazil is a country of tremendous distances and is proud to possess the world's largest river, the Amazon, which winds through the most extensive jungles of the world. The former capital of Brazil, Rio de Janeiro, has been called the most beautiful city in the world. It has a most beautiful harbour and a population of over 3,500,000. Sao Paulo, "the London of South America," rightly called "the heart of Brazil," has a population of over 5,000,000.

"Order and Progress," the theme emblazoned on the Brazilian flag, rightly signifies the economic advance of the republic. Symbolic of this drive to become one of the leading nations of the world is the building of the ultra-modern capital, Brasilia, situated 600 miles inland. This modern city has captured the imagination of the world with its unusual buildings and houses.

It has been estimated that Brazil could easily sustain a population of 900,000,000. She has a vast storehouse of natural resources that are still largely untapped. Brazil produces seventy-five per cent of the coffee consumed in the United States and products of the soil form ninety-five per cent of the country's export wealth.

Brazil became a Portuguese colony after being discovered by Pedro Cabral in 1500, and is the only Latin American country with Portuguese culture and language, but its population of over 78,000,000 is a mixture of all elements. The blood of the Indian, the Portuguese colonist and the Negro slave mingles to produce the Brazilian of today. Over 5,000,000 European immigrants have entered the country since 1890. Of these nearly thirty-five per cent are Italians. Over 500,000 Japanese also have settled in the republic.

Roman Catholicism is the predominant religion, although the majority are Catholics in name only; spiritism is widely practised; religious freedom is guaranteed by the Brazilian government.

Pentecostal work in Brazil dates from 1910, when

two Swedish ministers from the United States came to Belem, a city situated near the mouth of the Amazon. The work spread rapidly along the coast and into all the major cities. Other missionary bodies, erected buildings and opened large areas not previously evangelised. Many national workers co-operated with foreign missionaries in this aggressive pioneer evangelism. Some of the larger congregations run into thousands. Some congregations worship in beautiful churches, others in small halls, and others in mud huts with thatched roofs, but in every place the same religious fervour and evangelistic zeal is in evidence. Brazil is a land open to the Word of God and the results of evangelism have been amazing.

There are still tribes untouched by the gospel and some have never even seen a white man. There are still thousands in this vast republic who need Him who came "that they might have life, and that they might have it more abundantly." Thousands who live in isolated areas and have never known the truth still wait to be led into the light. The powers of darkness are real. Hundreds are demon-possessed, and still more are seeking in the lower form of spiritism the way to life and light, only to be enveloped in deeper darkness and ignorance. Witchcraft and black magic are rife even in the largest cities of the land, and only the dynamic gospel of Jesus Christ is sufficient to liberate those who are bound by Satan's chains.

As the number of churches increases, the need for Pentecostal literature becomes more and more urgent. The need, too, for more trained national workers grows with the spreading of the gospel. Short-term Bible schools are needed and responsible teachers need to be prayed "into the harvest field."

The recent bloodless revolution stayed, at least for the time being, the ugly threat of Communism, but poverty, inflation and unemployment are making many indifferent to the need of spiritual things and Brazil needs, once again to be visited by a Holy Ghost revival if she is to remain open to the gospel.

"Pray ye therefore the Lord of the harvest that He will send forth labourers."

Women's column

By GLADYS GORTON

TAKE A LETTER

MRS. S— was telling me about the earlier years of her marriage. "George was in hospital for five years. We had very little to manage on, but the Lord was good; we always had something to eat. I visited George three or four times a week—the hospital was twenty miles away—but he always expected me to write a letter to him. 'Gwen,' he'd say, 'you haven't written me much this time. I've put my fingers through the pages to make it seem as if you'd written a volume!' 'Go on! I haven't much to write about. I'm seeing you three or four times a week and give you all the news,' I would reply."

A letter to that dear sick husband meant such a lot. It kept his spirit buoyant and helped to pull him through his illness. The average person, I suppose, seldom writes a letter. If they are on the 'phone, well, a 'phone call will do; it is easier. And to those busy people who are constantly writing letters the recent postal dispute would have been a refreshing breather! Though there's the making up for it afterwards.

We were visiting one of our sick members, and his wife showed us some printed letters which he is receiving every day from some Christian source. A very lovely idea. "They come every morning," she told us. "We haven't the faintest idea how they knew about him."

I often think of our dear missionaries. What a letter must mean to them! Discouragement is a shocking thing to endure and the enemy is not slow to make his advances when one of God's children is in this experience. A letter could lift them into victory! In our Sisterhood different ones write regularly to our own missionary, Miss Joan Caudell, in Southern Rhodesia.

"I meant to have written . . ." is the usual excuse, and the one who should have received that item of news, that comforting and encouraging word, is left to fight out a spiritual conflict alone. Letter writing is an art, but anyone can write a few words of kindness, appreciation or comfort as the need may be.

The psalmist said that his tongue was the pen of a ready writer (Psalm 45:1). Writing in those days would be very tedious. Much patience and skill was

needed, for they did not write with ball pens on paper as we do, but upon a scroll of parchment with quill and ink. Ezra was such a scribe (Ezra 7:6). Nowadays few people are "ready writers" and few Christians have such a tongue filled with praises to God. To the beloved disciple John, imprisoned on the isle of Patmos, the angel commanded "Write" (Revelation 1:11). Obedience is an essential factor in the sincere believer's experience.

"Only a note, yes, only a note

To a friend in a distant land.

The Spirit said 'Write.' But then you had planned

Some different work and you thought

It matters little. You did not know

'Twould have saved a soul from sin and woe.

You were out of touch with your Lord."

JEAN WATSON.

Living sound and song

SYMPHONY OF PRAISE

in the

KINGSWAY HALL, KINGSWAY, LONDON

Saturday, October 3rd, 1964, at 7 p.m.

LONDON CRUSADER CHOIR

directed by Douglas B. Gray

with guests, including

THE EVANGELAIRES (Elim Bible College musical team)

BRIAN WIGGLESWORTH

(gifted gospel soloist)

RONALD F. COOPER (organ)

MALE CHORUS and LADIES' CHOIR

Closing message by

JOHN LANCASTER (Eastbourne)

A night of festive song

Tickets and information from Music Director,
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BOOK EARLY

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OPENING OF SESSION SERVICE

IN

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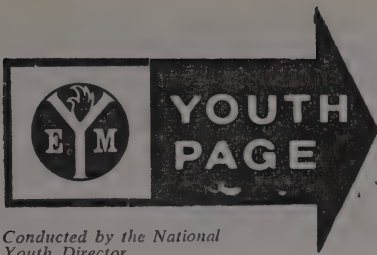
ON

Wednesday, September 16th
at 7.30

Guest speaker:

T. W. THOMPSON, of Reading

A CORDIAL INVITATION TO ALL



Conducted by the National
Youth Director

By FRANK L. DOUGLAS

*Member of the Elim Church, Georgetown, and
Director of British Guiana's Youth for Christ.*

BRITISH GUIANA occupies 83,000 square miles of the South American mainland, but only four per cent of this is inhabited. The relatively small population of 500,000 is mainly confined to the coastal strip, which runs 200 miles north-west, then dips down for 450 miles to the south.

Its main peoples are the Africans and East Indians, and with them are the now depleted population of aboriginal Indians, Portuguese, Chinese, and coloured people.

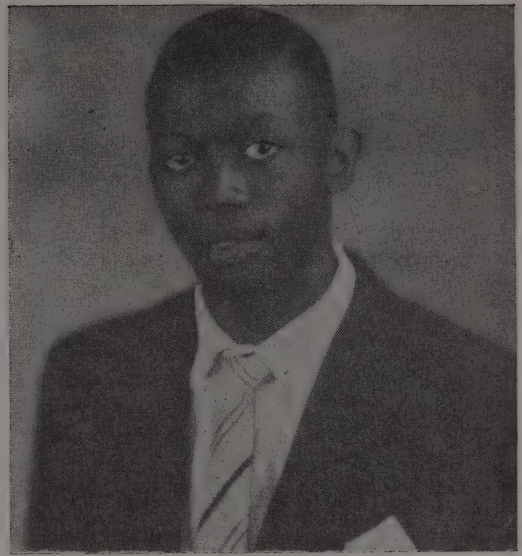
One therefore looks to Christianity, with its preaching of the one true God and Christ His Son, to unite these peoples. But to my mind it has not been very successful, mainly because of the divided front the missionaries have shown. A look at the following statistics is quite revealing and explicative of my view.

More than half the population professes Christianity, about 225,000 Protestants and 83,000 Roman Catholics. Hindus number 187,000 and Moslems 49,000. These figures are based on the 1960 census.

Now, where do the young people stand in this picture? To my mind the young people are now obtaining their freedom, and this is not due to the wisdom of the Church. The politicians have unleashed within the past ten years, for all British Guiana to see, the mighty potential of the young. The youth of Guiana are fast shouldering the burden of government and occupying all the key positions in the country.

As a young man I have had to win the confidence of the old, both in my assembly—Elim—and in Georgetown. However, Elim saw the light very quickly and our young people were given full rein. Thus one can understand why they readily accepted Anthony Jones as pastor. Pastor McInnes, from the very outset of his work, also made much use of two young people at hand, and he has seen untold blessing and result.

One may then ask why Elim has not produced



more and larger branches than it has. The answer is simply that we seem to be hard pressed for funds, but over the last five years the Lord has been blessing the gifts of His people. Young people have given their lives and are now assisting in our three rural assemblies. We also have a promising Elim Crusaders class.

Now for a look at Georgetown. For the past five years I have been connected with Youth for Christ and for the last year have been Director. I have therefore come into contact with the majority of Christian young people in the city. What do I find? Well, daily young people are dedicating their lives to Christ to walk closer with Him; but daily a greater number of young people are looking towards fame, popularity and scholarship, and consequently away from Christ.

Youth for Christ runs two rallies a month in Georgetown: one in Ruimveldt (which is just outside Georgetown) and one in New Amsterdam (the old capital of British Guiana). We have Bible clubs in many of the high schools. The response has been most heartening in both Bible clubs and rallies, but could be better. Sometimes our hearts have been sad when we have seen our best clubbers stay away from club to "swot" over books for an examination. This we know can be the beginning of trouble.

However, I am praying that God will so burden the Christian youth of British Guiana that they will stand up against the forces of the evil one who is beguiling their fellows. Let our watchword be 1 Timothy 4:12: "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, September 14th

Acts 24:17-27

"Felix trembled" (v. 25).

Felix was a Roman who, about A.D. 53, was appointed by the emperor Claudius procurator of Galilee, Samaria, Judæa and Peræa, which together made up the whole of Palestine. It was in this capacity as governor that he sat to judge Paul; at least it began that way, but the chapter finishes with Felix on trial before Paul. Mention is made of "his wife Drusilla which was a Jewess," who seems to have been present at a subsequent interview. It was then that, as Paul reasoned of righteousness, temperance and judgment to come, Felix trembled. This is not surprising, for Josephus tells us that Drusilla had been married to Azizus, king of Emesa, and Felix, who was fascinated by her beauty, had seduced her away from her rightful husband.

Felix trembled but still trifled!

Tuesday, September 15th

Acts 25:1-12

"When Festus was come into the province" (v. 1).

At the coming of the new governor, Porcius Festus, the enemies of Paul were at once ready to renew their assault on him. The fact that Felix had left Paul bound in order to please them may have encouraged the Jews to press Festus for the added favour of having Paul sent to Jerusalem for trial. At first he refused their request and ordered a fresh trial of Paul's case at Cæsarea. Was this an attempt to preserve the Roman reputation for justice? (See Acts 25:16). Then, wishing to please the Jews and gain popularity (see his reason in Acts 25:20), he asked Paul if he would be judged before him at Jerusalem. But the apostle, for reasons not disclosed (yet not hard to find), preferred to appeal to Cæsar.

Wednesday, September 16th

Acts 25:13-27

"Of one Jesus, which was dead, whom Paul affirmed to be alive" (v. 19).

By appealing to Cæsar, Paul removed his cause from the court of Festus to the tribunal of the emperor. The proceedings described in this chapter, therefore, formed no legal trial of the apostle's case. The appeal to Cæsar had created a difficulty for Festus, as he had not then ascertained what accusation he should write and send with the prisoner to the emperor. Nevertheless, he was not far from the mark when he judged that the trouble had something to do with "one Jesus, which was dead, whom Paul affirmed to be alive" (v. 19). The resurrection is one of the main facts of the Christian faith. If Christ be not raised, wrote the same apostle, our faith is vain and we are yet in our sins.

Thursday, September 17th

Acts 26:1-18

"Then Agrippa said . . . thou art permitted to speak" (v. 1).

Agrippa was a man known to Paul "to be expert in all customs and questions which are among the Jews." It is not unlikely that he knew also the fact Paul was declaring

in his testimony; for these things were not done in a corner. However, it is one thing to hear a matter secondhand and quite another to receive it direct from the one concerned. Thus Agrippa had made his request to hear the apostle (Acts 25:22). This was better than indifference, and Paul, one feels, responded fervently and eloquently to the interest shown by this man. Dare we assume that it was the powerful anointing of the Holy Spirit upon the apostle as he spoke that prompted the governor to interrupt and to accuse Paul of being beside himself? Did Festus, like Stephen's hearers, resist the Holy Ghost (Acts 7:51)?

Friday, September 18th

Acts 26:19-32

"I was not disobedient unto the heavenly vision" (v. 19).

With these words Paul describes the turning point in his life. Much was involved in this decision not only for himself but surely for the history of mankind too. It is possible that we may not have fully considered what it cost the apostle to take this vital step and respond to Christ's call. Indeed, what he was before his conversion undoubtedly led to his being hated and persecuted more than might otherwise have been the case. It is easy to be obedient when little is involved, but how difficult to be so when it means the loss of much one has built up and believed in. That is why these words spoken to Agrippa should affect us deeply today, especially those of us whose obedience to Christ throughout the years has cost much.

Saturday, September 19th

Acts 27:1-20

"Sirs, I perceive" (v. 10).

It is interesting to follow this journey consulting a map. In this way it can be seen that the first part of the voyage to Crete was not as exposed to the open sea as was the way still to be traversed to Rome. At Lasea in Crete a decision had to be taken by the centurion in charge of the prisoners. Should they continue their journey even though the winter was at hand, or ought they to take the prudent course of staying in Crete? Whether Paul in giving his advice had a revelation from God we do not know. It is possible he had; at any rate it was proved right although disregarded. Later, Paul's counsel was accepted without question (vv. 21-25), and his advice taken (vv. 32-36). We still need the ministry of the true prophet!

Sunday, September 20th

Acts 27:21-44

"They escaped all safe to land" (v. 44).

They escaped, as Paul had said they would. Paul was vindicated and so was Paul's God! Thus in more than one instance the man of God had been the man for the crisis! But there were moments when it seemed that God's word would be frustrated. Take, for example, the time when in the fury of the storm the shipmen, because they guessed they were near land, let down the boat into the sea, intending to save their own skins; not caring for the plight of the inexperienced soldiers and prisoners on the doomed ship. Paul was aware of the matter and informed the centurion. The apostle knew God wanted him in Rome!

**A book can change a life.
Read good books.
Give good books.**

More missionary news, articles and photographs will appear in next week's issue.

Coming Events

BARNSELEY. Elim Church, Nelson Street (off Pit Street). Special visit of Don Evans. Great rally on Saturday, September 19, at 7.15, with Alan Caple and Dave Woodfield. Sunday, September 20, at 11 and 6.30. Tuesday to Thursday at 7.15.

BARNSELEY. Elim Church, Nelson Street (off Pit Street). Direct from the Warrington crusade, for two nights only, Ron Jones and crusade team, including Alan Caple and Dave Woodfield. Friday and Saturday, October 2 and 3, at 7.15.

BIRMINGHAM. Elim Church, Graham Street. September 6-13. Special visit of Rev. Don Evans (Swansea). Services Suns. 11 and 6.30. Weeknights 7.30 (except Fri.). Sat. 12th, great youth meeting and squash.

BIRMINGHAM. Winson Green Elim Church, Handsworth New Road. September 26 and 27. Harvest and Gift Weekend. Speaker and musician: Evangelist Desmond Morton (Bristol). Sat. 7. Sun. 11 and 6.30.

BOLTON. Elim Church, Platt Street. September 12. District Presbytery Rally. 7.30. Speaker: W. George.

BOLTON. Elim Church, Platt Street. September 13-20. Special visit of W. George. Suns. 11 and 6.30. Tues., Wed., Thurs., Sat. 7.30.

BURTON-ON-TRENT. Elim Church, Moor Street. Harvest Thanksgiving Services. Saturday, September 26th, 7.30. Sun. 11 and 6.30. Speaker: Pastor T. J. Broomhall (former minister). Convener: Pastor K. Smith.

CANNING TOWN. Elim Hall, Bethell Avenue. Saturday, September 26, at 7.30. A. R. T. Whittall and party from Woolwich. Convener: A. J. Brown.

CATERHAM. Elim Church, Holmesdale Road (off London Road). September 26. Monthly Pentecostal Rally, conducted by Pastor F. Howick and party. 7.30.

CHELTENHAM. Swindon and District Presbytery at Shaftesbury Hall, Cheltenham. September 12. Speaker: Rev. J. MacInnes. 3.30 Missionary Rally. 6.30 Evangelistic Rally.

COLCHESTER. September 12, 13. Elim Church, Stanwell Street, September Convention. Speaker: B. H. Hartwell, of Newfoundland. Sat. at 3 and 6.30 (full tea between the services). Sun. at 10.45 and 6.30.

HARROGATE. August 30—September 12. Campaign. John Woodhead.

HASTINGS. Elim Central Hall, Station Road. September 19 at 7 p.m. Monthly Rally. Pastor H. Holdstock and Newhaven Male Voice Choir.

HOLLAND PARK. Elim Church, Penzance Street, W.11. September 19, 20. Anniversary Services. Special Speaker: Pastor O. G. Miles (Leeds). Sat. 7, Rally. Sun. 11 and 6.30.

IPSWICH. September 12. Sat. Business meeting of North London District Presbytery, Felixstowe, 2.15. Rally in Elim Church, Vernon Street, Ipswich, 6.30.

IPSWICH. Saturday, September 26. Meetings of the Elim Churches Eastern Presbytery. 3, Presbytery Business Meeting in Elim Church, Vernon Street. 6.30, Evening Rally in the St. Nicholas Congregational Church, St. Nicholas Street. Speaker: Pastor W. J. Patterson (Greenock). Sunday, September 27th—Thursday, October 1. Thirty-fifth Annual Convention. Speaker: Pastor W. J. Patterson (Greenock). Sun. 11 and 6.30. Mon-Thurs. 7.30. Wed., Special Services for Divine Healing at 2.45.

KIDDERMINSTER. September 12-15. Elim Church, Prospect Hill. Convention. Sat. at 7.30. Sun. at 11 and 6.30. Weeknights at 7.30. Speakers: R. H. J. Walters (Assemblies of God, Nottingham) and A. J. K. Magee. Soloist: Mrs. Walters.

KIDDERMINSTER. September 26, 27. Elim Church, Prospect Hill. Harvest festival and minister's fourth anniversary services. Sat. at 7.30. Sun. at 11 and 6.30. Speaker: E. F. Cole.

SALISBURY. Elim Church, Milford Street. September 19. Ordination service, when P. Angold, K. J. Cave, D. G. Holmes, C. Smith and M. Tilley will be ordained. Executive Council and District Presbytery members will take part. 7 p.m. Support from neighbouring presbyteries will be welcome.

WARRINGTON. The Parr Hall, Palmyra Square South. Revival and divine healing crusade conducted by Ron Jones and team. Commencing Sunday, September 13, at 8.15. Continuing nightly (except Fridays and Saturdays) at 7.30, Sundays at 8.15.

WESTCLIFF-ON-SEA. Sunday, September 27, at 11 and 6.30. Visit of Maud Backhouse (City Temple, Cardiff). Sisterhood Rally, Tuesday, September 29, at 3 and 7. Speaker: Miss Maud Backhouse. Soloist: Madge Crawshaw. Elocutionist: Mrs. Clouder. Full tea provided.

WORCESTER. Elim Church, Lowesmoor. Saturday, September 12, at 7.30. Induction of Pastor T. H. Stevens.

YORK. September 13-24. Suns. and Thurs.: John Woodhead.

ITINERARIES

The President, C. J. E. Kingston:
September 12, Falmouth; 13, Newquay (11 and 6.30).

John MacInnes, on furlough from British Guiana:
September 12, Cheltenham Presbytery Rally; 13, Bath (11 a.m.), Bristol (6.30 p.m.).

London Crusader Choir:
September 12, Crawley New Town; 13, Brighton; September 19, Metropolitan Tabernacle, London; 20, Maidstone prison and Manor Park; September 26, 27, Bethnal Green; October 3, Kingsway Hall, London, Annual Symphony of Praise.

ELIM'S YEAR OF PRAYER

Churches participating from September 14th midnight to September 21st midnight:

Bolton, Chesham, Brilley (Hereford), Plymouth, Glossop, Hull City Temple, West Smethwick (Birmingham), Thornton Heath, Wells, Liverpool, Salford, Swindon, Bishop Auckland, Grimsby, Driffeld, Malton, Rathfriland, Portadown, Kingston-upon-Thames, Kirkintilloch, Monaghan, Millisle, Megaberry, Coleraine, Edinburgh.

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WITH CHRIST

JUDD. On August 19th, Charlotte Judd, aged 73. Late of Elim Church, East Ham and Acton. Funeral conducted by F. H. Coleman.

KIRK. On August 21st. Mrs. Eva May Kirk, aged 69. A faithful member of the Scunthorpe church since its foundation. "Till He come." Officiating minister: F. G. Evans.

BIRTH

NORRIS. On August 26th, to Joy and Bernard Norris, of Clapham and Brixton Elim churches, God's gift of a son, Mark David.

ELIM PIONEER CAMPAIGN IN BARNSTAPLE

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All manuscripts intended for publication should also be sent to this address from now on.

A GREAT OCCASION

September 25th and 26th, 1964

**SIXTEENTH ANNUAL
GENERAL MEETING
BRITISH PENTECOSTAL
FELLOWSHIP,
SOUTHAMPTON**

Friday, September 25th, at 3 and 7 p.m.

Ministers' and leaders' conference in the Elim Church, Park Road, Fremantle, Southampton.

Speakers: J. H. Davies and A. F. Missen

Saturday, September 26th

Great Pentecostal witness in the Methodist

Central Hall, St. Mary's Street

at 3 and 6.30 p.m.

Speakers: Eric Dando (A.O.G.), Ron Jones (Elim) and W. R. Thomas (Apostolic).

SPECIAL MUSICAL ITEMS

Do not miss these gatherings

THE ELIM EVANGEL

Vol. XLV No. 38

SEPTEMBER 19th, 1964

6d



“He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasures”

(Psalm 135 : 7).

THE ELIM EVANGEL

EDITORIAL

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Elim Foursquare Gospel Alliance

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COVER PICTURE

by
A. S. F. HORNE

BIBLE VERSE



O the depth of the riches both
of the wisdom and knowledge of
God! how unsearchable are his
judgments, and his ways past
finding out!
ROM. 11:33

PROBLEMS OF ADOLESCENCE

TO RETURN to this subject, how inane can our newsvendors, psycho-
logists and psychiatrists get? Who was it that suggested an investigation
into why teenagers bite their fingernails? And who decided that news
of this investigation should go over the B.B.C.? This in turn raises
the deeper problem of what psychological and discriminatory training
they have had who decide from day to day what news we shall hear
and what we shall not be permitted to hear over the radio out of
the flood that pours in continually. But to come back. Is it
only teenagers who bite their nails? Why should not teenagers start
an investigation into why psychologists, psychiatrists and would-be
sociologists bite their nails? A different issue is the interest of politi-
cians and big business in teenagery. The exploitation of teenagery and
the manipulation of teenage mental processes by politicians and big
business is one of the grossest evils of our day, but the motive for
this needs no explaining.

But the principal point that we have in mind is that of solving
the problems of adolescence. A fortnight ago we raised the matter
of the difficulty of implementing sufficiently quickly the proposals of
committees of investigation. In fact the day-to-day problems of ado-
lescence, believe it or not, are not solved by pronouncements of pundits
either in the press or over the radio. Rather have their recent announce-
ments complicated the problems. The problems of adolescence are
solved in the majority of cases from day to day by sensible parents
in their tens of thousands, and by numberless leaders of youth groups
of all kinds by personal interest and contact, wise leadership, example,
good advice, and encouragement of their classes or groups of half
a dozen to half a hundred young people. These unsung, unpublished
heroes and heroines are the folk who are helping to keep young people
from going astray. They need more appreciation of and encourage-
ment in the work they are doing.

Alas, their work is greatly hampered by reprehensible pronouncements
such as have been made by Dr. Robinson and Professor Carstairs.
However, many a sagacious youth leader has been able by judicious
teaching to cut even them down to size.

How many adults have to thank God for the personal interest
taken in them by Sunday school teachers, Bible class leaders, and
youth leaders. It was this that helped them in the days of their
adolescent upheavals to remain true to Christ and His Church. So
we say to every worker among young people in our churches "You
are doing a great work," and, like Nehemiah, you are not going to
be sidetracked from it.

THE EDITOR.

URGENTLY REQUEST PRAYER FOR INDIA. CONDITIONS
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D. C. LEWIS.

THE HEBREW EPISTLE

and the GREATNESS OF CHRIST

By W. J. MAYBIN, CROYDON

IN THE final studies we shall devote our attention to the great characteristic conception of the author of Hebrews, i.e. the conception of Christ as our perfect High Priest. In His finality He outshines—yea, completely excludes—all others, angels and men. The writer now shows Him to be

5. GREATER THAN AARON,

Israel's representative high priest. Aaron occupies the pinnacle of importance among the servants of God in Israel, but Christ is better than Aaron, thus revealing the transcending and abrogating superiority of the New Testament gospel to the whole sacerdotal system of Judaism.

This final theme is so exhaustive that we can but hope to deal briefly with it, which I purpose doing in a twofold way: first, Christ's priesthood and the old Aaronic order; second, Christ's priesthood and the new order of Melchizedek.

Let us examine, then, Christ contrasted with Aaron in chapters 4:14—5:10.

The author, having introduced the subject momentarily (2:17), returns now to discuss it more fully in this section. Indeed, if we examine the introduction of the theme here it is difficult to connect it with what has gone before. This fourteenth verse begins by reminding the Hebrews, and us, that we should be conscious of our great spiritual possession. The word "having," characteristic of the epistle, implies possession. This great High Priest is theirs and ours.

Aaron's ministry took place in an earthly tabernacle, but our High Priest ministers in the presence of God, "who is passed into the heavens." Priesthood is therefore no longer a thing of earth, hence our rejection of a priestly ruling class. We have one High Priest, and through Him every believer is a priest with full rights of access to God.

Two matters occupy our attention in this article. First, the nature of our High Priest (chapter 4:14-16). The operative word here is "great," and

suggests that some of the Hebrews were claiming that Christianity had no priesthood like the Aaronic, which makes the writer determined to put Christ's priesthood far in advance of Aaron. Of no Old Testament priest was this word "great" ever used.

(a) He is great as to His personality—"Jesus the Son of God." Here we have His humanity and His Deity linked together in five words. As "Jesus" He has a perfect understanding of our humanity, and as the "Son of God" He perfectly understands the divine. In view of this the Hebrews were to exercise spiritual persistence in the realm of witness (v. 14b), and spiritual freedom in the realm of worship (v. 16a).

(b) He is great as to the position of His ministry. He has been exalted to minister in the presence of God, the centralised abode of Deity. This followed His atonement for our sins (chapter 1:3) and led to His appearance for us at the throne (chapter 9:24).

(c) He is great in His positive understanding of our nature (v. 14). Because He shared our infirmities (weaknesses and frailties), and was tempted like we are, yet without an experimental knowledge of our sin, He can now enter into our experiences. The word "touched" is the Greek word *sunpatheo*, which means "to suffer with" and is rendered "compassion" in chapter 10:34. From it we get our word "sympathy." For the Jews God was in no sense able to share the lot of His creatures, and for the Greeks God lived out in what they described as *intermundia*, the space between the worlds, completely detached from His world and its inhabitants. Into such a world of thought the gospel descended with its staggering conception of a God not only interested in but actually identified with the sufferings of men.

(d) He is subsequently great in the bestowal of "mercy" for sins of the past and "grace" for present and future needs. "In time of need" could actually be rendered "seasonable help." Our High Priest can help us because He knows us.

Second, the necessary qualifications for priesthood in the Old Testament, and how these have been perfectly fulfilled in Christ (chapter 5:1-10). Three qualifications are noted in the first four verses of this portion, as follows. (a) The priest of the Old Testament was appointed to represent men before God in a particular capacity. This is defined in verse 1 as offering "both gifts and sacrifices for sins." This, according to Professor Davidson, would describe "all kinds of offerings." (b) The priest of old must be identified with those he was to represent; he must be completely involved in the human situation. This is described in verse 2 as having compassion on the "ignorant" and the erring. Under the old economy sins of ignorance could be atoned for, but not sins committed with a high hand (see Leviticus 4 and Numbers 15:30). It will be noted also that such was the high priest's identity with the people that he found it necessary first to offer sacrifice for his own sin. Being "compassed with infirmity" (v. 2b), which means he was encircled by sin, since he possessed a sinful nature like those he represented, "he is bound in the very nature of things, in virtue of his constitution and of his office. He must obtain purity for himself before he can intercede for others" (Westcott). On this verse 3 is very definite. (c) The priest of the old order was

divinely appointed (v. 4). It is to be expected that one compassed with such infirmity would hesitate to offer sacrifice for sin unless called by God to do so. "Were the office arrogated to himself by anyone, the same arrogancy might mark his exercise of it. But God appoints to the office, and the appointment is on behalf of men [v. 1], and this is security for the fit disposition in the high priest" (Professor Davidson).

Having underlined these qualifications; the writer proceeds to prove that these were perfectly fulfilled by Christ. (a) Christ was appointed priest and represented the perfect offering for sin (v. 7). This great work is amplified later in the epistle, chapters 8-10. (b) Christ fully experienced our human situation, yet, unlike the Old Testament high priest, He did not need to offer for His own sin. He was sinless. (c) Christ was appointed to His office by God (vv. 5, 6, 10). Here the author refers to Psalms 2 and 110, both messianic writings, to show that the High Priesthood of Christ is far superior to that of the Levitical order. Christ is indeed greater than Aaron. Because of this superiority He is the author of eternal salvation (v. 9). "With Christ a man is safe for ever and for ever. There can be no circumstances, conceivable or inconceivable, that can pluck a man from the hand of Christ" (Dr. William Barclay).

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WEEK OF SPECIAL MEETINGS

Saturday, September 26th, 7.30 p.m.

YOUTH MEETING

Speaker: D. Robson (Maidstone)

Musical items by Rise Park Singers

Sunday, September 27th, 6.30 p.m.

EVANGELISTIC MEETING

Subject: "Was Jesus Mad?"

Speaker: T. Allen

Monday, September 28th, 7.45 p.m.

YOUTH MEETING

Speaker: A. Whittall (Woolwich)

Musical items by "The Foursquares"

Tuesday, September 29th, 7.45 p.m.

EVANGELISTIC MEETING

"Was Jesus Bad?"

Speaker: T. Allen

Wednesday, September 30th, 7.45 p.m.

YOUTH MEETING

Speaker: A. Whittall (Woolwich)

Musical items by Roger and Rodney

Thursday, October 1st, 7.45 p.m.

EVANGELISTIC MEETING

"Questions night"

Speaker: T. Allen

Saturday, October 3rd, 7.30 p.m.

YOUTH MEETING

Speaker: D. Robson (Maidstone)

Musical items by "The Couriers"

Saturday, October 10th, 7.30 p.m.

UNITED RALLY

Meeting conducted by Clapham Gospel Rhythm Group



The model church referred to below.



Some Scarborough Sunday school scholars.

SCARBOROUGH SUNDAY SCHOOL ANNIVERSARY

Joan Miller reports.

THE GOOD congregations which attended our recent anniversary services really enjoyed the witness of the boys and girls.

The primary and junior scholars took part in the afternoon, and Mr. W. Clarke (Albemarle Baptist) addressed us on the theme "The Bible—the best guide-book through life."

In the evening the older scholars presented a service of song entitled "Building the church." The model church was made by Mr. W. Miller, who was, no doubt, very pleased to see that the congregation caught hold of the theme "The Church of Christ with Jesus alone as the Foundation" as the scholars rebuilt it brick by brick.

SHEFFIELD

Pastor : L. Knipe

Miss C. Ladlow reports.

IT IS Wednesday evening, and members of the Elim church are seen coming along to the service, bringing children with them. Pastor and Mrs. Knipe are coming too with a number of boys and girls. What is the attraction? Auntie Sunny Blundell O'Connell is here with her flannelgraphs for a children's cam-

paign. Before the campaign Pastor and Mrs. Knipe (who worked harder than anyone) and church members invited the children to the services, and each night of the campaign Pastor and Mrs. Knipe brought a number of boys and girls with them.

What an exhilarating time we had with Auntie Sunny! How the children listened and enjoyed the flannelgraph talks, and—let me whisper—the adults enjoyed them too. During the campaign seventy-five decision cards were signed by children. May the Lord seal them by His Holy Spirit.

A crowded congregation was thrilled by Auntie Sunny's life story on Sunday night and marvelled at her wonderful conversion. One lady took a decision card. May the Lord continue to bless Sunny as she moves forward in the great task to which God has called her.

Thank you, Auntie Sunny, for the blessing you brought to Sheffield.

MOTHERWELL CHURCH

Farewell Service and Presentation to Mrs. J.

McBurney from the Sisterhood

"SAY IT with flowers" could well be the title given to a unique and very inspiring service held in Motherwell Elim Church on a recent Tuesday night. "Sisters only" was the rule, and a very large and happy number took part in a farewell message to Mrs. McBurney, who with the pastor is leaving for a new charge. Every sister had to find a text beginning with a certain letter, a lovely seed box was arranged, and as each sister came she gave her text and planted a flower. Eventually the floral display read "Best wishes from the Elim sisters to Mrs. McBurney," all done in roses, sweet peas, irises, daffodils and lilies of the valley, reminding each one of "the Rose of Sharon and the Lily of the Valley." Then the secretary of the Sisterhood spoke of the seeds which Mrs. McBurney had sown so faithfully in the years she had been with them—seeds of love and friendship and many more. There were two seeds, however, which she had sown so deeply, and Mrs. McBurney was then invited to plant these two seeds in the centre of the flower display. They were gladioli, done with ribbon and two cards bearing the message "His love." A lovely tea was partaken of and then a presentation was made by Mrs. Wardrope, treasurer, to Mrs. McBurney of a lovely work-box pouffe. Mrs. McBurney suitably replied and left a challenge with each one to "work harder," and to surround the new pastor's wife with the same love and devotion that it had been her privilege to receive.

That the seeds sown that night would indeed bear much fruit was the feeling of all present.

I.K.

PETRO THE EVANGELIST

MRS. D. E. BULL (Msolwa, Ngerengere, Tanganyika).

WE FIRST met Petro in one of our Elim schools. In 1960 Pastor Joseph led him to Christ, and what a transformation that made. Like his namesake, Peter the apostle, Petro was very impetuous and in addition extremely stubborn. Now he uses that tenaciousness for the Saviour he truly loves. When Petro witnessed to his father he was severely beaten and ordered to desert Christ. This the young lad staunchly refused to do, so he was thrown out of his home. One of the Christian workers gave him hospitality and soon found that in Petro he had a co-worker for spreading the gospel. In 1962 Petro was baptised in the Holy Spirit, and from that time onwards all saw more rapid spiritual growth in him. Hitherto every member of his family had remained unsympathetic, but now his brother became interested and has attended the meetings ever since. Feeling that Petro showed possibilities, we offered to put him through Bible school, and although this meant he would no longer be able to earn a wage for some time he gladly accepted. Subsequently thrust into the mission work, Petro became a winner of souls. He has converts in the villages in Bagamoyo area and in the mountain region. Some of these born-again brethren were drunkards before God entered their lives.

Needless to say Satan has made constant attacks upon Petro. A witch-doctor wanted Petro to train as his assistant. The thwarting of this plan caused bitterness in the family circle. Petro's father has two wives, and as the eldest son of the first wife Petro was to inherit his father's shops. Seeing that Petro showed no sign of giving up his Saviour, his father tried to bargain with him: "Give up Christianity, and I will give you one of the shops immediately; you need not wait until I die. Refuse, and I will disinherit you entirely." Petro stood the test, and proved the scripture "When the enemy shall come in like a flood, the Spirit of the Lord will raise up a standard against him." Petro's father continued to apply pressure, and refused to pay for Petro's bride-to-be unless Petro denounced Christ. Once again the young man stood firm. My husband was able to help by lending Petro the money.

Later fresh difficulties came Petro's way. This time someone stirred him up to ask for a bigger wage. Petro felt he was justified in the request, and, never used to doing things by halves, he resigned when the



Evangelist Petro on right with trainee evangelist Tomaso.

increase was refused. Much as we long to give the evangelists more money, we are committed to making the churches indigenous, no easy task when the people are in the extremes of poverty—extremes that not having seen you would find hard to imagine fully. All we could do was to surround Petro with prayer. This God answered. Petro met with a man who asked him: "Were you working for money or for God?" Coming from a man to whom he had preached the gospel, this remark made Petro feel ashamed, and although his father again offered him his inheritance if he would keep away from the mission Petro came back to us and has since served God in a far-from-easy place, pioneering with my husband behind the mountains in the intensely hot



David Gull with his twin "sisters," Ruth 4½lb. and Grace 3½lb.



Group of students with Pastor M. O. Thomas and Mr. Edwin Johnston, of Belfast.

Rufiji basin. God has rewarded his rededication with more souls. Among his latest converts are Roman Catholics and Mohammedans.

Petro's fiancée, Elizabeth, is soundly converted. Her father is also a Christian, so is agreeable to the young couple being married in church. In addition to providing clothes and household utensils, Petro will have to pay 350/- for his wife.

Picture Petro in jungle inhabited by elephants, rhino and other big game, living among people who practise the worse kind of debauchery you can imagine. See the tiny "spirit" houses outside the homes he visits. Some of the richer spirit houses have a minute table inside, covered by a cloth and laid with cup or other utensil into which food is placed. See how thoroughly the people believe in superstition and how deeply they are steeped in sin. It is better that you do not imagine the curses that are heaped upon him, but instead remember that he has great need of your prayer help. Among his African co-workers Petro is known as "the rock"; by us missionaries he is affectionately thought of as "bouncing ball," for he comes up triumphant after the attacks of Satan. His impetuous nature is being moulded and channelled into a vessel fit for the Master's use and he is learning that hard lesson "Being reviled, we bless; being persecuted, we suffer it" (1 Corinthians 4:12).

The Government has opened a new road in Petro's area, making it easier for us to spread the gospel. Backed by your prayers, this pioneer venture cannot do anything other than expand. Already the people are saying "This Protestant religion is effective; it changes men's ways." Please pray on that many more may know Christ, the Source of the regenerated lives they are watching.

Petro has just this minute come to Msolwa. He brings news that his house is now standing in four

miles of flood water; homes have been evacuated. This is the second time recently that catastrophe has hit that area. Lives were lost last time, but it is not known yet what has happened this time. We are so grateful to those of you who have made it possible for us to relieve the hardships of the people among whom Petro works by sending famine relief and clothing. Petro joins us in thanking you, and says "Salaamu nyingi," which means "Many greetings."

DON'T FORGET THE PRAYER MEETING

F. H. COLEMAN

Recently it was my privilege to spend a few days in Russia. I was able to visit a Baptist church and also a Russian Orthodox church. Services on Sundays and weeknights are crowded. On a Wednesday night at a Russian Orthodox church we estimated that 4,000 stood for some two hours for a service. There seemed a great hunger for God in the hearts of these people.

I could not help but compare the well-attended services in Russia on weekdays with those in our own beloved land. The prayer meeting never attracts many and in some cases it is sparsely attended. It was once said that the strength of a church was its prayer meeting. Alas, many churches by this standard are weak indeed.

In the great Russian cities there is only one evangelical Protestant church, namely the Baptist church, and its members often have to travel a long way to the services. Although tired after a hard day's work, it is not a sacrifice to go to God's house on a weeknight, for they have a hunger for God.

Remember the prayer meeting in your church, to reach which most of you do not have to travel many miles, and let us seek God in prayer until He rains righteousness upon us as a nation.

Prayer is requested for

Revival throughout Britain.

A man who is a backslider, that he may be restored.

Thought for the week

Those who trust Him wholly find Him wholly true.

MINISTERS and Christian workers note. "Spiritual conference" this year at **BLACKPOOL**, September 21st to 25th. Particulars from J. Tetchner, 28 Carstairs Road, Liverpool 6. Early application necessary. Come and enjoy grand fellowship around the Word of God.

THE NINTH chapter of the second book of Samuel is like an oasis in a wilderness of rocks and sand. In chapter 8 we read of the smiting of thousands of men, in chapter 10 we read of the war and of bloodshed, but in between we have the story of David and Mephibosheth—a story full of grace and charm.

It begins with a question, a question that is very different from the clash of battle and the shouts of men in conflict: "Is there yet any that is left of the house of Saul, that I might show him kindness for Jonathan's sake?" The words "for Jonathan's sake" bring to our minds something that is recorded in 1 Samuel and closely connected with the story that lies open before us now.

THE COVENANT

"And Saul said to him, Whose son art thou, young man? And David answered, I am the son of thy servant Jesse the Bethlehemite. And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Samuel 17:58; 18:1, 3, 4).

Jonathan was the son of King Saul. The verses that I have just given tell us that he came to love David, to love him as his own soul. The jealousy and the hatred that Saul felt for David, and that he could not conceal from others, was not permitted by Jonathan to despoil or even to disconcert the admiration that he had for the new hero in Israel.

The word "covenant" in these verses demands our notice. A covenant is a mutual and solemn

agreement. As a token of his sincerity, Jonathan the prince gave gifts to David. These gifts were of a personal kind and included two things that were most precious to a warrior prince, the sword that he had by his side and his bow.

Some of us regard rather lightly the words that we speak and the promises that we make. This was not so at the time of our lesson, and in the land where David lived a covenant entered into then was

irrevocable and unending.

A long stretch of time comes between the passage that tells of the making of the covenant and the story recorded in the ninth chapter of 2 Samuel. In the intervening period a number of eventful things had happened—Saul had died in battle with the Philistines, so also had Jonathan his son. This was followed by David's accession to the throne of Israel. Despite these gigantic changes and David's almost meteoric rise to power, he did not forget the friend of his youth and the covenant that he had made with him those years before. The flight of time had not weakened the memory of that love, nor had his sufferings at the hand of the king embittered it. Jonathan's name had been written on his heart when it was still young and impressionable. It was the fond memory of Jonathan and the love that he had once had for him that prompted David to ask if there was anyone still remaining of the house of Saul to whom he could show kindness. The answer was given by Biba, an influential servant of the deposed family of Saul. He told David clearly, concisely and without feeling that

there was one member of Saul's house, Mephibosheth, who was still living, and that he had a disability and was living with a supporter of the former régime in an obscure mountain district on the far side of the River Jordan.

FOR JONATHAN'S SAKE

We read of Mephibosheth in only one other place in the Bible. This passage adds nothing to the story we are thinking about now; it touches only on his devotion to

OPERATION GOODWILL

the king. We find ourselves compelled therefore to ask why this story is in Holy Scripture. It is not because of any historical value that it has; it is much too personal for that. The answer is in its underlying spiritual truths. The Holy Spirit, the Inspirer and Revealer of the sacred things of God's Word, can enable us to discern some of these great spiritual verities.

When David asked the question that he did his authority in Israel was undisputed. What influence the few remaining adherents of the house of Saul still had was negligible. David had dictatorial powers in the land. The kindness that he spoke about and that he was ready to vouchsafe to any descendant of Saul was "for Jonathan's sake." This is the finest expression in the whole story. If we alter it and put instead, "for Jesus' sake" it becomes at once a signpost, and the way to Calvary is open before us. The cross is itself the emblem of the greatest covenant that has ever been entered into. Many of the covenants of the Old Testament were ratified in blood, and so was this one that dominates the pages of the New Testament. Jesus made

mention of it when He said in the company of His disciples: "This is My blood of the new covenant, which is shed for many for the remission of sins."

NEED

If the approach to the story of David and Mephibosheth that I have adopted is a right one, we not only see in David's question a foreshadowing of grace, but in Mephibosheth we have the picture of a man estranged from God and

2 Samuel, chapter 9

by
**W. J.
HILLIARD**

with no awareness of His love for him.

(1) The fact that David had to ask the question at all and that Ziba, the secret adherent of Saul's family, was the only one who was able to respond to it indicates that Mephibosheth was actually in hiding, altogether unaware of the kind intentions of David his benefactor. One of the most difficult tasks that can come to any servant of Christ is to convince a man that God loves him. The human tendency is to measure divine love by human standards. This is misleading and wrong; one is as far removed from the other as Mount Everest is from a slag heap. Faith in God's Word is the only thing that will enable us to accept what we do not understand and cannot comprehend. Mephibosheth was in hiding; he had hidden himself just as our first parents had done in the early morning of man's history. It was an inward consciousness of their

sin that had caused them to flee from God's presence. It was only then that God had to say "Where art thou?" Before that they had ever been in His presence, journeying and conversing with Him.

(2) Not only was Mephibosheth in hiding; he had a disablement and could not walk—"he was lame on both his feet." He had come into the world a normal, perfectly healthy child. It was by an accident that he had become disabled. This happened in a time of insurrection. He fell from the arms of his nurse as she stumbled in her flight to safety. It was by a fall, too, that sin first made its penetration into the affairs of men and into the world that God had made. "By one man sin entered into the world, and death by sin, and so death passed on all men, for that all have sinned" (Romans 5:12). A majestic tree fell in its prime. It fell on a calm evening when there was scarcely a breath of wind stirring. It had withstood many years of storm and tempest, and now was broken off by a zephyr. The secret was disclosed in its falling. A boy's axe had been struck into it when it was a tender sapling, and the wound had been grown over and hidden away under exuberant life but had never healed. The decay had grown with the tree and when it had done its full damage the tree leaned over and fell. Sin in its many forms can be traced back to man's first act of disobedience in the garden of Eden.

(3) In addition to his being in hiding, and lame, Ziba told David that Mephibosheth was in Lo-debar. Many of the names that we come across in the Old Testament are significant. Lo-debar means the place of little or no pasture. His life here was nothing but a bare and unhappy existence. John tells us in his epistle not to love the world or the things that are in the world. Desirable as the things of

the world are to most people, they do not and cannot bring real and lasting satisfaction. Solomon was nearer to gaining the whole world than any man has ever been. In the book of Ecclesiastes he testifies to the emptiness of a life lived apart from God, several times he is heard to exclaim "All is vanity." Side by side with this anguished cry of Solomon's we could put the words of the Lord Jesus: "What is a man profited if he shall gain the whole world, and lose his own soul?"

THE LAW

Ziba also finds a place in this mosaic of grace that I am constructing now. The clear, concise and correct nature of his information, given as it was without feeling, is a reminder of God's law by which there is the knowledge of sin. This servant could tell the king everything that he needed to know about Mephibosheth, but himself could do nothing to help him. How very like God's law this word about Ziba is. "The law is holy, and the commandment holy, and just, and good" (Romans 7:12).

(1) The law is holy; it is of divine origin.

(2) It is just; there is no regard of persons with it. Jesus admonished His hearers on one occasion not to judge according to appearance, but to judge righteous judgment. Human judgment is often faulty, sometimes it is quite wrong. This is never the case with God's law.

(3) It is good; it marks the line between right and wrong. But good as the law is it cannot minister salvation. It is like a bridge over a deep and dangerous ravine. The bridge itself is good; it is secure on God's side but weak on ours. "What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin,

condemned sin in the flesh” (Romans 8:3).

GRACE

In the margin of your Bible and beside that part of the story that describes the fetching of Mephibosheth from Lo-debar you could write the words “Operation goodwill.” The operation was perhaps planned with meticulous care by David himself and executed at his command by a deputation of his wise and most distinguished ministers of state. How do I know this?

(1) Mephibosheth was a most timorous man. When ultimately he was escorted and aided into the presence of the king he lay before him in abject terror. “Fear not!” were the king’s first words to him. They were intended to allay the fear that had hold of his nature. It was only after David had said this, and perhaps laid his hand reassuringly on him, that Mephibosheth was able to listen to the plans that David had formulated for his safety and welfare.

(2) When the thought of sending for Mephibosheth had first occurred to David he discerned that he would be resentful and sullen. He knew how deeply the iron must have penetrated his soul. The servants that he sent were aware of

the delicacy of their mission and of the patience that would be needed with the captious man.

(3) The word “surely” in verse 7 must not be hurriedly passed over in the reading of the story. The fact that David had to emphasise with this word what he had in mind for Mephibosheth indicates that he was a most unbelieving man as well. The men who mediated between the king and his protégé must have made the journey to Lo-debar in all the dignity and splendour of a royal entourage, otherwise Mephibosheth would have thought it was not the king who had sent for him but someone else masquerading in his name.

The New Testament counterpart of Mephibosheth’s coming and David’s reception of him is the word that the Lord Jesus spoke: “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out” (John 6:37). We come to the Lord Jesus when we acknowledge our sin and accept Him as our personal Saviour.

RESTORATION

The story of David and Mephibosheth goes beyond reception and forgiveness. It has a further part to it, a part that tells of his initiation

into the king’s family. Four times in the chapter mention is made of the king’s table. The expression suggests real fellowship and intimacy. Mephibosheth was not just accepted and after the formal celebrations were over escorted to his own wing of the royal residence. No, he belonged to the king in the same way as his other sons did. The frequent mention of the king’s table enables one to forget that the man to whom the king gave his royal favour was really a cripple. When seated with the others at the table his deformity would not be seen. We must not overlook the words in the second part of verse 7. He was given an inheritance worthy of a king’s son. We have an inheritance too. Many interesting and exciting things are said about this inheritance in the New Testament. This is how Peter spoke to the persecuted saints of God to whom he addressed his epistle: “. . . to an inheritance incorruptible, and undefiled, and that fadeth not, reserved in heaven for you.”

The story that I have given to you, taken from the dim and distant past and enlightened by the Holy Spirit that we might learn thereby, is a picture of God’s great love made known to us in Christ, our Saviour.

WOMEN’S COLUMN (continued from page 604)
bears in the room! Look! Look! he cried. The other sat up in bed and looked. “There’s bears all right,” he cried boldly. “Bang! Bang! Bang! They are all dead now, don’t cry.” Read Matthew 18. One of the things Jesus means here is that children have a different estimation of values. They are not concerned with the things which engross the minds of adults. Would to God we were more child-like in our love and trust toward our heavenly Father.

“Children of God are we;
Such grace to us is given,
To kneel and pray in Christ’s own words,
“Father, which art in heaven”;
Seeking to do His will
As angels do above,
And walking in obedient ways
Of holy truth and love.”

Thought: Childlike, but not childish.

SUNSHINE CORNER (continued from page 604)
touched him. Jacob’s voice rang through the temple. “Hosanna!” he cried, and the lame man, perfectly healed, took up the cry until the whole temple rang with the sound “Hosanna to the son of David.” Jacob had never felt so happy in his life. He didn’t mind having such a troublesome voice. He could use it for Jesus, and that was all that mattered.

Yes, sunbeams, Jesus can use all sorts of people, and He needs boys and girls with voices to praise Him. You will find the story of the children in the temple in Matthew 21. It must have been wonderful to have been there.

‘Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY

THE HOME-CALL OF MRS. IDA PIKE

I FIRST met Mrs. Pike in 1926 when the great Elim campaign was in progress at Moordown, Bournemouth. She was a native of the queen of watering places and a first-generation Pentecostal.

After the campaign, Pastor and Mrs. Pike were invited to pastor the church which was formed at Wimborne and which in 1933 became an Elim church under their ministry. They ministered there for some years and then moved to other churches in fellowship with Elim.

Mrs. Pike was a woman of culture and charm, and the baptism of the Holy Spirit made her a woman of rare spiritual insight. On one occasion while walking in Bournemouth her husband saw an old school friend whom he had not seen for many years. On being introduced, Mrs. Pike instantly saw the man he was inwardly. He appeared to be a charming, cultured gentleman, but time proved him to be an evil genius, something Mrs. Pike discerned at once.

Yet another first-generation Pentecostal has gone home to her reward and is united with her husband, whom the Lord called home in 1958. The second- and third-generation Pentecostals remain, and God make us to be filled with the Spirit and willingness to sacrifice for Christ as they were called upon to do.

We extend our sympathies to her daughter, who attends the Leeds Foursquare Gospel Church, and pray the God of all comfort will comfort her in her loss.

F. H. COLEMAN

ROMSEY CONVENTION

Pastor: P. R. Angold, who reports.

IT HAS again been our joy in Romsey to welcome to the annual August convention Pastors G. Taylor, Newquay, and D. Ayling, Brighton.

The blessing of God was evident from the onset, when Pastor Taylor ministered on Saturday evening on the "Pentecostal Christian." How challenged we were when we realised that being Pentecostal in experience should result in our being "head and shoulders above our brethren not embracing this doctrine"; particularly in witnessing and daily living we should be living examples of the Sermon on the Mount.

On Sunday evening Pastor Taylor showed from 2 Samuel 9 how Mephibosheth first had a fall, then was restored, and finally sat at the king's table.

On Monday afternoon we heard of the saving grace of our God in Pastor Taylor's testimony. Pastor Ayling preached on the Queen of Sheba and

"the half has never been told." How wonderful it was to see the splendour of king Solomon, yet even more so that of the King of kings. Following tea and an open-air service, we made our way to the evening service. Pastor Taylor preached on Elijah and Elisha, how they "went on together" or continued in fellowship, and Pastor Ayling on Daniel 1, where we found Daniel "purposed in his heart that he would not defile himself with a portion of the king's meat . . ." and in the last verse "and Daniel continued . . ."

During the convention we were blessed by the ministry in song of the "Gospelaire," of Springbourne Elim Church, brother Bob George and his wife, Glenis, of Coventry, and brother and sister Rothery, of Millbrook Pentecostal Church, Southampton.

The Lord added His own particular blessing in the ministry of the gifts of the Spirit. To God be all the glory.

ELIM PIONEER CAMPAIGN IN BARNSTAPLE

Revival and Divine Healing Campaign

to be conducted in the

QUEEN'S HALL, BARNSTAPLE

commencing **September 20th, 8 p.m.**

for one month

Conducted by

P. S. BREWSTER and party

NOW IN PROGRESS

Revival and divine healing crusade
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PARR HALL

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* Nightly at 7.30 * Sunday at 8.15
(except Fridays and Saturdays)

Women's column

By GLADYS GORTON

A CHILD'S IMAGINATION

A RARE moment during our short visit to Canada was a picnic on the banks of a lovely lake a few miles outside of Ottawa. It was a scorching hot day and our friends Rev. and Mrs. Gordon Upton, with their two daughters, took us there. They found a sheltered spot under some lovely trees, table and forms provided! (In all our travels we noticed tables and forms provided by the state or province at beauty spots and lake shores.)

While the picnic was being put on the table and Pastor Upton cooked the beef for hamburgers on the barbecue, the two children slipped away. Their mother knew where they went and said: "Children live in a world of their own. Mine do; they are not interested in the conversation of grown-ups." How true this is, and many a mother has wished that she had been able to record daily all the sayings and doings of her children. Those with good memories are often able to relate them with relish.

Through the medium of this column I would like to thank all the kind folk, including pastors and their wives, who so graciously entertained us in their homes. Never will we forget the rich fellowship; how we laughed together, sympathised together, commiserated together. On one such morning, after breakfast, we laughed and talked with Rev. and Mrs. Bowler, of Perth, Ontario. Mrs. Bowler told us about her small daughter Cheryl: "It was her imagination! Everywhere we went this imagined friend had to come. I forget now what Cheryl called her. If we went out in the car Cheryl had to make room for her. Once we returned from shopping and she told us that her friend would be away for a few days, staying with friends. We hoped that she would forget all about her, but she didn't! A few days later she announced that she had returned! I became worried. I thought she would never grow out of it. I spoke to a friend about it. 'Don't worry, she'll grow out of it,' she said. 'My Sharon was the same. I held out my hand once to help her and she pushed it aside and said: "Don't do that, my friend is sitting there." I got real sickened, but this imagined friend vanished and we did not hear any more about her.'"

They told me of a pastor's two sons who were in bed one night. One became frightened. "There's

(continued on page 602)



HELLO SUNBEAMS.

Everyone in the city of Jerusalem knew Jacob. If they didn't know him by name they certainly knew his voice. His father said it was the loudest voice in the city, and it certainly caused Jacob a lot of trouble. Of course, there were times when it could be useful. The schoolmaster found it quite helpful if he wanted call the children to order, but even that had its disadvantages, because Jacob was usually in the centre of the noise anyway. Uncle Reuben thought that Jacob would be a merchant plying his wares in the market place. Jacob had other ideas; he would be a preacher, just like those who were in the city at the moment. A loud voice would certainly be useful then.

When the children played together in the market place Jacob could be heard calling to the others in the games that they played. He was in great demand when they played the game about the walls of Jericho; his shout almost disturbed the walls of the city and the children almost expected to see them crashing to the ground.

One day there was a great stir in the city and the children saw a procession coming towards the temple. Suddenly Jacob's voice rang out above the babble of voices. "Hosanna!" he cried, "Hosanna to the son of David!" The Pharisees standing nearby tried to hush the children, but Jacob would not be silenced and soon all the people took up the cry. They followed on behind the procession and into the temple. When Jesus began to heal those who were sick they began to cry even louder: "Hosanna to the son of David." Jacob's voice could be heard above all the rest. The chief priests became so angry that they took hold of Jacob and stood him before Jesus. "Can't you hear this noise?" they said angrily. "In the temple too" they added.

Jesus looked round at Jacob and put His arm round him. "Why," he said in surprise, "haven't you ever read that scripture 'out of the mouths of babes and sucklings Thou hast perfected praise'?" Some of those standing round laughed as the chief priests and scribes went angrily away. Jesus turned to the lame man standing before him and gently

(continued on page 602)

AN OPEN LETTER TO EVERY SUNDAY SCHOOL SUPERINTENDENT

Dear Superintendent,

Hearty Christian greetings ! Thousands of children are leaving the British Sunday schools these days, and some denominations are at their wits' end to know what to do about it. We showed an exciting **increase** in our overall Sunday school attendance last year. The secret was our October recruiting drive. Fifty-five thousand pieces of recruiting literature left the youth office here to go to various churches. A host of eager workers went to thousands of doors asking if they could enrol children for both Sunday school and mid-week youth meetings. Junior Crusaders and boys' clubs both reaped a splendid harvest as well as our Sunday schools. Here is how we have helped to make recruiting easy.

EXCELLENT LITERATURE

One of our secrets which brought success was the carefully prepared literature we had to offer at only a fraction above cost price. For example, "Tomorrow," our unique magazine, was eagerly ordered by scores of churches ; so much so that we had to go back to the printer three times for thousands more. A new and even more impressive edition is now ready and we are sure it will be the means in God's hands—and yours—of recruiting hundreds of boys and girls. It is directed to young parents and shows how utterly important Sunday school attendance is.

This year, for the first time, we have produced our own gospel tract. It is simple and direct. The front page simply says "MAY I INTRODUCE . . ." It introduces people to the Saviour and there is a space at the back to introduce them to your Sunday evening service. Every church member should carry a few so as to be prepared to use every God-given opportunity.

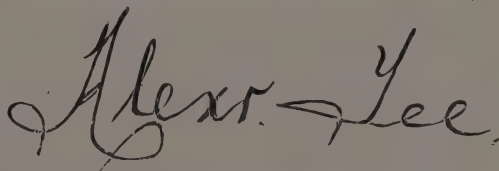
Another typed letter signed by both the Secretary-General and the National Youth Director has been prepared. There is a tear-off section for the door-to-door worker to record the names of any children who could be recruited. This is important, for in the event of the children not coming on the following Sunday the worker can make a second call to ensure that the children are enrolled into your school. A new children's decision leaflet entitled "How to give your heart to Jesus" is available. Attendance cards and badges (in four colours) are available as well as a Bible marker on which is written "Welcome, new Sunday school member."

ONE MAJOR TRAGEDY

There was one very sad fact in our recruiting drive last year. Just over fifty per cent of our Sunday schools and youth branches took part. Even so, the drive was so successful that we showed an overall attendance increase for the year. How much more could have been accomplished if every school had participated. Now here is the vital question : What are you planning to do during October ? I have spent literally hours upon hours preparing, writing and organising for this special literature to be made available. However, in the last analysis it is up to the leaders in the churches to organise this vital forward move.

May God bless you as you prayerfully plan to bring new scholars into your school.

Yours most sincerely,



PS. Sample copies of the literature are available. Send a large stamped addressed envelope plus 4d. to me at 20 Clarence Avenue, London, S.W.4.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, September 21st

Acts 28:1-15

"The island was called Melita" (v. 1).

Three months were spent on the island of Malta, during which time Paul, Luke and Aristarchus brought blessing to the inhabitants and were blessed by them. There was, of course, before this the frightening incident of the viper fastening itself on Paul's hand and his remarkable deliverance from possible death. Some see here a fulfilment of Mark 16:18. When the barbarians (i.e. non-Greeks; nothing offensive is meant by the term) saw that Paul came to no harm they believed he was a god and not a murderer as was first supposed. Although still a prisoner, Paul seems to have been allowed liberty to exercise a healing ministry. The healing of Publius's father, in whose house the apostle lodged, led to the healing of many others. Though no mention is made of his preaching we cannot believe Paul failed to talk of Jesus!

Tuesday, September 22nd

Acts 28:16-31

"The salvation of God is sent unto the Gentiles" (v. 28).

Paul is now at Rome; at the very heart of the Gentile world, so to speak. Yet he calls first the chief of the Jews together that he might witness to them. This is in keeping with what he wrote in Romans 1:16: "... to the Jew first, and also to the Greek." Nevertheless, though some of the Jews at Rome believed the gospel, others believed not. The unbelief of the latter prompted Paul to quote the words of Isaiah 6:9, 10, thereby identifying for us those of whom the prophet spoke centuries before. Again in Romans 11:7, 25 the apostle refers to this "blindness" or "hardness" on the part of Israel in respect of the gospel. The book of Acts closes endorsing what has been proved in its pages, that Jesus is for the Gentile as well as the Jew.

Wednesday, September 23rd

Psalms 136:1-26

"His mercy endureth for ever" (v. 1).

"We know not by whom this psalm was written, but we do know that it was sung in Solomon's temple (2 Chronicles 7:3, 6), and by the armies of Jehoshaphat when they sang themselves into victory in the wilderness of Tekoa (2 Chronicles 20:20, 21)" (C. H. Spurgeon). The mercy of God is here contrasted with some of His other attributes, such as His goodness, His wisdom and His power to redeem Israel. There are many sweet things in the Word of God, but surely mercy is the sweetest. At least the psalmist appears to think so, as here he speaks of it twenty-six times. By mercy we understand the kindness and tenderness of God towards sinners who having made themselves enemies of His are yet the objects of His pity and the subjects of His blessing.

Thursday, September 24th

Psalms 137:1-9

"How shall we sing the Lord's song in a strange land?" (v. 4).

This psalm is the sorrowful poem of an exiled people. Its language has undoubtedly been used by spiritual exiles in many places and experiences since it was written. The captive Jew in Babylon is asked by the captor who "wasted" him to sing one of the songs of Zion. What a nerve! After being plundered, wounded, captured and transported to a foreign and hostile environment the poor miserable Jew is expected not only to sing but, as if to rub salt into the wound, to sing one of the Lord's songs! Do we wonder he wept and hung his harp on the willow? Yet the primary reason for his tears was the remembrance of Zion (v. 1). Do we ever feel "homesick for heaven"?

Friday, September 25th

Psalms 138:1-8

"I will worship toward Thy holy temple" (v. 2).

The temple was a type and figure of the Lord Jesus Christ. We remember it is written of Daniel that the "windows being opened in his chamber toward Jerusalem he kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (Daniel 6:10). Also Jonah cried from the belly of the fish; "Yet will I look again toward Thy holy temple" (Jonah 2:4). The believer's temple is Jesus. Through Him only is our worship acceptable to God. It is to Him we must look, and look often, "Looking unto Jesus the author and finisher of our faith" (Hebrews 12:2) we, as David, shall find strength of soul (Psalms 138:3).

"Look unto Me, thy risen Lord,
In dark temptation's hour;
The needful grace I'll freely give
To keep from Satan's power."

(El Nathan).

Saturday, September 26th

Psalms 139:1-24

"Whither shall I go from Thy spirit?" (v. 7).

A heathen philosopher once asked "Where is God?" The Christian answered: "Let me first ask you, where is He not?" (John Arrowsmith). David might have asked the same question as the Christian when thinking of this psalm. To him the difficulty was not where to find God but where not to find Him! "Whither shall I flee from Thy presence?" he asks. It is strange that many cannot find or feel God near them when the psalmist declares he finds Him everywhere. God is before and behind us (v. 5), above us and beneath us (v. 8); distance and darkness cannot keep Him from us (vv. 9, 11). Even our thoughts and words are known to Him (vv. 2, 4). Such knowledge is not meant to frighten but to comfort us (vv. 17, 18).

Sunday, September 27th

Psalms 140:1-13

"I know the Lord will maintain the cause of the afflicted" (v. 12).

Here the cry of the fugitive is foremost. David is hard pressed by his enemies and therefore continually on the move. Saul and Doeg the Edomite were tracking him down, intent upon his death. Perhaps Saul was the "violent man" of verse 1—it is a true description of his disposition during life and at his death. Doeg had certainly used his tongue in a malicious way (v. 3) to betray David's movement to Saul (1 Samuel 22:9) and had shared Saul's guilt in the slaying of eighty-five "persons that did wear a linen ephod" (1 Samuel 22:18). Evil men indeed! We are not surprised at David's outburst in verses 10 and 11. Although hotly indignant in denouncing them he commits his cause to the Lord. There was no malice in David!

Coming Events

BARNESLEY. Elim Church, Nelson Street (off Pit Street). Special visit of Don Evans. Great rally on Saturday, September 19, at 7.15, with Alan Caple and Dave Woodfield. Sunday, September 20, at 11 and 6.30. Tuesday to Thursday at 7.15.

BARNESLEY. Elim Church, Nelson Street (off Pit Street). Direct from the Warrington crusade, for two nights only, Ron Jones and crusade team, including Alan Caple and Dave Woodfield. Friday and Saturday, October 2 and 3, at 7.15.

BIRMINGHAM. Winson Green Elim Church, Handsworth New Road. September 26 and 27. Harvest and Gift Weekend. Speaker and musician: Evangelist Desmond Morton (Bristol). Sat. 7. Sun. 11 and 6.30.

BLACKPOOL. September 4 to October 25. Visitors to the illuminations are cordially welcome at Jubilee Temple Elim Church (corner of Waterloo Road and Central Drive). Suns. at 10.45 and 6.30. Sats and Weds. at 7.30. Pastor Douglas O. Ward.

BLACKPOOL. September 21-24. Jubilee Temple Elim Church (corner of Waterloo Road and Central Drive). Four great rallies at ministerial conference. Monday to Thursday at 7.15. Pastor Douglas O. Ward.

BOLTON. Elim Church, Platt Street. September 13-20. Special visit of W. George. Suns. 11 and 6.30. Tues., Wed., Thurs., Sat. 7.30.

BRADFORD. October 10. Elim Church, Southend Street, Leeds Road. North-East and North-West United Presbytery Rallies. 3.30 and 6.30. Guest speaker: George Stormont (Bethshan Tabernacle, Manchester), supported by the Bethshan Sextet.

BURTON-ON-TRENT. Elim Church, Moor Street. Harvest Thanksgiving Services. Saturday, September 26th, 7.30. Sun. 11 and 6.30. Speaker: Pastor T. J. Broomhall (former minister). Convener: Pastor K. Smith.

CANNING TOWN. Elim Hall, Bethell Avenue. Saturday, September 26, at 7.30. A. R. T. Whittall and party from Woolwich. Convener: A. J. Brown.

CATERHAM. Elim Church, Holmesdale Road (off London Road). September 26. Monthly Pentecostal Rally, conducted by Pastor F. Howick and party. 7.30.

GLOUCESTER. September 27th to October 4th (inclusive). Elim Church, Park End Road. Evangelistic Week, led by John Woodhead. Sundays at 6.30, week-nights at 7.30 (except Fridays).

HALIFAX. Saturday, September 26th, to Thursday, October 1. Elim Church, Hopwood Lane and Bond Street corner. Convention. Sunday at 10.30 and 6.30, week-nights at 7.30. Speaker: S. Beresford.

HASTINGS. Elim Central Hall, Station Road. September 19 at 7 p.m. Monthly Rally. Pastor H. Holdstock and Newhaven Male Voice Choir.

HOLLAND PARK. Elim Church, Penzance Street, W.11. September 19, 20. Anniversary Services. Special Speaker: Pastor O. G. Miles (Leeds). Sat. 7, Rally. Sun. 11 and 6.30.

IPSWICH. Saturday, September 26. Meetings of the Elim Churches Eastern Presbytery. 3. Presbytery Business Meeting in Elim Church, Vernon Street. 6.30. Evening Rally in the St. Nicholas Congregational Church, St. Nicholas Street. Speaker: Pastor W. J. Patterson (Greenock). Sunday, September 27th—Thursday, October 1. Thirty-fifth Annual Convention. Speaker: Pastor W. J. Patterson (Greenock). Sun. 11 and 6.30. Mon.—Thurs. 7.30. Wed., Special Services for Divine Healing at 2.45.

KIDDERMINSTER. September 26, 27. Elim Church, Prospect Hill. Harvest festival and minister's fourth anniversary services. Sat. at 7.30. Sun. at 11 and 6.30. Speaker: E. F. Cole.

KINGSTANDING. September 26. Elim Church, Warren Road. Opening of our new Sunday school hall by H. W. Greenway at 3.30. A short service will follow. Great evening rally at 7. Speaker: H. W. Greenway. Convener: R. J. Morrison. Cups of tea between meetings. Also September 27 at 11 and 6.30, H. W. Greenway.

LEICESTER. October 3-15. Elim Church, Ruding Road (Narborough Road junction). Evangelistic and divine healing campaign, by J. Osman. Weeknights at 7.30 (except Fridays). Sundays at 10.45, 6.30 and 8.15. Singing by the Coventry Trio and Sparkbrook Choir. Convener: Pastor R. R. Taylor.

SALISBURY. Elim Church, Milford Street. September 19. Ordination service, when P. Angold, K. J. Cave, D. G. Holmes, C. Smith and M. Tilley will be ordained. Executive Council and District Presbytery members will take part. 7 p.m. Support from neighbouring presbyteries will be welcome.

THORNTON HEATH. September 27. Elim Church, Mersham Road. Harvest thanksgiving. 11, 3 and 6.30. Speaker: B. G. Edwards. October 1. Annual Sisterhood Rally. 3. Speaker: Mrs. Geoffrey King. All welcome.

WARRINGTON. The Parr Hall, Palmyra Square South. Revival and divine healing crusade conducted by Ron Jones and team. Commencing Sunday, September 13, at 8.15. Continuing nightly (except Fridays and Saturdays) at 7.30, Sundays at 8.15.

WESTCLIFF-ON-SEA. Sunday, September 27, at 11 and 6.30. Visit of Maud Backhouse (City Temple, Cardiff). Sisterhood Rally, Tuesday, September 29, at 3 and 7. Speaker: Miss Maud Backhouse. Soloist: Madge Crawshaw. Elocutionist: Mrs. Clouder. Full tea provided.

WORTHING. October 3, 4. Elim Church, Grosvenor Road. Annual Choir Festival. Sat. at 7.30. Sun. at 11 and 6.30. Special speaker: A. Biddle (Portsmouth). Musical items, guest artists.

YORK. September 13-24. Suns. and Thurs.: John Woodhead.

YEOVIL. October 3, 4. Camp Reunion and Presbytery Rally. Sat. at 3. Open-air service at 7. Great rally in Yeovil Technical College hall, Ilchester Road. (Singing by Bournemouth Youth for Christ Choir.) 9.30. Film slides of camp. Sun. Elim Church, Southville. Services at 8, 11, 3, 6.30 and 8. Special speaker for the weekend: Alex Tee (National Youth Director). Convener: Laurence Lambert.

ITINERARIES

Joseph Smith:

September 20-24, Southend-on-Sea.
September 26 to October 1, Becontree.

London Crusader Choir:

September 19, Metropolitan Tabernacle, London; 20, Maidstone prison and Manor Park;
September 26, 27, Bethnal Green;
October 3, Kingsway Hall, London, Annual Symphony of Praise.

ELIM'S YEAR OF PRAYER

Churches participating from September 21st midnight to September 30th midnight.

Edinburgh, Cullybackey, Gilford (Northern Ireland), Alexandra Park Avenue (Belfast), Dublin, Wembury (Plymouth), Petersfield, St. Helier, Beersbridge Road (Belfast), Crewe, Larne, Guildford, Banbridge, Canvey Island, Camborne, Braintree, New Zealand, Aberdeen, Greenock, Paisley, Dundee, Motherwell, Glasgow, Ashington, Ingatestone, Beccles, Leigh-on-Sea, Chelmsford, Colchester, Southend, Hadleigh, Westcliff, Dunmow, Becontree, Missionaries.

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Early bookings can avoid disappointment.

D.769

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULSe Hill 3860.

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CHARTERED ACCOUNTANTS near Charing Cross require secretary/short-hand-typist. Hours 9.30 a.m. to 5.30 p.m. Salary according to age and experience. L.V.s. Write Box No. 765, Elim Evangel, 20 Clarence Avenue, London, S.W.4.

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LET US WORRY ABOUT YOUR MOTOR INSURANCE. Special rates for civil servants and school teachers. "Agreed value" policies. Ask for details now. Morris Hunter Insurance Consultants Ltd. (E), 37 Victoria Avenue, Southend-on-Sea, Essex (telephone Southend 41101). Branch offices: Belfast, Motherwell, Guernsey. C.714

MARRIAGES

PICKERING—HORNE. On August 29th, at Elim Church, York, Peter Pickering to Phylis Horne. Officiating minister: John Woodhead.

REED—FURNESS. On August 29th, at Elim Church, West Walls, Carlisle, Paul Sacket Reed to Margaret Elisabeth Furness. Officiating minister: H. Palliser.

SILVER WEDDING

LADLOW—PADLEY. On September 2nd, 1939, Pastor Gerald L. W. Ladlow to Margaret M. Padley. Thanks be to God for all His faithfulness and constant blessing (Psalm 23:6).

WITH CHRIST

SOUTHALL. Thomas Henry. On August 21st, aged 77, faithful member and former deacon of Clacton Elim Church. Funeral conducted by H. Burton-Haynes.

WINTER. Leslie Frederick. On August 20th, aged 61, of Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.



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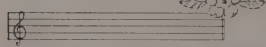
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THE ELIM *EVANGEL*

Vol. XLV No. 39

SEPTEMBER 26th, 1964

6d



LLANFAIR CAERINION, NEAR WELSHPOOL

Photo by P. J. Sharpe

Official Organ of the
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don-S.W.4."

*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



For, brethren, ye have been
called unto liberty; only use not
liberty for an occasion to the
flesh, but by love serve one an-
other.

GAL. 5:13

The earth the moral centre of the universe

Discussion about whether the earth is flat or round, and whether it is at the centre of the universe, at the edge, or half-way between, is largely irrelevant. It really does not matter one whit. It helps to solve no domestic, international or personal problems; it makes life neither easier nor harder to live; makes us no more healthy, no easier or more difficult to live with. In any case it is really a matter of relativity. The ant, that crawls along the path before me as I write, looks through an imaginary telescope at the wisp of cloud 5,000 feet above me and gasps in astonishment at its size and distance. That wisp of cloud causes us no more than a passing thought unless we think it may be the harbinger of a change in the weather. But we also look through real telescopes and gasp in wonder at the immensity of the sidereal heavens, the vast clouds of stars that swing through space. I have often wondered what the angels think of the starry hosts. They appear to be able to step from the Great Bear to Orion more easily than we can go even to the moon. It took the seraph but a few moments to speed from the Eternal's throne to the temple in Jerusalem where Isaiah was. Do the angels have quite a task to find this tiny grain of matter we call earth amid the hosts of millions of flaming orbs that spangle the night sky? Or do they look with the same disdain at our awe and amazement as we do at our ant with its imaginary telescope? **But we believe that God sprinkles the starry hosts in space with greater ease than we can scatter seed upon the prepared earth in springtime—He simply speaks and there they are; He commands and they hold their position.**

But though discussion about the position of the earth in the physical universe is largely irrelevant it is always salutary to remember that **THE EARTH IS THE MORAL CENTRE OF THE UNIVERSE.** It is here that the battle between good and evil is being fought out. Concerning it the hosts of light and darkness rage. The souls of men are the prize being contended for. The true Church of Christ is at the heart of that conflict. It was here on this earth, tiny though it appears to be, that God said "Let us make man in Our image." It was this earth that Satan won from Adam. It was on this earth that God spoke on Sinai. It was here the cross was erected, from the earth the Son of God ascended, and to it He will return. Hallelujah! Insignificant in the realm of physics; in the realm of the moral and spiritual right in the centre! The whole of Scripture testifies to this. It was before the foundation of the earth that He had purposes concerning it, and all God's vast creation serves only to minister to this earth and its inhabitants, and particularly to those redeemed by the blood of Christ.

How glorious is God's purpose for men in Christ! What a contrast between the dignity imposed on man by God in his origin, redemption and destiny and the indignities heaped on him by physicists

(continued on page 612)

THE HEBREW EPISTLE and the GREATNESS OF CHRIST

By W. J. MAYBIN, CROYDON

In our last study we noted the perfect fitness of Christ to be High Priest. This we sought to do by contrasting Him with Aaron. In this final instalment I want to show you Christ as priest after the order of Melchizedek.

6. GREATER THAN MELCHIZEDEK

This study entails chapters 7:1—8:6, which come after a digression from the theme discussed last week in 4:14—5:10. The digression which comes between these two sections contains exhortations to advance beyond elementary catechetical instructions, warnings against the danger of apostasy, and encouragement to hold fast.

This Melchizedekian principle of priesthood was hinted at in last week's portion, chapter 5:6, 10. The author now enlarges upon it.

Before dealing with the matter exegetically we might take a cursory look at Melchizedek. Various interpretations have been forwarded as to who he really was, including an incarnation of the Holy Spirit, an angel, or, as some orthodox Christians might suggest, one of the Old Testament pre-appearings of Jesus Christ. Some, of course, would treat the whole incident as "a philosophic allegory" which would appear to play fast and loose with historical fact. It would appear that Melchizedek was an historic person, though in Psalm 110, and in the reference in Genesis 14, the matter of historicity is left untouched. The *New Bible Dictionary* says: "The record in Genesis indicates two things about this Melchizedek—his continued abiding and his greatness. It indicates the first figuratively by its silence, and the second factually by its statements. This means that in Scripture both what is said and what is omitted are alike important."

Three matters come under consideration in this final article.

1. **Melchizedek superior to Abraham, therefore superior to the Levitical priesthood (7:1-10).** The argument is that if Melchizedek was greater than Abraham he was greater than Levi, who descended from Abraham. This greatness is shown in four ways.

(a) Melchizedek blessed Abraham (v. 1b). This act of blessing places Melchizedek in a greater position, as the superior always blesses the inferior. (b) Abraham tithed to Melchizedek (vv. 2, 4). By so doing he acknowledged his priestly office and religious superiority. (c) Melchizedek was both king of Salem and priest of the most high God (v. 1). This combination of offices was not found in Jewish religion, its kingship being separate from its priesthood. Jesus was, of course, a King-Priest as foretold by Psalm 110. (d) He is a type of the eternal (vv. 3, 6a, 8). It is not implied that Melchizedek was eternal, as we could not have a type that was eternal, for then that would be reality. Farrar states: "The simple and undoubted meaning of these verses is that the father, mother and lineage of Melchizedek are not recorded, so that he becomes more naturally a type of Christ." Thus Melchizedek was like the Son of God in the sense that his history was so recorded that he appeared to have no father and mother, and no end of days.

This was strange in two ways. First it was the very reverse of the habitual practice of Genesis, where genealogical records meant so much; second, it was the reverse of the rule relative to the Aaronic priesthood, which depended solely upon descent. So the resemblance lies in the scriptural representation, and not in Melchizedek himself.

2. **The Levitical priesthood superseded by a new order (vv. 11-28).** Here the author takes a very courageous step in stating that, since the Levitical order did not bring perfection, not merely another priest was required but "another" (different kind) was needed, hence the need for a new priest after a new order, i.e. the order of Melchizedek. Several points are worthy of note here. (a) The superseding of the Levitical priesthood meant also the passing away of the ritual law of the Mosaic system (vv. 11, 12). Farrar argues: "The law and the priesthood were so inextricably united that the priesthood could not be altered without disintegrating the whole complex structure of the law." (b) The fact of the old

being superseded by the new is proved first by the appointment of Christ as priest from the tribe of Judah (vv. 13, 14). This is borne out by such scriptures as Isaiah 9 : 6, 7 ; Micah 5 : 2 and Matthew 2 : 5, 6. Second by direct constitution by God independent of the ritual law, His qualifications being His endless life (vv. 15-17). (c) The induction into office was by an oath of God (vv. 18-22). The oath of God constitutes an eternal priesthood. "Such an oath as that sworn by God is as eternal as the eternal God and indicates that the priesthood is eternal and thus more excellent than, and far superior to, the Levitical priesthood, which did not rest upon any such oath, and therefore could only be temporary" (Rev. Thomas Hewitt). (d) Under the old order the priesthood was subject to continual change because of the humanity of the priests. They died and had to be replaced by others. The new priesthood never passes away because Christ lives for ever and therefore abides. Because of His unchanging priesthood Christ "saves to the uttermost" or "saves fully and finally." This is a two-dimensional salvation. He is able to save the believer in the totality of being, and to do so to the point of an unending state of salvation in eternity. (e) The character of the High Priest presented (v. 26) ; the superiority of His sacrifice over the repeated offering

of the Levitical system (v. 27), and His exalted sphere of priestly operations ("made higher than the heavens"—v. 26b).

3. **The final outcome of all the foregoing, chapter 8 : 1-6. The author now finalises the matter, and sums it up thus :** since Christ has offered His "once-for-all" sacrifice, and taken His seat in the heavens, He is therefore the minister of a better sanctuary, the true tabernacle (vv. 1, 2). This "sanctuary" represents the "holy of holies," the immediate presence of God. This does not suggest that the earthly tabernacle was false, but merely incomplete ; it was but a shadow of reality. Christ's present ministry takes place in heaven, a ministry of intercession on behalf of His own.

The sixth verse sums it all up. Because of all the writer has said, Christ our great High Priest has obtained "a more excellent ministry" ; He ministers in the presence of God ; "He is the mediator of a better covenant," the new covenant ; and this "established upon better promises," not a covenant of law, but one of love and grace, with Jesus the Son as its surety.

As I conclude this series of studies on the greatness of Christ I trust we can all say of Him :

"Ten thousand charms around Him shine,
But best of all I know He's mine."

LONDON CRUSADER CHOIR

THE Kingsway Hall, Kingsway, London, on October 3rd will be the setting for the fifteenth annual Symphony of Praise to be presented by the London Crusader Choir.

Each year it is the practice of the choir to invite guests to share with them in the festival, and this year is no exception. The Evangélaires, a group of young men who met in Elim Bible College and banded together as a vocal/instrumental ensemble, will bring us their own brand of gospel music. Brian Wigglesworth, from a family whose name is well known and honoured in Pentecostal circles, recently accompanied the choir on their European tour and it will be a great joy to have fellowship with him once more. John Lancaster is the minister of the Elim church in Eastbourne and will bring the closing message. James F. Hardman, the chairman for the evening, is the minister of the Elim church at Salisbury.

P.B.

EDITORIAL (continued from page 610)

and biologists. God has made man worthy of Himself. Man has done his utmost to deface and destroy that dignity. God now redeems man, man in Christ, and no other, to a dignity again worthy of Himself. One of the Greek versions has this slant on our Lord's words to Capernaum : "And thou Capernaum, which hast the privilege of being exalted to heaven, shalt be cast down to hell because thou knewest not the time of thy visitation." Men have destiny for heaven or hell ; let us grasp with all our powers the immense dignity with which God has invested us in Christ and follow Him.

SUNSHINE CORNER (continued from page 620)

shall belong to Him for ever. We may feel neglected and forgotten sometimes, but Jesus has promised to come for us. What a wonderful day that will be. We are precious in His sight and He wants us for His own.

'Bye now, sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY

THE EXCELLENCY OF THE CHARACTER OF OUR GOD

By JOSEPH SMITH

WHY do we praise God? Surely it is because of the excellency of His character. If not, praise is only flattery. But do we really believe in the excellency of the character of the Lord our God? Do we truly believe in His love, His holiness, His goodness, His mercy. His faithfulness, His righteousness, His truthfulness; in the perfection of His character? At the same time do we truly believe that He is almighty, omnipresent, omniscient, immutable and eternal? Do we show by our actions as well as by our words that we truly believe all this? If not, we are guilty of hypocrisy—professing one thing and secretly believing and acting another. Furthermore, unless we sincerely believe that God is what we sing in our psalms and hymns that He is we are not sincerely praising Him; nor are we sincerely worshipping Him in spirit and in truth; neither is our worship pleasing to God. It is written: “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” That He is what? Just what we have agreed that He is: the great Jehovah, perfect in every attribute, and therefore an object of worship. This is essential to faith. There is a “must” in that sentence.

If God were not all that the Scriptures affirm Him to be He would not be an object of worship. Furthermore, we could not truly admire Him, let alone adore and worship Him, if He were not perfect; nor could the angels, who are eternally in His presence, truly and sincerely worship Him; nor could the Almighty Himself be for ever truly happy if He were other than perfect in every attribute. We know that perfection of virtue is essential to perfect happiness. God would have nothing to gain and everything to lose by being other than perfect in every attribute and virtue. Not only would God have everything to lose, but all the angelic beings and all men on the face of the whole earth would stand to lose.

Even we, whose knowledge and understanding are very limited, can see that all the reasons for God being perfect in every virtue and attribute stand out pre-eminent, and as far above all other reasons to the contrary as heaven is above earth. In fact we cannot conceive of there being any reason to the contrary. He has said “I am the Lord; I

change not.” There is no reason why He should change, seeing that He is the Creator of everything that exists and gives life and breath and all things to His creatures. Where is there, and how could there be, a reason for a change in the character of the Most High? Therefore for God to change would be an effect without a cause, which is an impossibility.

How could God judge the world and the angels which kept not their first estate if He were other than perfect? How could God judge men for being unfaithful if He were unfaithful Himself? We know, according to the Scriptures, that God commends faithfulness—see Matthew 25: 21, 23; Luke 16: 10, 11; 19: 17. That being so, we can truly rely on the faithfulness of God here and now, seeing that He is present here and now.

If only we allow these facts regarding what we say we believe God to be to sink down into our hearts, if we meditate on them, if we turn them over and over in our minds and dwell upon them, we will find faith mounting up within our souls in such a measure that to do anything other than believe God is what He is will seem almost blasphemous to us. In other words, even to charge God secretly with being other than holy, good, generous, faithful, loving, kind, true, omnipresent and all-sufficient is nothing short of sin.

“Oh yes,” we say, “we heartily believe all that.” But do we dwell upon it sufficiently to realise it? Do we act as though it were strictly true of the omnipresent almighty God, who has said “I will never leave thee, nor forsake thee?” If we are confident of the presence of this glorious Lord, why are we so fearful at times? “We which have believed do enter into rest” (Hebrews 4: 3). We sing “The Lord’s my Shepherd, I’ll not want.” But are we guilty of entertaining doubts about the faithfulness of God to supply all our need? Or we may sing “The great Physician now is near.” Yes, we believe He is nearer than any earthly physician, that He is more mighty than all physicians, but how about our confidence in Him as the very same Jesus?

Speaking personally, I have found this study of the attributes of God most profitable in building up my faith. I have found it a great and strong foundation for my faith—something to build upon. “He cannot deny Himself.”

THE LAST JOURNEY

By E. J. JARVIS

"The time of my departure is at hand"

(2 Timothy 4:6)

HE WAS an experienced traveller. Since the age of twenty-five he had journeyed across land and sea, at tremendous risk and hazard, to spread the gospel news. He knew both the perils of land and ocean. Three long missionary journeys had been made by him, and then a treacherous voyage to Rome. Thence he was cast into prison, by this time an old man.

Paul, weary with years, emaciated through much suffering, is cast mercilessly into a foul Roman dungeon, his only crime being that he has dauntlessly preached the gospel of Jesus Christ.

He now awaits the time when he will make his last journey. Any day he expects the door of his cell to be opened, and to be dragged forth to the place of execution. Does this awful prospect disturb him? No! He calmly states: "I am ready—the time of my departure is at hand." He faces death with a smile and says: "I am about to leave this dark, damp cell; the time is at hand for me to take my last journey."

One day the executioner arrives; Paul is brought forth and led away by a procession of soldiers. For three long miles this sad procession trails, followed by the scum of the city, who love to witness such scenes of horror. The old saint, without any resistance, mounts the scaffold. One flash of the axe and Paul has not only departed but is in heaven.

He leaves the unhealthy climate of that disease-breeding den to breathe the pure air of God's heaven. He leaves the earthly cell for the celestial city, he changes his prison garment for a fadeless robe, his chain of rusty iron for a crown of pure gold.

"Farewell for ever to those who hate me, and despise my Lord. I have reached my last destination, the eternal city of love."

What a glorious climax, all because he was ready to meet his God. Are you ready? You must one day bid farewell to this world, and take your last journey. When? "In such an hour as ye think not."

A story is told of a godly man who was at the point of death, and knowing it he called his loved ones around him to say farewell. First he kissed his wife, bidding her "Good-night." Then one by one he said "Good-night" until he reached his youngest lad, to whom he said "Good-bye." "Why did you say 'Good-night' to the others and 'Good-bye' to me?" inquired the young man. "Because I shall see

the others in the morning," replied the dying father, "but I shall not see you." At these words the young man, who was wayward, and hitherto a prodigal, broke down and beside his father's bed found forgiveness and surrendered his heart and life to God. Then the father took him by the hand and said "Good-night. I will see you all in the morning." Thus saying, he took his last journey. Ready!

"Be ye also ready" (Matthew 24:44). It is the most important journey of your life, and you must take it sooner or later. Why not take Paul's Saviour as your Saviour and so be certain of eternal life?

THE VOICE OF THE LORD

By STANLEY H. FRODSHAM

FOR never man spake like this man—like the Christ of God. It was the voice of grace to the woman who was a sinner; the voice of tenderness to the weary and heavy laden; the voice of pathos, choked with emotion, as He wept over Jerusalem; the voice of authority as He cast the seven demons out of Mary Magdalene; the voice of consideration when He said "Give ye them to eat"—to the thousands of hungry and weary ones; the voice of counsel and instruction as He told the disciples of their relation to the Vine and to abide in Him; the voice of holiness and mystery as He uttered that prayer to His Father that is recorded in the seventeenth chapter of John; the voice of self-forgetfulness as He said, "Father, forgive them, for they know what they do"; the voice of thoughtfulness as He said to John "Behold thy mother," and to His mother "Behold thy Son"; a voice of authority, power, victory and triumph as He said "It is finished. Father, into Thy hands I commend My spirit."

After the resurrection there is the same sweetness, the same intonation, the same majesty, but with something added which neither man nor angels could understand, as He spoke in the garden and as He said "Mary!"; as He spoke to those in the upper room and said "Receive ye the Holy Spirit."

There was the majesty of the Godhead in the voice that said "All power is given unto Me in heaven and in earth"; "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The voice is still being heard, seldom by men, but continuously by the Father as the great High Priest ever lives to make intercession.

As the voice was heard in the earth, in sollicita-

tion, entreaty or otherwise, as partly enumerated in the above, so that voice is uttered in various aspects of entreaty, consideration, pleading and intercession, before the Father by Jesus, the Son of man, the great High Priest taken out from among men.

Imagination fails to conceive of the power of that voice when He comes as King. He is coming as Bridegroom to raise His saints to meet Him. We are told the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—finite descriptions of an infinite voice.

But the greatest of all, the sweetest of all, will be when we hear: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"; "Enter thou into the joy of thy Lord."

The voice is active, powerful, and is heard in mercy now. It will be heard in judgment hereafter.

This voice is heard by the sinner in mercy now; but if rejected it will be heard in judgment hereafter. Amen.

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H. W. Greenway
Literature and evangelism
Ron Jones
Youth and evangelism
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J. Nelson Parr
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EARLY BOOKING ESSENTIAL

WRITE AT ONCE TO THE CONFERENCE
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THERE ARE two kinds of Christians, as 1 Corinthians 3:2,4 makes crystal clear: carnal or spiritual; babes or grown-up; can only take milk, or can take meat. And this has nothing to do with age. You may have been a Christian for years and know all the phraseology and yet still be carnal, a babe, and only able to take milk, or you may be quite young in Christian experience and yet spiritual, grown-up and able to take meat. I am either a natural man or a spiritual man, and I am either ruled by self or ruled by Christ. It is as simple as that, and it is possible for me to discern which I am if I am really honest and want to know.

The soulish man may know Christ as his Saviour, but he does not know him as his Lord. He may know forgiveness of sin, but he does not know power over self. He may know and honestly be able to say "Christ died for me," but he does not know and cannot honestly say "I died with Christ." His life is ruled by self and not by Christ.

If I am ruled by self my interests are selfish, even my church and religious interests—self-love, self-will, self-satisfaction, self-exaltation, self-trust, self-centredness, self-assertion, self-conceit, self-indulgence, self-seeking, self-pity, self-righteousness, self-defence, self-sufficiency, self-glorifying, self-consciousness and self-pleasing really sit on the throne of my life. Self is king and reigns as far as I am concerned.

If I am ruled by Christ and He is King, He works through me very differently, and always for others. He always considers others and works through me to that end. He is always concerned about the other person—his interests, his good, his blessing, his future, his progress, and his welfare. Others, others, others are His constant concern. Impossible? Absolutely as far as I am concerned, but gloriously, abundantly and practically possible, because it is Another who is reigning, not I.

Self, producing his works, or Christ, producing His, is the great alternative for the Christian. One or the other reigns or controls our lives, and the one who is there is there because of our voluntary, free and hearty invitation. We personally welcome or accept one or the other. We of our own free will and choice have given to one or the other the right to reign on the throne of our lives, and one or the other holds the sceptre and sway and is in control right now.

But how do I get rid of self and let Christ reign? A good and important question.

The first decision we have to make is whether we really want Christ to reign. Yes, for many Chris-

tians do not—they are satisfied with self reigning and do not want Christ to reign. Even Abraham once said "Oh that Ishmael would live before thee." That is the first decision we have to make, and make wholeheartedly. You would be surprised how many Christians want their own way and are not prepared to submit to Christ in everything.

All right, we have faced this issue, and more than anything else in the world we want Christ to reign utterly and not self. We really want Him to reign as King and sit on the throne of our hearts more than anything else in the world, yes, more than anything else in the world. Our surrender is complete

WHICH MAN AM I ?

and without any reservations whatsoever.

With that decision made, how can we dislodge self and let Christ be King? This is the crucial matter—so often we are like King Herod, we "do many things" but not "the thing." This is "the thing." The Jebusites of the Old Testament are a type of the human heart, and were the last to be destroyed. It is one thing to put our "fathers, mothers, houses, lands, wives, families" on the altar, but the same scripture also says "our own lives also." How can this be done?

Certainly not by our efforts—that is for sure. Just try, and you will very soon be plunged into the hopeless morass of Romans 7. Quickly you will see how hopeless such a struggle is, with sure defeat ahead. We have tried that so many times. You are beaten before you start. You do not control self—self controls you. You do not master him—he masters you. You do not tell him what to do—he tells you what to do. He gives the orders, and if my vote is for him he and I are one, just as Christ and I are one if my vote is for Christ.

We have as much chance of getting rid of self by our own efforts as we had of saving ourselves by works in the first place. It was impossible then and it is just as impossible now. Christ had to do it then and Christ has to do it now. We were saved firstly because we wanted to be saved and secondly be-

cause we believed "Christ died for me." Self will now be dislodged in exactly the same way—firstly because we want it, and secondly because we believe.

God has only one plan and one future and one end for self, and that is that self should die—the good self and the bad self, all of self, has only one way to go, and that is to die. God has no other future and no other plan for self but death. And we will know this experience of death to self in the same way as we received our very first experience—by wanting it and for Christ to reign, and by believing, but this time the scripture to believe is not "Christ died for me," but "*I died with Christ.*" One is just as true as the other and just as powerful to change the whole course of our lives. The first brought us forgiveness, the second brings us deliverance.

By **LEN J. JONES**

Believe it or not, there are just as many scriptures, if not more, that speak of our dying with Christ as there are that Christ died for us. Did you know that this truth of being "in Christ" is mentioned 130 times in the New Testament? It is very real and very prominent right through Paul's epistles.

Romans 6:6 makes it clear that our "affections and lusts" are dealt with because "our old man is crucified with Christ."

In Galatians 2:20 the apostle Paul said "I am crucified with Christ."

Colossians 2:20 concludes: "Wherefore if ye be dead with Christ."

Colossians 3:3 says categorically: "For ye are dead, and your life is hid with Christ in God."

Colossians 2:12 tells us that we were "buried with Christ."

This is given as the secret of victory in Romans 6:2: "How shall we that are dead to sin live any longer therein?"

Romans 6:11 tells us that we are to "reckon ourselves to be dead indeed unto sin and alive unto God." We "reckon" it not to make it so, but because of the fact that it is so.

But that is enough scripture, although there are many more. The whole of the water baptismal service is an outward acknowledgment of this great spiritual fact. It is not so much Christ dying for you that brings this victory as you dying with Christ. Many are so smug and satisfied and do not want to be disturbed. They do not want self to die. They do

not want Christ to reign. They are satisfied to go just as they are. But it is not as simple as that. Ruth Paxson in her book *Rivers of Living Water* gives two alternatives.

Continue to let self reign and your life will be:

A life of unceasing conflict (Romans 7:22, 23; Galatians 5:17).

A life of repeated defeat (Romans 7:15, 19).

A life of protracted infancy (1 Corinthians 3:1, 2).

A life of barren fruitlessness (John 15:2).

A life of adulterous infidelity (James 4:4).

A life of dishonouring hypocrisy (Ephesians 5:8; 1 Corinthians 3:3).

But if we say yes to Christ's reign our lives will be:

A life of abiding peace (John 14:27).

A life of habitual victory (1 Corinthians 15:57; Romans 8:37; 2 Corinthians 2:14).

A life of constant growth into Christlikeness (2 Corinthians 3:18; John 15:2, 5; John 15:8; Galatians 5:22).

A life of supernatural power (John 14:12).

A life of devoted separateness (1 Thessalonians 4:3; Hebrews 7:26).

A life of winsome holiness (1 Peter 1:15, 16; 1 Thessalonians 5:23; Jude 24).

The decision is ours alone. We must individually make the choice. We invite whom we wish, and we become identified and absorbed with the one we invite.

Is self going to reign? Not if we do not wish him to.

Is self going to reign? Not if we know God's plan of death for him, and if we will simply believe what God says about him.

Is self going to reign? No, a thousand times no, for a greater than self now reigns, and that is the Lord Jesus Christ.

Right at this moment either we have the supreme, unutterable experience of knowing that Christ is reigning in our lives completely and utterly or self is king with all the frustration, fear, worry, weakness, defeat, failure and unhappiness that such brings. So right as this moment, without hesitation and with faith and confidence, we "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts . . . and put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:22, 24).

The Evidence.

TEXT SUGGESTIONS FOR THANKSGIVING

Psalm 35:18. Psalm 68:19. Psalm 95:1-7.

Psalm 105:1. Psalm 106:1. Psalm 116:12.

APSLEY STREET ELIM CHURCH, BELFAST

Visit of Pastor and Mrs. J. MacInnes

David Anderson reports.

RECENTLY we had the privilege of meeting Pastor and Mrs. J. MacInnes at our church in Apsley Street, Belfast.

They arrived laden with a menagerie which does great credit to the art of taxidermy. It includes, much to the great delight of the children, an alligator, an anaconda snake, a rhinoceros beetle, numerous insects, a model native boat, which is in itself a superb piece of craftsmanship, and all kinds of material used by the people of the land of the "six peoples."

How deeply moved we were as we learned how God has blessed in that part of the world over the years since brother MacInnes first stood in Georgetown proclaiming the power of Jesus Christ, with nothing more than a Bible, his little family giving him support, with an old bicycle their sole means of transportation, but, above all, woven together by the cross of His undying love.

From the very first one cannot help but take this remarkable, but humble, family to one's heart. They are missionaries in every sense of the word, even to little Joel, who delights in saying the eighth Psalm.

At time of going to press they are hoping to visit every Elim assembly in the north of Ireland.

Brothers Ian and Philip sang a duet, while Philip later led us in a self-composed catchy gospel chorus, "Belfast for Christ," which by the end of the meeting we all knew.

Mrs. Gladys MacInnes gave us a glowing account of the life in British Guiana through the eyes of a missionary's wife.

The climax was a commentary which would have equalled the once famous Fitzpatrick travelogues as Pastor MacInnes took us on a thrilling journey through the land of many waters and dense jungle, using his material to illustrate.

He stressed the great and important need for Christian literature for the needy people of that land. Said Pastor MacInnes: "World Communism spares no effort in its spreading of its propaganda."

Doubtless we in Apsley Street will long remember their Christian fellowship. They leave England some time in October (D.V.) (except Ian, who is pursuing his studies at the Elim Bible College) on their return journey to British Guiana—they acknowledge that the need is great. Praise God He is able to sustain them in the days that lie ahead.



Pastor and Mrs. A. Anstey on the occasion of their silver wedding with deacons and members of the church.

A HAPPY OCCASION AT EDINBURGH

A VERY happy evening was enjoyed by the deacons, members and friends of the Edinburgh Elim Church on Wednesday, August 5th, when Pastor and Mrs. Anstey celebrated their silver wedding.

When the important day arrived the sisters of the tea committee met to make the necessary preparations. A beautiful table was set for Pastor and Mrs. Anstey, the centre-piece being an exquisite silver wedding cake made and donated by Mr. and Mrs. Broome. Pastor and Mrs. Anstey were accompanied at the table by their daughter Christine and our two oldest members, Miss Nimmo and Mr. Craigie, and Mr. Somerville, for many years a faithful member.

During the evening Mr. Craigie and Mr. Somerville paid tribute to Pastor and Mrs. Anstey, then on behalf of the members and friends Mr. Somerville presented them with a handsome tea service and tray, and Margaret Ann Aitken presented a beautiful bouquet to Mrs. Anstey from the sisters.

During the four and a half years they have been with us Pastor and Mrs. Anstey have endeared themselves to us all. They are faithful in their service to the Master and unstinting in their attention to their congregation. It was a great privilege to join with them in celebrating their silver wedding anniversary, and this happy occasion will long be remembered by us here in Edinburgh.

We pray God's continued blessing upon them and all they seek to do for Him.

May He spare them to many more happy years together in His service.

HELEN M. BLAIN.

We may tremble on the Rock of Ages, but the Rock of Ages will never tremble under us.

JOHN MACNEILL

LETTERS TO THE EDITOR

Dear Sir,

I wish to congratulate George Canty on his forthright article "Apathetic Revivalism" (ELIM EVANGEL, August 29th), in which he has said something that really needed saying. Surely God's appointed way of bringing souls to the cross is through our obedience to the great commission—the preaching of the Word. We spend far too much time talking, preaching and praying about an abnormal event which would set the work of God's people aside and has no counterpart in the Scripture. "Revival" is, by definition, a special act of God as He wills, and I do not see that there is much sense in our praying for it and neglecting true evangelism.

Furthermore, have we any real evidence that these unusual events commonly termed "revivals" have been entirely free from emotional artificiality or have had any **lasting** spiritual results even remotely proportioned to their temporary effects upon a community? I think George Canty is quite right in his statement that "the safest thing to say about revival is nothing." That is, after all, what God's Word says about it!

Yours faithfully in Christ,

P. D. CHALKLEY.

Dear Editor,

In George Canty's article "Faithless Believers" (ELIM EVANGEL, August 22nd) there are some wise sayings and some, I think, unscriptural ones. Brother Canty takes pains to show that faith far surpasses all other virtues, gifts and fruits. At least that was the impression I received when reading his article.

I turned to 1 Corinthians 13:2: "And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, strong enough to move mountains [Weymouth], and have not charity I am nothing." Again 1 Corinthians 13:15: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Matthew Henry states: "Saving faith is ever in conjunction with charity, but the faith of miracles may be without it," and adds (Matthew 7:22, 23): "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." I wonder what this means.

Paul says "Faith worketh by love" (Galatians 5:6).

John says "He that loveth not knoweth not God" (1 John 4:8) and "For he that loveth not his brother

whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also" (1 John 4:20, 21).

I need not multiply scriptures to show, at least, that love to God and our neighbour is as great as (in my view greater than) all faith.

Oh for more balance in all our views, that the word of truth may be rightly divided by us all.

Yours heartily in Christ,

JAMES MCAVOY.

ELIM CHURCH, WHEATSHEAF ROAD, ROMFORD

WEEK OF SPECIAL MEETINGS

Saturday, September 26th, 7.30 p.m.

YOUTH MEETING

Speaker: D. Robson (Maidstone)
Musical items by Rise Park Singers

Sunday, September 27th, 6.30 p.m.

EVANGELISTIC MEETING

Subject: "Was Jesus Mad?"
Speaker: T. Allen

Monday, September 28th, 7.45 p.m.

YOUTH MEETING

Speaker: A. Whittall (Woolwich)
Musical items by "The Foursquares"

Tuesday, September 29th, 7.45 p.m.

EVANGELISTIC MEETING

"Was Jesus Bad?"
Speaker: T. Allen

Wednesday, September 30th, 7.45 p.m.

YOUTH MEETING

Speaker: A. Whittall (Woolwich)
Musical items by Roger and Rodney

Thursday, October 1st, 7.45 p.m.

EVANGELISTIC MEETING

"Questions night"
Speaker: T. Allen

Saturday, October 3rd, 7.30 p.m.

YOUTH MEETING

Speaker: D. Robson (Maidstone)
Musical items by "The Couriers"

Saturday, October 10th, 7.30 p.m.

UNITED RALLY

Meeting conducted by Clapham Gospel Rhythm Group

WOMEN'S COLUMN (continued from page 620)

God's stars look down upon us both,
Apart—alone;
Will you, dear friend, before you sleep,
Pray Him my soul, with yours, to keep?

Cease not to pray for me,
Tho' sundered far;
Come, meet me at the mercy seat
From where you are;
Nor time nor distance can divide
Our hearts that in His love abide.

Thus, praying each for each,
That will come true
Of which our Lord and Master spake—
"If two of you"—
No purer joy may friendship share
Than in the fellowship of prayer.

Women's column

By GLADYS GORTON

WHAT IS A FRIEND ?

NOT so long ago a certain weekly periodical offered a prize for the best definition of a friend. These are some of the answers readers sent.

"One who multiplies joys and divides grief, and whose honesty is inviolable."

"One who understands our silence."

"A volume of sympathy bound in cloth."

"A watch which beats true for all time and never runs down."

The prize was given to the person who sent this entry: "A friend is the one who comes in when the whole world goes out."

It would be very interesting if readers of this column would send to me their own definitions of "What is a friend?" To the three who give the best I will send a copy of my book *Polish Your Silver*. What about having a try? In due course we will publish them and I will acknowledge your entries personally. Please send to Gladys Gorton, 30 Chatsworth Road, Bournemouth, Hants.

"Old friends are the greatest blessing of one's later years. Half a word conveys one's meaning. They have a memory of the same events, and have the same mode of thinking" (Horace Walpole).

"Friendship is the bread of the heart" (Mary Russell Mitford).

"You shall perceive how you mistake my fortunes. I am wealthy in my friends" (William Shakespeare).

But the Word of God gives the best definition. "There is a friend that sticketh closer than a brother" (Proverbs 18 : 24).

"Faithful are the wounds of a friend" (Proverbs 27 : 6).

Please pray for me, my friend !

I need your prayers,

For there are burdens pressing hard,

And many cares ;

Pray, too, that Christ will make of me

The Christian that I ought to be.

Do pray for me, my friend,

At morning hour,

That I may not be overborne

By Satan's pow'r ;

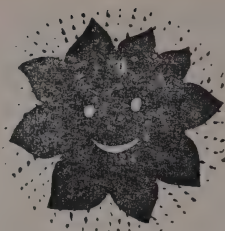
That 'mid the whirl and maze of "things"

My soul may drink of hidden springs.

And pray for me, my friend,

When night comes on ;

(continued on page 619)



SUNSHINE CORNER

HELLO SUNBEAMS.

The old violin lay in the corner of the music shop neglected and forgotten. No one remembered how it had got there anyway. It looked so out of place with the new shiny instruments ; its case was battered and it was very dusty. When the shop was repainted the old violin was put in the corner to be thrown out with the rubbish.

The old violin knew nothing of its fate. It hadn't minded being neglected, for it had a secret of its own. Some day the master would come and the old violin would know the thrill of the master's touch. It thought longingly of the lovely melody that would pour forth if only the master were here to play on its aged strings.

There was quite a stir when the famous musician arrived in the music shop. He ran his fingers lovingly over the keyboard of the grand piano. Then he looked at the other instruments. Suddenly he darted to the corner where the old violin lay lonely and forgotten. He brushed the dust off the case and took out the old violin. The music that came forth was wonderful to hear and many people stopped to listen. "I must have this instrument," said the famous musician.

The owner of the music shop was so surprised when he learned that the battered old violin was in fact a very valuable one and but for the musician would have been thrown out with the rubbish. The old violin was happy ; for it the only thing that mattered was that the master had come and it had been found. It belonged to the master, and never again would it be lonely and forgotten.

We could have been just like the old violin if our Master had not come for us. Jesus came to rescue us from sin and Satan. He takes us up in His hands and turns our lives into melody. No one could see any value in the old violin until the master came. Psalm 149, verse 4, says : "For the Lord taketh pleasure in His people ; He will beautify the meek with salvation."

Like the old violin, we are waiting for our Master to come. In John chapter 14 Jesus promised that He would come again and receive us to Himself. We

(continued on page 612)



YOUTH PAGE

Conducted by the National
Youth Director

BLOSSOM FOR BUDDING PREACHERS

A doctrinal outline
By J. McAVOY

THE SECOND COMING OF CHRIST

Approach with conviction, urgency and earnestness.

Introduction: The second coming of Christ is a basic truth in the Scriptures, and we stand solidly for this glorious doctrine. For every time the first coming is mentioned the second coming is mentioned seven times.

I. THE CERTAINTY OF HIS COMING

(Hebrews 9:28): "Shall He appear the second time."

1. **The testimony of our Lord.** "If I go, I will come again" (John 14:3).

2. **The testimony of angels.** "This same Jesus . . . came in like manner as ye have seen Him go" (Acts 1:11).

He went (a) physically, (b) suddenly, (c) visibly.

3. The testimony of apostles.

(a) Peter. "He [God] shall send Jesus Christ" (Acts 3:20).

(b) John. "When He shall appear we shall see Him as He is" (1 John 3:2).

(c) Paul. "Ye do show forth the Lord's death till He come" (1 Corinthians 11:26).

4. **Parallel Scripture statements.** Compare the words of our Lord with Paul in John 14:3 and 1 Thessalonians 4:16.

(a) "I will come again," and "The Lord Himself shall descend from heaven."

(b) "And receive you unto Myself," and "Then we . . . caught up . . . to meet the Lord in the air."

(c) "That where I am, there ye may be also," and "So shall we ever be with the Lord."

Illustration: General D. MacArthur's promise to friends in the Philippine Islands during the last war: "I shall return." He kept his promise.

II. THE SAINTS AND HIS SECOND COMING.

1. **Dead saints resurrected.** "The dead in Christ shall rise first" (1 Corinthians 15:52; 1 Thessalonians 4:17).

2. **Living saints translated.** "We . . . alive . . . be caught up together with them" (1 Corinthians 15:51; 1 Thessalonians 4:17). "Caught up" means raptured ("be swept up," J. B. Phillips), like Enoch (Genesis 5:24) and Elijah (2 Kings 2:11).

3. **Dead and living saints transformed.** "Who shall change our vile body . . . His glorious body" (Philippians 3:20).

"Our vile body," "the body of our humiliation" (Weymouth).

"His glorious body," "the body of His glory" (Moffatt).

The souls of the saints were redeemed at the cross. Their bodies will be redeemed at the Rapture (Romans 8:23).

III THE SIGNS OF HIS COMING.

The Bible declares that there are many signs which indicate that the coming of the Lord Jesus is at hand.

1. **Increase of wars, earthquakes, famines, pestilences.**

2. **Increase of travel, speed and knowledge.** Daniel 12:4; Nahum 2:3, 4.

3. **Increase of ungodliness, apostasy and backsliding.** Days of Noah; days of Lot. Matthew 24:37; Luke 17:28, 29; Matthew 24:11, 12.

4. **Increase in evangelism.** "This gospel . . . preached in all the world . . . end come." Daniel 12:10; Matthew 24:14.

5. **Gathering of Jews to their own land.** Deuteronomy 30:3-6; Jeremiah 32:37.

6. **Times of the Gentiles fulfilled.** Luke 21:24; Romans 11:25.

7. **Spread of Pentecostal blessing.** The latter rain. Joel 2:23-28; Acts 2:17.

IV. THE SEPARATION AT HIS COMING.

Two attitudes.

1. **Prayer of saints.** "Even so, come, Lord Jesus" (Revelation 22:20).

2. **Prayer of sinners.** "Hide us from the face of the Lamb" (Revelation 6:16).

Application: Which of these two attitudes is yours?

Story: The ten virgins—five wise and five foolish.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, September 28th.

Psalms 141 : 1-10

"Let my prayer be as incense" (v. 2).

Incense is mentioned in connection with prayer elsewhere in the Bible. In Luke 1 : 9-11 Zacharias, by priestly custom, went into the temple to offer incense while the congregation were without praying.

There is no doubt that on such occasion the smell of the incense would reach the people as the priest burned it upon the altar within, and its fragrance would be associated in their minds with prayer and intercession. For Zacharias this was the moment for a heavenly visitation—he saw the angel of the Lord standing on the right side of the altar of incense.

David wished his prayer to be as incense and the lifting of his hands as the evening sacrifice. How expressive of the prayers of believers kindled by the altar-fire of Christ's sacrifice and perfumed by His merits!

Tuesday, September 29th.

Psalms 142 : 1-7

"Bring my soul out of prison" (v. 7).

The title of the psalm tells us that this was a prayer of maschil (i.e. a psalm of instruction) of David when he was in a cave. Possibly it was Adullam (1 Samuel 22 : 1) or some cavern in the wilderness of Engedi (1 Samuel 24 : 1-3). It must have seemed to him a prison (v. 7)—a desolate place in which he was surrounded by Saul and his "three thousand chosen men" who were determined to apprehend him. His friends would not, or dared not, own him (v. 4); no one apparently cared whether he lived or died. So great was his distress that his normally indomitable spirit was overwhelmed within him (v. 3).

"Deliver me from my persecutors; for they are stronger than I," he cries. Yet in the end David's faith does not fail him. He foresees the day when **righteous** men shall surround him and is convinced that the Lord will undertake (v. 7).

Wednesday, September 30th.

Psalms 143 : 1-12

"I remember the days of old" (v. 5).

"When we see nothing new which can cheer us, let us think upon old things. We once had merry days, days of deliverance and joy and thanksgiving; why not again? . . . We have sunny memories, sacred memories, satisfactory memories, and these are as flowers for the bees of faith to visit, from whence they make honey for present use" (C. H. Spurgeon).

David had much to depress him (v. 3) and was far from happy (v. 4), nevertheless his mind was free to forget momentarily his immediate circumstance in order to roam in the pleasant pasture of more peaceful days and to climb the distant peaks of past delights.

Yet it is not upon his own achievements that he dwells—they could help him but little here. It is when reflecting

upon the works of his God that he finds faith and hope springing up within him.

Thursday, October 1st.

Romans 1 : 1-17.

"I am not ashamed of the gospel of Christ" (v. 16).

Acts 28 : 22 indicates that the Jews of Rome who gathered to hear Paul on his arrival there as a prisoner were aware that Christianity, or "this sect" as they called it, was everywhere spoken against. Notwithstanding this, Paul, without fear or shame, sought to persuade them concerning Jesus.

The words of our verse were written by the apostle some years before this to the saints in Rome. He tells them why he did not apologise for the gospel. "It is the power of God unto salvation," he said, "to the Jew and to the Greek." But the preaching of Christ crucified was to many of the Jews a stumbling-block and to the Greeks foolishness (1 Corinthians 1 : 23).

"I reckon him a Christian indeed that is neither ashamed of the gospel nor a shame to it" (M. Henry).

Friday, October 2nd.

Romans 1 : 18-32.

"The invisible things of him . . . are clearly seen" (v. 20).

In this part of the chapter, it would seem, the Gentiles are addressed. They had not the law as had Israel, but this was to be no excuse for failing to acknowledge the Creator (v. 20).

They, the Gentiles, were not without evidence of His eternal power and Godhead. It is no use crying "I cannot see God, therefore I will not believe." The power and Godhead of the Creator, being invisible things, are known to exist by observing that which they have created; they are to be understood by the things that are made (v. 20). If we say we cannot see God in some part of creation it is perhaps because we do not like to "retain Him in our knowledge" (v. 28).

Saturday, October 3rd.

Romans 2 : 1-16

"For there is no respect of persons with God" (v. 11).

Now it is the turn of the Jew to be admonished; that is to say the Jew who boasted of the law of God but did not keep it (v. 23).

If the Jew supposed that because he knew the law and could teach it (v. 21) he had a privileged position with God, and could please himself whether or not he obeyed Him, he was wrong; "for not the hearers of the law are just before God, but the **doers** of the law are justified" (v. 13).

In this sense there is no respect of persons with God; in every nation he who fears Him and works righteousness is accepted of Him (Acts 10 : 34).

It is interesting to observe that the Gentile did "by nature" that which was akin to the demands of the law though they knew not the law of God (v. 14).

Sunday, October 4th.

Romans 2 : 17-29.

"But he is a Jew, which is one inwardly" (v. 29).

First let us determine what is here meant by the term "Jew."

Naturally speaking, one who was a Jew was of Abraham's seed. John 8 : 33 discloses how proud some of them were of their pedigree as such. The words of Jesus in the same chapter (v. 39) agree with Paul's definition of a true son of Abraham. It is those who do the **works** of Abraham who are his children; and these works issue from a circumcised heart and spirit.

Using these same symbols, we might also assert that he is not a **Christian** who is one outwardly. Only those born of the Spirit are His seed.

COMING EVENTS

BARNSELEY. Elim Church, Nelson Street (off Pit Street). Direct from the Warrington crusade, for two nights only, Ron Jones and crusade team, including Alan Caple and Dave Woodfield. Friday and Saturday, October 2 and 3, at 7.15.

BECONTREE. September 27—October 1. Elim Church, Green Lane. Special visit of Joseph Smith. Sunday, September 27, at 11.15 and 6.30. Monday to Thursday. 7.30. Special Bible studies.

BIRMINGHAM. Winson Green Elim Church, Handsworth New Road. September 26 and 27. Harvest and Gift Weekend. Speaker and musician: Evangelist Desmond Morton (Bristol). Sat. 7. Sun. 11 and 6.30.

BIRMINGHAM. October 3rd. Elim Church, Alton Road. Presbytery Rally at 7. Guest speaker: W. J. Patterson. Blackheath choir. Sunday at 11 and 6.30, W. J. Patterson.

BIRMINGHAM. October 10-15. Elim Church, Alton Road. Children's campaign and youth drive, conducted by F. Jones. Weeknights at 6.15. Sundays at 3 and 6.30. Special youth nights: Saturday at 7.45, youth squash; Sunday at 6.30; and Wednesday at 7.45.

BIRMINGHAM. Langley Green. October 4, 5. Elim Church, Mount Pleasant. Visit of Evangelist Alf Harley (former dance band leader of the Harlequins). Sunday at 11 and 6.30. Monday at 7.30.

BLACKPOOL. September 4 to October 25. Visitors to the illuminations are cordially welcome at Jubilee Temple Elim Church (corner of Waterloo Road and Central Drive). Suns. at 10.45 and 6.30. Sats. and Weds. at 7.30. Pastor Douglas O. Ward.

BRADFORD. October 10. Elim Church, Southend Street, Leeds Road. North-East and North-West United Presbytery Rallies. 3.30 and 6.30. Guest speaker: George Stormont (Bethshan Tabernacle, Manchester), supported by the Bethshan Sextet.

BURTON-ON-TRENT. Elim Church, Moor Street. Harvest Thanksgiving Services. Saturday, September 26th, 7.30. Sun. 11 and 6.30. Speaker: Pastor T. J. Broomhall (former minister). Convener: Pastor K. Smith.

CANNING TOWN. Elim Hall, Bethell Avenue. Saturday, September 26, at 7.30. A. R. T. Whittall and party from Woolwich. Convener: A. J. Brown.

CATERHAM. Elim Church, Holmesdale Road (off London Road). September 26. Monthly Pentecostal Rally, conducted by Pastor F. Howick and party. 7.30.

CATERHAM. October 4, 5. Elim Church, Holmesdale Road, off London Road. Sunday, Harvest Thanksgiving service at 6.30. Monday, harvest home at 7.30. Speaker on Sunday night: T. J. Broomhall.

COULSDON. September 27, 28. Elim Church, Chipstead Valley Road. Harvest Thanksgiving. Sunday at 11 and 6.30. Monday at 7.30. Special speakers.

GLOUCESTER. September 27th to October 4th (inclusive). Elim Church, Park End Road. Evangelistic Week, led by John Woodhead. Sundays at 6.30, weeknights at 7.30 (except Fridays).

HALIFAX. Saturday, September 26th, to Thursday, October 1. Elim Church, Hopwood Lane and Bond Street corner. Convention. Sunday at 10.30 and 6.30, weeknights at 7.30. Speaker: S. Beresford.

HASTINGS. October 4. Elim Central Hall, Station Road. Sunday at 6.30, visit of Bexhill Ladies' Choir.

IPSWICH. Saturday, September 26. Meetings of the Elim Churches Eastern Presbytery. 3. Presbytery Business Meeting in Elim Church, Vernon Street. 6.30, Evening Rally in the St. Nicholas Congregational Church, St. Nicholas Street. Speaker: Pastor W. J. Patterson (Greenock). Sunday, September 27th—Thursday, October 1. Thirty-fifth Annual Convention. Speaker: Pastor W. J. Patterson (Greenock). Sun. 11 and 6.30. Mon.—Thurs. 7.30. Wed. Special Service for Divine Healing at 2.45.

KIDDERMINSTER. September 26, 27. Elim Church, Prospect Hill. Harvest festival and minister's fourth anniversary services. Sat. at 7.30. Sun. at 11 and 6.30. Speaker: E. F. Cole.

KINGSTANDING. September 26. Elim Church, Warren Road. Opening of our new Sunday school hall by H. W. Greenway at 3.30. A short service will follow. Great evening rally at 7. Speaker: H. W. Greenway. Convener: R. J. Morrison. Cups of tea between meetings. Also September 27 at 11 and 6.30, H. W. Greenway.

KINGSTON. September 23 at 7.30 and September 27 at 6.30. Elim Church, Thames Street. Speaker: Richard Bolt.

LEICESTER. October 3-15. Elim Church, Ruding Road (Narborough Road junction). Evangelistic and divine healing campaign, by J. Osman. Weeknights at 7.30 (except Fridays). Sundays at 10.45, 6.30 and 8.15. Singing by the Coventry Trio and Sparkbrook Choir. Convener: Pastor R. R. Taylor.

SHEFFIELD. September 26, 27. Elim Church, Lee Croft, Campo Lane. Harvest thanksgiving services. Saturday at 7. Sunday at 10.45 and 6.30. Guest speaker. Convener: L. N. Knipe.

SHEFFIELD. October 3, 4. Elim Church, Lee Croft, Campo Lane. Pastor's second anniversary weekend. Guest speaker: D. W. Anthony (Chelmsford).

THORNTON HEATH. September 27. Elim Church, Mersham Road. Harvest thanksgiving. 11, 3 and 6.30. Speaker: B. G. Edwards. October 1. Annual Sisterhood Rally. 3. Speaker: Mrs. Geoffrey King. All welcome.

WARRINGTON. The Parr Hall, Palmyra Square South. Revival and divine healing crusade conducted by Ron Jones and team. Continuing nightly (except Fridays and Saturdays) at 7.30. Sundays at 8.15.

WESTCLIFF-ON-SEA. Sunday, September 27, at 11 and 6.30. Visit of Maud Backhouse (City Temple, Cardiff). Sisterhood Rally, Tuesday, September 29, at 3 and 7. Speaker: Miss Maud Backhouse. Soloist: Madge Crawshaw. Elocutionist: Mrs. Clouder. Full tea provided.

WORTHING. October 3, 4. Elim Church, Grosvenor Road. Annual Choir Festival. Sat. at 7.30. Sun. at 11 and 6.30. Special speaker: A. Biddle (Portsmouth). Musical items, guest artists.

YEOVIL. October 3, 4. Camp Reunion and Presbytery Rally. Sat. at 3. Open-air service at 7. Great rally in Yeovil Technical College hall, Ilchester Road. (Singing by Bournemouth Youth for Christ Choir.) 9.30. Film slides of camp. Sun. Elim Church, Southville. Services at 8, 11, 3, 6.30 and 8. Special speaker for the weekend: Alex Tee (National Youth Director). Convener: Laurence Lambert.

ITINERARIES

Joseph Smith:
September 26 to October 1, Becontree.

London Crusader Choir:
September 26, 27, Bethnal Green;
October 3, Kingsway Hall, London, Annual Symphony of Praise.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 20 Clarence Avenue, Clapham Park, London, S.W.4, and should arrive SATURDAY morning for issue a fortnight later.

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D.769

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Phone 633.

ILFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULSE Hill 3860.

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CHARTERED ACCOUNTANTS near Charing Cross require secretary/shorthand-typist. Hours 9.30 a.m. to 5.30 p.m. Salary according to age and experience. L.V.s. Write Box No. 765, Elim Evangel, 20 Clarence Avenue, London, S.W.4.

MISCELLANEOUS

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BIRTHS

BARR. On July 26th, to John and Hazel Barr (formerly East Ham Crusaders), God's gift of a son, Timothy John, a brother for Susan.

READING. On July 8th, to Mr. and Mrs. H. E. Reading, of Bath, God's gift of a daughter, Miriam Elizabeth Joy. Dedicated on September 6th by J. J. Way.

WOODBURN. On August 25th to Mr. and Mrs. Upton Woodburn, members of Sheffield Elim Church, the gift of a daughter, Mary Pamela.

MARRIAGES

KAY-NICHOLL. On September 4th, at Elim Church, Culleybackey, Northern Ireland, Pastor J. Kay to Deidre Elizabeth Nicoll, B.A., Dip.Ed., L.T.C.L., of Ballymena, Northern Ireland. Officiating minister: R. Stanton, of Apostolic Church in Cardiff (uncle of the bride).

MANGHAM-PARSLEY. On September 1st, at the Sheffield Elim Church, Harry Watson Mangham to Brenda Parsley. Officiating minister: L. N. Knipe.

PENDER-POLE. On September 5th, at Elim Church, Bath, Pastor Robert Simpson Pender to Maureen Anne Pole (Elim Crusader). Officiating minister: A. Tec.

WITH CHRIST

BARNETT. On August 23rd, Kathleen Barnett, beloved member of Elim Church, Kidderminster, aged 56 years. Officiating minister at funeral: G. Harpin.

McAVOY. Miss Jean, on August 31st, member of Elim Church, Alexandra Park Avenue, Belfast. Funeral conducted by E. J. Thomas and R. Hodge.

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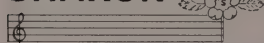
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THE ELIM *EVANGEL*

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EVANGELISTIC NUMBER

THE ELIM EVANGEL

EDITORIAL

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COVER PICTURE

*The opening night of Alex
Tee's campaign at Brighton.*

BIBLE VERSE



Then said Jesus to them a-
gain, Peace be unto you: as my
Father hath sent me, even so
send I you.

JOHN 20:21

EVANGELISTIC preaching will come under review at the United London Conference this week. Why? Because so much of our preaching fails to achieve the desired object, namely winning men and women for Christ. It may be that churches long established desire a ministry which has much of the teaching element in it, but red-hot gospel preaching is surely as great a need today as in days gone by. Is this the ministry only of the evangelist? Did not Paul write to the pastor of a church and charge him to do the work of an evangelist? "Preach the word . . . reprove, rebuke, exhort with all longsuffering and doctrine . . . do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:1-5).

It is to be hoped that God will stir us up as ministers and people and rekindle the flames of evangelism in our souls, sending us forth to preach with new vision and power. Are we too respectable today to denounce sin in its varied forms in our midst? There seems little consciousness of sin in our modern world, little sense of the need of God's salvation. Perhaps old-fashioned Bible preaching like that in the gospels and in the Acts of the Apostles would lead to cities being turned upside down again, cities filled with gospel doctrine, rows as well as revivals, prisons as well as pulpits. Anything would be preferable to jogging along in an easy-going, self-complacent manner to heaven when the world is dashing past us at breakneck speed to hell. Surely God has an answer, a remedy, a message for our day and generation.

He was not willing that any should perish ;
Jesus, enthron'd in the glory above,
Saw our poor fallen world, pitied our sorrow,
Pour'd out His life for us—wonderful love !
Perishing, perishing ! Thronging our pathway,
Hearts break with burdens too heavy to bear ;
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

We pray that the outcome of this conference will be more evangelistic efforts by churches, more zeal for souls, more faith to launch out in evangelistic enterprises, more spiritual energy to win the lost and bring them to Christ. We are all concerned about the dearth of souls, lack of decisions, failure to reach the masses. It may well be that God will drive us to our knees to pray more, and stir us up to redouble our efforts in reaching out after the lost. If He does, such a conference will be well worth while. Let us give God a chance to kindle our souls with the Holy Ghost. Let us catch the fire.

J. J. MORGAN

The great commission :

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost"

(Matthew 28:19).

A PLEA FOR EVANGELISM

By John Woodhead

IT IS of extreme importance at all times, but more so today when matters of religion are treated as irrelevant, that every Christian should realise that evangelism is the chief and essential work of the Church.

It matters little how great the achievements are in other ways, for if we fail to demonstrate a vital and relentless evangelism we fail in our ultimate mission. **Evangelism is not so much a method as it is a message**, a message proclaimed with a fiery passion. It is the preaching of the gospel in such a way as to influence the unconverted to a complete surrender to the claims of the Saviour and bring them to a saving knowledge of His Word. "It has pleased God by the foolishness of preaching to save them that believe." The Church has lost its old-time effectiveness because preaching does not have the place in our religious activities that it once had and that God intended it always to keep.

We must kindle the fires of evangelism by putting the Bible in its place as the Word, thus causing the Lord's command to preach the gospel to **every** creature to be so imperative that all who name the name of Christ will dedicate themselves to the task of witnessing to Christ as Saviour and Lord.

Also there has been a loss of the sense of the reality of the supernatural, and the consciousness of God's presence is lacking. The life and ministry of the Lord Jesus Christ was ablaze with the unusual and the supernatural. His promise to His followers before His ascension was "Greater works than these shall ye do." The Bible says of the disciples: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

The trouble with the world is sin; there are many ways in which man is afflicted, but there is only one cause and that is sin. The world needs saving more than it needs anything else. Social conditions will never be right until man is right. We are being challenged to determine whether spiritual or material forces shall rule. Only people desperately in earnest and equipped for the stiff task and stern fight can be equal to the grave emergency.

Evangelism means that kind of preaching that definitely, decisively and pre-eminently aims to bring men to Christ. It is true the church exists for wor-

ship, but you cannot have worship without worshippers; and without evangelism, or the preaching that wins souls, how are we to gather worshippers? Unquestionably the greatest need in our country today is a real heaven-sent revival. In the light of the prevailing conditions throughout Britain, all of us who know the Lord should be crying out to Him in the words of the psalmist (85:6): "Wilt Thou not revive us again: that Thy people may rejoice in Thee?"

Gipsy Smith was once asked what he thought was the secret of revival. His reply was: "Go home, lock yourself in your room, kneel down in the middle of the floor. Then draw a chalk mark around yourself, making a complete circle, and ask God to start revival inside the chalk mark. When He has answered your prayer the revival will be on."

Prevailing prayer is the first step towards revival. I believe that what God has done in the past He can and will do again. Many desire revival but are not willing to pay the price. They want results without effort, fruit without work. There is no easy way. There must be earnest prayer, and such kind of prayer is hard work. But Pentecostal prayer must precede Pentecostal revival, and we shall find that if we come from the presence of God the presence of God will go with us as we confront the people with the gospel. Nothing can break the apathy and hardness of these days and give to the people of God new vision and new enthusiasm but a revival of soul-awakening, life-redeeming evangelism. There was never a condition and challenge that should bring us to our knees in agonising, prevailing prayer like that which confronts us now. One power alone can arrest the decadence that has set in towards paganism: the power that flows from an ever-deepening spirituality and that flows from Him who is its secret source. Revivals are the overflow of life, the fountain-head of Christianity, the source of all its growth and conquest.

More time must be spent at Calvary and in the upper room until we receive the necessary anointing of the Holy Spirit. We need the cleansing blood, the purifying fire and the promised POWER to enable us to be witnesses to our Lord.

"Preach the word" and "Do the work of an
(continued on page 629)

THE mere provision of the necessities or even luxuries of life is not enough to make marriage a success. Just to provide a roof over the wife's head and to give her the right to put Mrs. on her return envelopes is not sufficient to make a good and satisfactory marriage for any lady. It demands a warm, pure, sincere, unadulterated love.

A lot of people seem kindly disposed toward Jesus Christ. They are happy to allow His name to appear on their Christmas cards and calendars. They are even prepared to give Him a little lip service, **but there is not enough love and enthusiasm in their service or worship to warm their own hearts, let alone the hearts of other people or the heart of God.** Oh, yes, they have the mechanics of religion at their finger-tips, but these are insufficient.

The clear-cut commandment of Jesus is all-embracing in its tremendous claims: "Thou shalt love the Lord thy God with **all thy heart**, with **all thy soul**, with **all thy mind**, and with **all thy strength**."

There is abroad today the view that if we give a little section of our life to worship God that is sufficient—preferably an hour or so on Sunday morning. Let us look at the command again. It is not just all thy **soul**. We could readily understand that, for it seems the right part for God to have. The verse goes on "all thy **mind** [that means all your intellect], all thy **heart** [that means all your emotions and all your affections], and all thy **strength**"—and that means the presentation of your body as a living sacrifice. Here is the startling truth; God is not prepared to settle for anything less than this all-out yieldedness. There could be no sharper picture of this than the story we read in Luke 7: 44-47. Take a moment to read it right now. There is no doubt in my mind that this cultured dinner host Simon had some important folk present that day. He did not want to put a finger wrong. He was most anxious that no one would conclude that he was a religious crank just because he happened to have Christ in his home for a meal. Simon was cold and calculating, prepared to go just far enough. But this woman! Those eyes that once longed for the tinselled delights of the world now shed forth penitential tears. Her hair which she once displayed for idle ornament is now used to wipe the feet of Christ. Her lips which once uttered vain blasphemies now kiss those sacred feet. That costly ointment which she once used to perfume her own body is now offered to the Lord.

Call it extravagant if you like, and you would be right, but that is the kind of religion that God wants, that is the only kind of religion that will stir our nation, that is the only kind of religion that can

possibly fill our empty churches. Listen again to what Jesus said to Simon and let it challenge your own heart: "I entered into thine house, thou gavest me no water. . . . Thou gavest me no kiss. . . . My head with oil thou didst not anoint." "Thou lovest little, thou lovest little"—that is just how He must often feel because of our cold, heartless, calculating worship and service, which lack passionate personal love and adoration.

Friends, it is a sin for us to be cold, lukewarm,

AN EMPTY CHURCH

Extracts from a sermon preached at the
City Temple, Bristol.

By RON JONES

tepid, drab, dispassionate, unmoved and unconcerned. The terrible fact is that that kind of worship and service guarantees an empty church, for only too soon the glory of the Lord will depart, and if the presence and power and glory of the Master go we can still have a crowd of people and a good bank balance, **but the church is empty.**

We are not fervent enough in our love and devotion, not constant enough in our prayers, not ardent enough in our worship, not zealous enough in our desire for souls. Will you be good enough to turn up another scripture: Revelation 2: 1-5? Whenever I read these words I always think what a very fine church this one at Ephesus must have been—abounding in activity and patience, absolutely clear-cut on doctrine, fearless in the exposing of error wherever it was found, resolute and determined in the midst of temptation and even persecution. "Nevertheless, I have something against thee." What can it possibly be? "Thou hast left thy first love." What pathos! The emotion, the enthusiasm, the warmth of love are lacking. Had Judas been a member of this church he would have found nothing to criticise. There was no waste here! Let us be clear on this fact. It is impossible to measure real love. It worships in abandonment. It is like a vestal flame. Oh, yes, there was much that was excellent about that church at Ephesus, but, said Jesus, "I miss that first love—that fervent, fiery, enthusiastic, burning, bubbling, boiling worship." Friends, it is torture to go on when love is dead. This is what is guaranteed to empty any church.

The all-important question is "How can we recapture that first love?" I believe the apostle has the answer when, writing to the Corinthians, he says: "The love of Christ constraineth us"—that love

which was displayed at the place called Calvary. In the face of this love we cannot be easy, untroubled and self-satisfied as we face the world's need and wreck.

Today's spiritual mercury has fallen low and our unregenerate age is set in the midst of its pleasure palaces, art, philosophies and scientific wonders, yet still remains a bedraggled beggar, while many of us who name the name of Christ are frostbitten in the realm of compromise. The cross of Christ must claim us and be allowed to change our coldness into fervent love. The world speaks in desperate need to us. What hope have we of meeting its need or filling our churches if, absorbed in the delights of scholarship, or installing good organs, or building fine buildings, we let the fires of fervent love go out on our evangelistic altars?

We must go forward to live for Him as never before. Cold, calculating, mechanical activity must give way to glowing, warm love and devotion. As we stand before the cross of the Redeemer we cannot any longer hug our lives close, withholding our lives and our love from the altar. He poured out His love and His life "that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again!"

JOHN MARK THE WRITER

By JAMES McAVOY

ALL early traditions agree in attributing to Mark that shortest life of Christ. The fugitive youth had become the fruitful companion of the chief apostle and wrote under the direction of Peter. His gospel was a summary of Simon Peter's oral teaching of the life and death of our Lord.

In this homely, humble and unadorned gospel he faithfully commits to writing all that he remembered of Peter's teaching.

Because of the frequency of the expressions "immediately," "straightway," etc.—they occur over forty times in the second gospel—he has depicted Jesus Christ as a man of action, one who was a mighty worker, full of boundless energy.

In the introduction he plunges into the heart of his subject, seemingly impatient to declare "The beginning of the gospel of Jesus Christ the Son of God." This threefold title presents a full and instructive representation of the nature and qualifications of the divine personality upon which the Church of God is built. John Mark speaks of His Saviourhood; Christ the anointed one, as Prophet, Priest and King and the Son of God because He was in the bosom of the Father from all eternity.

In John Mark's writings we have God's message announced and centred in the historic Christ. The Christian faith is unlike any other religion, it is based on facts of history. Archbishop W. Temple said: "Jesus Christ is the revelation of what God is, and what man through Him may become."

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A PLEA FOR EVANGELISM (continued)

evangelist" are the divine commands. Telling out the "good news" is the very essence of evangelism; it is heaven's emancipation proclamation for sin-slaved men and women. "It has pleased God by the foolishness of preaching to save them that believe." I believe that is still God's plan; it has never been changed.

Men need conversion, they need a Saviour, they need Him **now**. The unbeliever must realise that he is lost before he can seek the Saviour; he needs to know how to be saved and what to do when he is saved. The business of every preacher is to lead men to a decision. Let us take a new look into the face of our Lord and believe "His touch has still its ancient power." We must trust God and lean on Him as though we could do nothing, then work as though everything depended upon us.

Problems in Modern Evangelism

By ALEXANDER TEE

Prosperity

SOCIETY, today, is so drunk with prosperity that its blurred eyes cannot see the satanic spider luring its victim on to the velvet web of moral disaster. Many people today have so much of this world's goods that they do not feel any need to pray or to seek God. They feel they are doing pretty well on their own. To try to arrest them with the gospel is in their opinion an attempt to take from them a way of life which they are enjoying to the full. "Have your religion if you want it, but don't saddle us with it" is their attitude. How can they become convicted of sin and made to see their need of God?

Young people

Another problem we have to face is the problem of youth. Never has so much prominence been given to a certain type of young person as is given today. These young people do not know what they want. They will scream and yell when they hear a hopeless singer strum on a guitar and bellow through a microphone "Yeah, yeah, yeah." During a recent crusade I got permission to have five minutes at the microphone during a break in what is known as a jiving session. There were over 500 young people there. The amplified noise of the so-called music, led by a lad screeching at the microphone, was beyond description. I preached the gospel as best I knew how, but I did not feel welcome or wanted. I came away heartbroken. They did not want the gospel. How can we grip these young people who sneer and look down at you with utter disdain when you try to tell them of our wonderful Saviour?

Spiritual burden

There are but few Christians who are weeping before God with an overwhelming sense of a burden for the souls of men. We may call ourselves Pentecostal, but where do we find a sense of spiritual burden weighing us down to our knees? Alas, how few of us spend even **one** hour alone with God each day! Be honest, reader, do you? Like me, you have heard moving sermons about men who are wanted to stand in the gap, but in actual fact what business are we doing with God upon our knees as far as the souls of men are concerned? Many do not mind giving liberally from their prosperity towards evangelism, but methinks God is seeking more than money.

Mass evangelism

The last problem I would discuss is the modern trend in crusades. Almost everything seems to need

to be done on a mass scale these days. It must be big or else the effort is looked down upon. We gladly thank God for every united crusade, but we must do all in our power to encourage soul-winning by every Christian in these days of spiritual decline.

In conclusion I should like to make three observations and give a word of encouragement to every worker in every sphere of soul-winning in this modern world. First, we do well to concentrate on our Sunday school recruiting and teaching. Someone has said that a fence at the top of a cliff is better than an ambulance at the bottom. If we have missed thousands of children who have now grown up to become problem teenagers we do well to learn the lesson that Sunday school is a vital necessity in a world beset by so many snares. Every Christian can do something about recruiting boys and girls into his or her Sunday school. Our churches are bound to grow if we take our Sunday school work much more seriously. If you cannot win an adult for Christ, win a child. It is much better to bring a boy or a girl with you on a Sunday night to hear the gospel than to bring nobody. Literally millions of Christians were saved when they were but boys and girls. How few Elim members and youth workers go out of their way on a Sunday night to bring with them to church some boys and girls from the street in which they live.

My second observation is on the spirit of sacrifice which seems to have been replaced by an evangelical round of life that knows nothing of being on the stretch for God. New Testament Christianity knows nothing of an ease which sinks into the cosy luxury of financial prosperity. "I press [or strain—Moffatt] toward the mark for the prize of the high calling of God in Christ Jesus." "Woe is me if I preach not the gospel." "As much as in me is, I am ready to preach the gospel to you that are at Rome also." "Woe unto them that are at ease in Zion" says the psalmist. This is Bible language with which we are all familiar. How high would God's thermometer rise if it were placed in our hearts?

Lastly, are we really expecting the return of our Lord? Are we really expecting the trumpet to ring its summoning tone in our ear? Do we preach and witness, live and work as though we were likely to be caught up to meet the Lord at any moment? Each opportunity could quite easily be our last one, but do we approach it as such?

TRAIN CHILDREN, *by E. J. JARVIS*

THE majority of parents are vitally concerned about the physical and educational well-being of their children. They are careful to provide them with good food, nice clothing, medical attention and suitable recreation. They are anxious that they make educational progress under the supervision of capable teachers. All this is done that the children might achieve something in this life. No sane person could in any way disagree with the wisdom of such parents. Our children should have the best possible chance in the world.

Yet, while all this is good and proper, there is a grave neglect of the spiritual well-being of children and young people. If parents would awake to this fact, I am sure there would be far less juvenile delinquency in our land.

It is well to note that the spiritual drift is first with the parents and then with the children.

From the earliest possible moment until the members of our family are away from the influence of home, God holds us responsible for their Christian well-being and training.

The first step in this direction is example. We train them to "do" by "doing" ourselves. It is God's plan that the entire family should participate in Christian devotions or, as it was

once called, "The Family Altar." The Bible says, "These words, which I command thee . . . shall be in thine heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house" (Deuteronomy 6: 6, 7).

The next step is discipline, a word which is not very popular in this age of supposed freedom of speech, thought and action. However, God holds parents responsible for proper discipline in the home. This responsibility cannot be transferred to the school or church, but rests squarely upon the shoulders of those who brought these children into the world.

To be able to discipline our children we must first learn to discipline ourselves. Even Paul, a spiritual father to many early Christians, said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

A parent who takes the path of least resistance, instead of accepting the challenge of discipline for himself first, and then for his children, will be robbing the children of a most important part of their training to face the world with its many perils.

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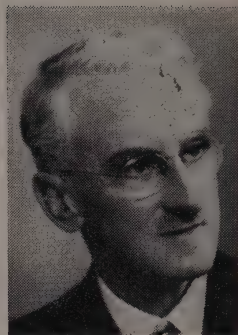
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INTRODUCING THE UNITED EVANGELISTIC CONFERENCE, OCTOBER 5th to 8th

Planned by the combined councils of Assemblies of God and Elim Churches, the conference will bring inspiration and instruction in evangelism. Every session is open to all, because the times demand that every believer be equipped for evangelism.

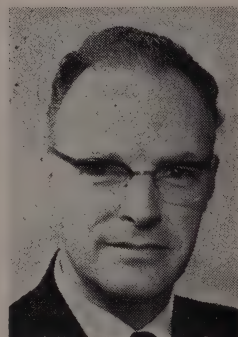
Pastors, elders, deacons, Sunday school and youth workers especially need the help this conference affords. Lectures from men qualified by experience to speak are followed by open discussion, when questions or comments are added for the common good.

Students from the Assemblies of God, Elim and International Bible Training Institute colleges will attend the Metropolitan Tabernacle for these important lectures and take part in the grand gospel rallies in the evenings.

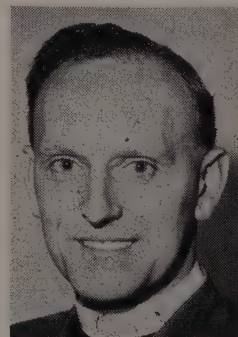
Ministers will be available to counsel those needing help. We urge you to attend.



RON JONES

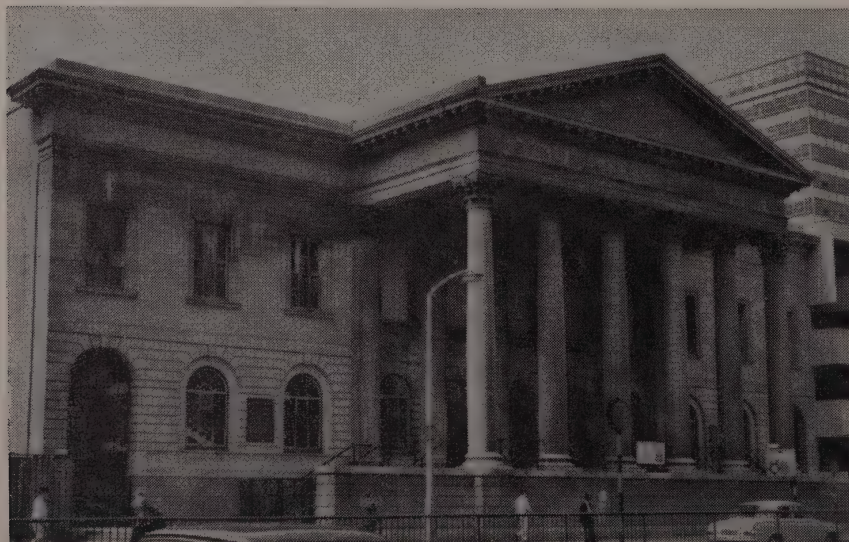


W. T. H. RICHARDS



ALEX TEE

THE VENUE OF THE CONFERENCE



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J. J. MORGAN

who writes

on

LIFE'S MOST MOMENTOUS QUESTION

"WHAT shall I do then with Jesus which is called Christ?"

Life is full of questions—personal questions, social questions. The parliaments of the world debate questions which have the welfare of millions at stake. Here is one question which is of the greatest importance to us all.

Our eternal destiny depends upon what we do with Jesus Christ.

The Bible is the revelation of God. It draws aside the curtain which hides the future from our view, and reveals the future state as a place of eternal happiness or endless misery; everlasting light or eternal midnight; a world of glory or of gloom; of singing in heaven or groaning in hell; and our future is within the compass of this question. What we do with Jesus Christ decides where we will spend eternity.

How the question came to be asked.

Pilate the Roman governor was the judge, Jesus Christ was the prisoner at the bar. After listening to the trumped-up charges he declared he could find no fault in this man, but instead of releasing Him and telling Him to go free he capitulated before the cry of the mob that Christ be destroyed. He sent Jesus to Herod to avoid passing sentence upon Him.



ALFRED

WEBB

He tried to get rid of Him and avoid passing judgment, but Herod sent Jesus back again. Well has He been described as the "inescapable Christ." Somewhere on the road of life He confronts us, challenges us, and we must decide.

Pilate again tried to evade the challenge. This time he offered to release a prisoner to them and asked that it be Barabbas or Jesus, hoping against hope they would choose Jesus and save him the responsibility of deciding. But again he was frustrated; they chose Barabbas and Jesus was still on his hands. His wife dared to interfere with Roman justice that day by sending him a message to exercise great care in what he would do with Jesus; but despite every warning, he made the tragic mistake of his life and handed Him over to the will of the people—a terrible travesty of justice.

It is a question which demands action.

We must **do** something. What shall I **do** with Jesus? That is the challenge, we must confess Him before men or deny Him. The apostle Paul says that we must confess Christ with our mouths and believe in Him in our hearts in order to be saved. It is a condition of our salvation—an indispensable condition.

We must decide for Him or decide against Him. There is no neutral ground; we either accept Him into our hearts and lives or we bar the door of our hearts against Him and reject Him. We either crown Him or crucify Him. We make Him Lord of our lives, and enthrone Him in our hearts, or else we put Him back on the cross and crucify the Son of God afresh by our rejection of Him. He becomes the foundation stone of our lives, or else the stumbling stone over which we fall into eternal darkness and misery.

It is life's most personal question.

What shall I do with Jesus? It is not what will my relatives, friends, companions do with Jesus, it is what shall I do. No one can decide for you. You must decide for yourself. This decision is in your hands, and you must accept the responsibility.

On day the tables will be turned and, instead of Pilate being the judge and Christ the prisoner, Jesus Christ will be the judge and Pilate the prisoner at the bar of eternal justice. You too will be the prisoner at the bar. What we do with Jesus here and now will determine what Christ will do with us in that day. What you do with Jesus now will decide what He will do with you in that day.

"What will you do with Jesus?"

Neutral you cannot be.

One day your heart will be asking

'What will He do with me?'

THE PRESIDENT'S DIARY

August 1st—3rd. Worthing

The theme of the three days' Worthing August convention was the indwelling Christ and the Holy Spirit's baptism of power.

During the meetings the Worthing choir delighted us with their singing. Testimonies were given by Mr. and Mrs. Stringer, of Croydon. Mr. Stringer told us of the change God made in his life and spoke, smilingly, of one evidence of this: "Before I was saved, when I took my wife a cup of tea in the morning I used to tip the cream into my cup. Now I shake the bottle."

Mrs. Stringer had been in and out of hospital, she told us, for some years past. Though a great-grandmother she was now in good health. The hospital people called her the "miracle woman," but she replied: "No I'm not, but I have a miracle God."

The after meetings each evening were blessed of God, especially on the last day. As soon as hands were laid on a brother for the baptism in the Holy Spirit he burst out speaking in tongues.

Several others testified to anointings of the Holy Spirit and one sister had the gift of tongues restored after several years.

August 9th. Colchester

The pastor, John Keates, ill with heart trouble, has a loyal band of workers in the church and the meetings were anointed with the presence of the Lord. Prayer is needed for Pastor Keates and his wife during this testing time.

August 16th. Becontree

Here again the pastor, Stanley Rawlings, is ill, and Mrs. Rawlings and the deacons, with the help of Mr. Atkins, are carrying on with blessing from the Lord. I was conscious of the Holy Spirit's anointing as I ministered on the subject of faith.

August 30th. Exeter

The presence of God was manifested as Pastor Gordon Wright led the services. The congregation (about sixty in the morning and double that number at night, many of them young people) worship in a commodious building, with a lovely church organ to lead the singing.

In the afternoon service, to which many stayed, hands were laid on some for healing or the baptism in the Holy Spirit. Two young men testified to receiving the gift as the power of God fell on us all.

September 1st. Torquay

Pastor H. C. O. Bawtree graciously welcomed me as the first President to visit the church for several years. After the message on "Confirmation of the

Word," based on Mark 16: 19, 20, several came forward for prayer for healing and the anointing of the Holy Spirit.

September 3rd. Paignton

Pastor L. G. Roberts has been, he told me, fifteen years in charge of this assembly, originally commenced by the late Fred Squire. I experienced liberty and blessing as I spoke on faith, based on Hebrews 11: 1. One young man came forward for the laying on of hands and afterwards testified to the healing of his child through prayer.

September 4th. Wembury

A fine new building has been provided for the work here, which is under the oversight of Pastor A. D. Selleck. The hall was crowded, many coming from neighbouring churches. The singing was full of fervour and God blessed the message: "Christ for us, with us and in us." The district in which the church is situated is sparsely populated and the pastor asked the prayers of Elim friends for a spiritual move in the neighbourhood.

September 6th (11 a.m.). Honicknowle

Pastor W. W. Cole is in charge of the work here and has a difficult task, though God is blessing, especially among the children. I was encouraged to learn that I had baptised Mr. Cole many years ago after a campaign in the Plymouth church.

September 6th (6.30 p.m.). Plymouth

There is a new central church here with a good congregation and a fine band of young people. Pastor L. P. Cowdery ably led the service and welcomed me as President. After the message on "The word of faith" several were prayed for for healing and one for salvation.

THE CITY TEMPLE, CARDIFF

Fourteen people in the City Temple, Cardiff, last Sunday came to seek Jesus Christ as their Saviour. Previous to this an African postmaster, with one of his colleagues, accepted Christ.

BRIGHTON CAMPAIGN

At the opening night of the Brighton campaign over twenty stood to their feet to accept Jesus Christ as Saviour. Among these were a Jew and a man just out of jail after ten years.

WARRINGTON CAMPAIGN

Fifty professed conversion at first service. The Mayor and Mayoress of Warrington were present.

YOUTH CAMP

It was my privilege while on holiday to pay a visit to the Elim youth camp on the Isle of Wight. My thoughts as I left to catch the ferry back to the mainland were: "The campers are having a jolly good time, and are being well looked after." I had been given reports that souls had been saved and that others had been baptised in the Holy Spirit, so not only were they having a good time and being well looked after, but the Lord was being allowed to have His way in deepening them in the things of the Spirit. I am sure that all of them will return to their various churches greatly refreshed and with a greater desire to serve the Lord more fervently. As for those who worked so hard and faithfully, I am sure that in their hearts they will feel great satisfaction in that they have not only worked to make the camp a successful one, but have helped many young people to find a deeper life in Christ.

ALEX LAWRENCE.



Camp workers on the Isle of Wight.

QUIZ CORNER

What a thrill it was to receive so many correct replies to the question of Noah. I am sorry I cannot send a book token to everyone who sent a correct reply. Only two or three did not realise that there are two Noahs mentioned in the Bible.

You will find the answer in Numbers 26:33; 27:1.

Book tokens go to Joy Frost, Sheffield 7; Lynda M. Hurst, Awbridge, near Romsey; and Christine Hanlon, Blackpool.

QUIZ: "I was buried,
But did not die;
My grave lived,
And so did I.

Who was this?

A 5/- book token will be sent to each of the first three young people who send correct supplies. Send your answers—postcard please—to the Editor, ELIM EVANGEL, 20 Clarence Avenue, London, S.W.4.

Sunshine Corner

HELLO SUNBEAMS.

I had noticed the little path many times, but I had never explored it to see where it led, and I was quite surprised when I did to find a little thatched shelter tucked away in a corner. It looked like a bus shelter, but inside was a very strange object. It was on wheels, had a row of holes all along it and was made of wood. I had seen pictures of "stocks" in books, but this was the first time I had seen the real thing. They were placed near the town hall and could still be brought out if it was necessary. A long time ago when people had done wrong they were placed in the stocks and wheeled through the town, then they were left in the open space outside the town hall, where passers by would mock them and throw rubbish at them.

Finding the stocks reminded me of the story of Paul and Silas. I could see it all so much more clearly. Paul and Silas with bruised and dirty faces, and feeling very sore and uncomfortable, but still praising God. The jailer thought that the inner prison would silence them, but it didn't. At midnight they were still singing and praising God so loudly that the other prisoners could hear them. No wonder the jailer was surprised when God's earthquake opened the prison doors and freed all the prisoners. He was a very frightened man until Paul's voice reassured him. You will find the story in the book of Acts, chapter 16.

What a change took place in the jailer! He had put Paul and Silas in the inner prison and made their feet fast in the stocks. Now he took them into his own home and washed them and made them comfortable. The jailer and his family were baptised, and I am sure that they joined in singing praises to God too; in fact, when the keeper of the prison said that Paul and Silas could go they were so comfortable they just didn't want to leave.

See if you can discover the old-fashioned stocks in your town. You may find them in a museum or somewhere near the town hall. See if you can find some famous men who were put in the stocks for preaching the gospel. If you look in the public library you can find some interesting stories of by-gone days.

Don't forget to read the story of Paul and Silas for yourself. 'Bye now, and God bless you all.

Lots of love,

AUNTIE DOROTHY



Getting teenagers saved enables them to avoid the pitfalls of the future. P. S. Brewster and Don Evans in front.

ANNIVERSARY AT DEWSBURY

There is something unique about a Sunday school anniversary, wherever it is held or by whatever Sunday school it is presented.

The Sunday school anniversary at Dewsbury was no exception. As I sat and listened I noticed many boys and girls who had taken part in the anniversary the previous year, and thanked God that there were boys and girls who were having a consistent teaching of the Word of God and whose interest in Jesus Christ was being held not only by those who taught them but, better still, by the Master about whom they taught.

I enjoyed the anniversary at Dewsbury—the enthusiasm of the children, the patient guiding of those who led them, and the able accompanying of the singing. No one realises, except those who are engaged in the work, just what patience and understanding is required by those who teach in the Sunday schools of our land. Only those who strive to teach the children of the wonderful love of the Lord Jesus know the rich reward of leading boys and girls to a saving knowledge of Him.

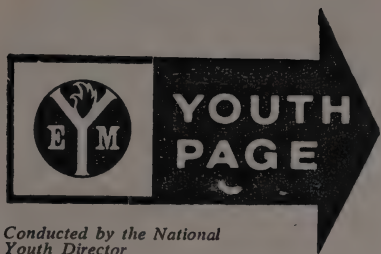
A VISITOR.



Sunday school anniversary at Dewsbury.

Made for Thyself, O God :
 Made for Thy love, Thy service, Thy delight ;
 Made to show forth Thy wisdom, grace and might ;
 Made for Thy praise whom veiled angels laud.
 Oh ! Strange and glorious thought that we may be
 A joy to God !

SELECTED



CAMP COMPLIMENTS

THE amount of work done in our camps this year and the spiritual benefit derived from them compel me to say a few words of appreciation to the organisers and workers.

Come with me to Essex, to a youth camp being run by one of our Crusaders. This young man is a school teacher, and with a few workers he has organised a splendid camp and brought to it many unconverted young people whose average age seems to be about fifteen or sixteen. Motor over the field towards the camp with me and listen to the guitars and piano-accordion playing. The singing is going well. It is the old chorus "Rolled away, rolled away, and the burden of my heart rolled away." This is a special night and they are all waiting for the special speaker. Amid laughter and joy we make our way into the large marquee and settle down for the service. Behind me I see a cricket set, ropes, a baseball and a host of other items which have helped to provide the physical exercise and fun which every camper enjoys. At the close of the meeting five young people raise their hands and are quietly guided into smaller tents, where they are led to the Lord by the leaders of the camp. One great note of joy about this camp is that **every** unsaved camper surrendered his or her life to the Lord before the last night.

Come over to another of our camps with me. This one is much larger. Eight gas stoves are in operation and a host of workers are as busy as bees. Between 200 and 300 hungry young people are awaiting the signal which you never need to give twice. Sunshine, fresh air and good healthy fun transform the pale cheeks of many of our London young people. You cannot but notice the enthusiasm among them as they go down to the lower tent for their spiritual food. It does one's heart good to see such lovely healthy young people carrying their Bibles and going down to receive the blessing of the Lord. Who can forget these camp meetings? Tears of joy are flowing as backsliders come back to the Lord. Others rejoice as they receive the baptism in the Holy Spirit. Listen with me to young men and women

speaking out in other tongues. Hear them as later they give their testimonies telling just how marvellous it all is to receive this mighty filling of the Holy Ghost.

Come with me behind the scenes and see the camp secretary at work. Look at the host of letters she has received, and look at all the carbon copies telling of the replies she has sent out. Look at all that pile of invoices for potatoes, bread, milk, and a host of other food items. Then look at the cash book and see the pages of items. What a pile of work is done at her desk. Who organises all the meetings, gets all the rotas seen to, and prepares so many other things we could never hope to mention? Who does all the worrying when something goes wrong, and gets upset when thoughtless campers play truant? Who sees to all the camp with its equipment being taken down and carefully put away for next year after we have all gone? How many are the thanks which these consecrated workers more than deserve.

Every report I have received this year is a glowing one, telling of souls being saved and others filled with the Spirit. One camp was twice as large as last year's. Already campers are looking forward to the various camp reunions, but, even more than that, they are looking forward to the grand jubilee camps that Elim is going to provide for its young people next year! To every worker in every one of our camps we offer our thanks. May the Lord reward you richly for all the work you did for our young people.

ALEX TEE

Book your coach now

NATIONAL YOUTH RALLY

Saturday, October 31st, 6.30 p.m.

again in the

WESTMINSTER CENTRAL HALL

(2,800 seats)

Programme includes

IAN McPHERSON (Apostolic Church)

Also hear the

150 TEENAGE MELODY-MAKERS

YOU MUST ENJOY THIS GREAT EVENT

Reserved seats 1/- each

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Notes
by
G. Harpin

Monday, October 5th

Romans 3:1-18

"What advantage then hath the Jew?" (v. 1).

To what extent was the Jew better off than the Gentile? "Much every way" says Paul (v. 2). But the chief advantage was that of receiving the "oracles of God," that is the scriptures of the Old Testament, especially the law of Moses, which is called by Stephen **the lively oracles** (Acts 7:38). What wealth and treasure is in these thirty-nine books! But to the Christian surely the most precious things are those types, promises and prophecies relating to Christ and the gospel.

Was it not also a privilege for Israel to have faithful prophets and godly kings sent to them by God? Think too of the battles fought by Jehovah on their behalf (Psalm 44:1-4) and the miracles He performed for their good.

Yet in spite of all this the apostle, quoting from these same oracles, is obliged to declare: "There is none righteous, no, not one; . . . there is none that seeketh after God" (vv. 10, 11).

Tuesday, October 6th

Romans 3:19-31

"Therefore we conclude . . ." (v. 28).

From almost the commencement of this epistle Paul has been working toward a particular goal. Until now he has been developing a point which was not only vital to the survival of the Christian gospel at that time but has been the subject of controversy a number of times since. Let us put that point in the form of a question: "How can a man be justified in the sight of God?"

Today's reading gives us the apostle's conclusions:

- (1) All (Jew and Gentile) have sinned (v. 23).
- (2) By the keeping of the law no flesh shall be justified (v. 20).
- (3) The righteousness of God independently of law has been brought to light (v. 21).
- (4) It is the righteousness of God which is by faith of Jesus Christ "whom God designed to be the means of expiating sin by His sacrificial death" (v. 25, N.E.B.).

Wednesday, October 7th

Romans 4:1-12

"Faith was reckoned to Abraham for righteousness" (v. 9).

This "righteousness of God" seen so clearly in the life and death of Jesus is spoken of as being witnessed by the law and the prophets (Romans 3:21).

Paul, in seeking to establish that it existed even before the introduction of the law and circumcision, now calls to mind God's dealings with Abraham.

There could be little in the life of this great man of which God disapproved, yet he was justified not because of his good works but because he **believed** God. The particular incident referred to appears to be that recorded in Genesis 15:5, 6. Childless Abram (v. 2) accepted God's word which promised and predicted that his seed would be as the stars of heaven for number; he was not deterred by the fact that he was "about an hundred years old," nor by the barrenness of Sarah (Romans 4:19).

Paul is careful to note that this imputing of righteousness to Abram was **before** his circumcision (v. 10).

Thursday, October 8th

Romans 4:13-25

"But for us also, to whom it shall be imputed, if we believe" (v. 24).

Righteousness is to be imputed to us also "if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (vv. 24, 25).

The resurrection of Jesus referred to in this context leads us to a comparison with the aforementioned story of Abraham. Paul speaks of the "deadness of Sarah's womb" (v. 19). Because of it the marriage was unfruitful. We are reminded of the sealed tomb of our Lord. He had said He would rise again, but the disciples greatly doubted. It seemed impossible that there could be any fruit from this womb of death, just as it had seemed highly impossible that Sarah would give birth to a son; in either case there was only the divine promise to cling to. It was sufficient; Christ did rise, to become "the **firstfruits** of them that slept" (1 Corinthians 15:20).

This is God's word to us. If we believe it from the heart (Romans 10:9) righteousness is imputed to us.

Friday, October 9th

Romans 5:1-11

Being justified by faith, we have peace" (v. 1).

In these verses we discover some of the blessed things justification brings to us.

Firstly we have peace. It is "peace with God." We who were enemies are reconciled to Him by the death of His Son (v. 10); so that being justified we are reconciled, which is to be in harmony with God. Being justified we also shall be saved from wrath, by which we understand that we shall be spared the final judgment of God upon the guilty, with its consequent damnation.

In view of this promised deliverance it is not surprising that "we rejoice in hope of the glory of God" or that we "joy in God through our Lord Jesus Christ" (v. 11).

Saturday, October 10th

Romans 5:12-21

"By the obedience of one shall many be made righteous" (v. 19).

Adam's one act of disobedience brought sin and death upon his posterity. By his offence judgment came upon all men to condemnation (v. 18).

This was because God dealt with him as the representative or head of the human race.

In this sense he is the type of Christ. Jesus, the last Adam (1 Corinthians 15:45), acted as our head. He dealt with God on our behalf—He died for us, rose again and ascended on high that we might be made righteous.

By His obedience unto death, "even the death of the cross" (Philippians 2:8), He reversed the position brought about by Adam's offence.

"As in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

Sunday, October 11th

Romans 6:1-11

"Shall we continue in sin that grace may abound?" (v. 1).

Now that we are justified can we live as we please? Because the grace of God is magnified in pardoning us shall we enhance it more by continuing in sin?

Such reasoning fails to take into account the complete change regeneration brings about in the heart. Far from countenancing further sin, the work of grace in one's life is intended to pave the way to sanctification. Paul goes on in these verses to show that a life of victory is possible to every believer.

There is no need for us to submit to the reign of sin (v. 12).

Coming Events

BARNSELEY. Elim Church, Nelson Street (off Pit Street). Direct from the Warrington crusade, for two nights only, Ron Jones and crusade team, including Alan Caple and Dave Woodfield. Friday and Saturday, October 2 and 3, at 7.15.

BARRY. October 10, 11. Elim Tabernacle, Pyke Street. Special services in connection with twenty-first church anniversary celebrations. Speaker: W. Evans (Porth).

BIRMINGHAM. October 3rd. Elim Church, Alton Road. Presbytery Rally at 7. Guest speaker: W. J. Patterson. Blackheath choir. Sunday at 11 and 6.30, W. J. Patterson.

BIRMINGHAM. October 10-15. Elim Church, Alton Road. Children's campaign and youth drive, conducted by F. Jones. Weeknights at 6.15. Sundays at 3 and 6.30. Special youth nights: Saturday at 7.45, youth squash; Sunday at 6.30; and Wednesday at 7.45.

BIRMINGHAM. Langley Green. October 4, 5. Elim Church, Mount Pleasant. Visit of Evangelist Alf Harley (former dance band leader of the Harlequins). Sunday at 11 and 6.30. Monday at 7.30.

BIRMINGHAM. October 10. Winson Green Elim Church, Handsworth Road. "Saturday Night Special" at 7. Visit of Peter Jackson (blind pianist) and party. (Buses No. 96 and No. 11 outer circle).

BLACKPOOL. September 4 to October 25. Visitors to the illuminations are cordially welcome at Jubilee Temple Elim Church (corner of Waterloo Road and Central Drive). Suns. at 10.45 and 6.30. Sats. and Weds. at 7.30. Pastor Douglas O. Ward.

BRADFORD. October 10. Elim Church, Southend Street, Leeds Road. North-East and North-West United Presbytery Rallies. 3.30 and 6.30. Guest speaker: George Stormont (Bethshan Tabernacle, Manchester), supported by the Bethshan Sextet.

CAERPHILLY. October 8-12. Elim Church, St. Fagan's Street. Annual Convention. Speakers: Terry Hanford (Bristol), Ernest Crewe (Kenley Bible College), Donald Evans (Swansea), Cecil Jarvis (Gloucester). Thursday, Saturday and Monday at 7.15. Sunday at 11 and 6.30. No service on Friday. Convener: John Coleman.

CATERHAM. October 4, 5. Elim Church, Holmesdale Road, off London Road. Sunday, Harvest Thanksgiving service at 6.30. Monday, harvest home at 7.30. Speaker on Sunday night: T. J. Broomhall.

GLOUCESTER. September 27th to October 4th (inclusive). Elim Church, Park End Road. Evangelistic Week, led by John Woodhead. Sundays at 6.30, weeknights at 7.30 (except Fridays).

HASTINGS. October 4. Elim Central Hall, Station Road. Sunday at 6.30, visit of Bexhill Ladies' Choir. October 11. Harvest Thanksgiving at 11 and 6.30. October 17. Saturday at 7. Monthly Rally. Visit of J. Wildrianne and I.B.T.I. choir.

KINGSTON. October 17, 18. Elim Church, Thames Street. Church anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Speaker: A. S. F. Horne (Hastings).

KNOTTINGLY. October 4, 5. Elim Church, Tythe Barn Road. Sisterhood Anniversary, Sunday at 11 and 6.30. Monday at 3, United Sisterhood Rally. Speaker: Mrs. P. Spauls, Barry, South Wales.

LEICESTER. October 3-15. Elim Church, Ruding Road (Narborough Road junction). Evangelistic and divine healing campaign, by J. Osman. Weeknights at 7.30 (except Fridays). Sundays at 10.45, 6.30 and 8.15. Singing by the Coventry Trio and Sparkbrook Choir. Convener: Pastor R. R. Taylor.

NEWCASTLE-UPON-TYNE. October 17-21. Elim Church, Heaton Road. Anniversary Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Speaker: Jack Newman (Coventry). Convener: F. A. Hodge. Items by Ambassadors Gospel Rhythm Group and The Revivallaires.

SALISBURY. October 11. Elim Church, Milford Street. London Crusader Choir with Douglas B. Gray. Gospel music festivals at 2.45 and 6. The afternoon festival will include the Salisbury Salvation Army band.

SCOTTISH NATIONAL YOUTH RALLY. Saturday, October 17, at 3.30 and 6.30, in the St. George's East Church, Johnstone Street, Paisley. Speakers: C. J. E. Kingston (President) and Felix Lloyd-Smith. Vocalists: George and Violet Hill (Scottish Radio gospel duettists). Instrumentalists: Harry Elliot Musical Group. United Crusader Choir. Convener: Richard Lighton.

SHEFFIELD. October 3, 4. Elim Church, Lee Croft, Campo Lane. Pastor's second anniversary. Saturday at 7. Sunday at 10.45 and 6.30. Guest speaker: D. W. Anthony. Convener: L. N. Knipe.

WESTCLIFF-ON-SEA. October 10-15. Elim Church, Electric Avenue (near Fairfax Drive). Special visit of Joseph Smith. Sunday at 11 and 6.30. Saturday to Thursday at 7.30 (inclusive).

WHITEHAVEN. October 10-13. Elim Church, George Street. Anniversary. Saturday and Monday at 7. Sunday at 10.45 and 6.30. After church rally at 8. Tuesday at 7.30. Speakers: Robert Barrie and Eric Dando.

WORTHING. October 3, 4. Elim Church, Grosvenor Road. Annual Choir Festival. Sat. at 7.30. Sun. at 11 and 6.30. Special speaker: A. Biddle (Portsmouth). Musical items, guest artists.

YEovil. October 3, 4. Camp Reunion and Presbytery Rally. Sat. at 3. Open-air service at 7. Great rally in Yeovil Technical College hall, Ilchester Road. (Singing by Bournemouth Youth for Christ Choir.) 9.30. Film slides of camp. Sun. Elim Church, Southville. Services at 8, 11, 3, 6.30 and 8. Special speaker for the weekend: Alex Tee (National Youth Director). Convener: Laurence Lambert.

ITINERARIES

Joseph Smith:

October 17-22, Colchester.
October 10-15, Westcliff-on-Sea;
October 3-8, Leigh-on-Sea;

London Crusader Choir:

October 3, Kingsway Hall, London, Annual Symphony of Praise; 4, Lakenheath (U.S.A.F. air base); 6, Metropolitan Tabernacle; Evangelistic Conference.

The President, Pastor C. J. E. Kingston:

October 13, Carlisle; 14, Whitehaven; 15, Aberdeen; 16, Dundee;

ELIM CHURCH, WHEATSHEAF ROAD, ROMFORD

Saturday, October 3rd, at 7.30 p.m.

YOUTH MEETING

Speaker: D. ROBSON
(Maidstone)

Musical items by
"THE COURIERS"

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 20 Clarence Avenue, Clapham Park, London, S.W.4, and should arrive SATURDAY morning for issue a fortnight later.

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D.769

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678

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BIRTHS

SEEVERS. On August 8th, to Gerald and Joy Seavers, York, a daughter, Sandra Joy, a sister for Geoffrey.

SHELLARD. On August 15th, to Jack and Jewyl Shellard (née Thomas), of Croydon Elim Church, God's gift of a daughter, Janet Elizabeth.

THOMAS. On August 28th, to Mervyn and Sheila Thomas, Elim missionaries in Tanganyika, a son, Adrian Mark.

MARRIAGE

LAMBELLE-SMITH. On September 12th at Elim Church, Letchworth, Rodney Barry Lambelle to Eileen Elizabeth Smith. Both Elim Crusaders. Officiating minister: G. S. Hillman.

SILVER WEDDING

ALCORN. On September 30th, 1939, Albert Thomas Alcorn to Irwyn Brenda, at Elim Church, Grosvenor Road, Worthing. C.777

WITH CHRIST

EMERY. On September 10th, Mrs. M. Emery, faithful member of Elim Church, Sheffield, passed into the presence of her Lord. Officiating minister at funeral: L. N. Knipe.

CARPENTER. On September 2, Mrs. Carpenter, very faithful and beloved member of Worcester Elim Church. Officiating minister at funeral: W. J. Maybin.

WELBURN. Mrs. Welburn, aged and much loved mother of Mr. and Mrs. E. Welburn, of York Elim Church. Funeral on September 4th, conducted by J. C. Kennedy.

WILKINSON. On August 23rd, Mrs. Violet Wilkinson, of Rotherham, aged 75. Officiating minister at funeral: C. J. Watkins.

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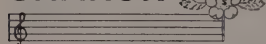
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THE ELIM *EVANGEL*

Vol. XLV No. 41

OCTOBER 10th, 1964

6d



ELIM YOUTH CAMP, ISLE OF WIGHT



ELIM YOUTH CAMP, SWANAGE

THE ELIM EVANGEL

EDITORIAL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: C. J. E. Kingston
(President), J. T. Bradley, P. S. Brew-
ster, H. Burton-Haynes, G. W. Gilpin,
D. B. Gray, H. W. Greenway, J. C.
Kennedy, J. J. Morgan, T. W. Walker.

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don-S.W.4."

*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

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THE LEADING OF THE HOLY SPIRIT AND PRAYER MEETING ATTENDANCE

IT IS assumed that Pentecostals more than most Christians would, by virtue of their Pentecostal experience, claim to be led by the Holy Spirit and to be walking in the Spirit. In the light of the absence of hosts of Pentecostals from their regular church prayer meetings and Bible study meetings, while they engage at the same time in non-spiritual activities, their claim to be led by the Spirit means, in effect, that they are led never to attend a prayer meeting and are led never to walk across the threshold of the church on prayer meeting night or Bible study meeting night. The proposition thus stated is a startling one, but it is basic; it challenges our claim to be led by the Spirit by the application of the principles of Bible teaching and practice to that claim.

In the light of the teaching of the Bible on the urgency of prayer the claim to be led by the Spirit and yet never to be led to the prayer meeting is untenable. Let us not shirk this issue. Let us ask ourselves when sitting watching television, or sitting in some place of worldly entertainment, when we know that a handful of our fellow believers are struggling in prayer against the forces of darkness that war against the Church, if we were led by the Holy Spirit to watch this, or to come here, or to do this particular chore tonight.

It is significant that preaching and praying are the two forms of Christian activity expressly declared in the New Testament to assault the bastions of hell. The person who really prays is not only asking God for things; he is warring against the hosts of Satan. If we believe that prayer is only asking God for things we shall not attend prayer meetings, but if we believe that the Church's primary function is to withstand Satanic assaults upon mankind we shall attend prayer meetings.

If we live our Christian lives on the level of the demands of our human nature let us freely admit it, but let us not claim that we are walking in the Spirit when we never attend weeknight services but at the same time take part in other non-spiritual activities. It is human nature to desire pleasure, fun, relaxation, a nice home; but if these and similar activities eliminate or largely eliminate our entering into the spiritual activities of our local church, to that extent we live on a soulish plane of experience, not the spiritual. If we walk in the Spirit we shall relegate the desires of our purely human nature to their proper sphere.

We are apt to forget that the Christian life we receive, having resulted from our choosing Christ by the aid of the Holy Spirit, continues to be a series of choices. We choose the prayer meeting or . . . ; the Bible study or . . . ; the open-air service or . . . ; and our choice indicates the plane on which we are living—soulish or spiritual.

Many Christians make life easy for themselves by making what might be called once-for-all choices. For example, in regard to the

(continued on page 645)

THE PERSON AND WORK OF THE HOLY SPIRIT

By *W. G. Hathaway*

I. The redemption of the purchased possession

IF you read carefully through the epistle of Paul to the church at Ephesus you will discover that in every chapter the great apostle to the Gentiles refers again and again to the Holy Spirit and the part He plays in the life of each individual believer and in the Church as a whole.

In this, probably the most important of Paul's prison epistles, he sets out with clarity of thought and expression the foundation truths of the mystical body of Christ of which the risen Son of God, ascended to the throne of God, is the Head, God the Father "raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Ephesians 1:20-23).

Most significant therefore is this repetition and constant reference to the Holy Spirit in His personal relationship to the believer in every phase of life and experience. Here, too, we see that He also has a strong and singular relationship to the Lord Jesus as Head of the Church. Did not Jesus promise that after His departure they would not be left as orphans but that He would send them the Comforter? They would not be bereft of their source of strength and solace, but would find in the Spirit of truth an abiding source of strength. "Another" Comforter suggests that the Holy Spirit would take the place of Jesus, who had been their comfort and consolation for the time He had been with them. The Holy Spirit—the *Paracletos*—would be their Guide and Teacher, as Jesus had been. The Holy Spirit would never leave them as He was now about to do, but would abide with them for ever, and eventually dwell within them.

So many still think of the Holy Spirit as merely an influence, a presence; but the Word of God makes it abundantly clear that He is none

other than the third person of the Trinity—not some subservient ministering spirit, but the great Executor of the Godhead. He it is who is the Author and Sustainer of all life. He is the Spirit of life. Every experience of the believer in his relationship with God springs from the blessed Holy Spirit. He it is who shows us our need of a Saviour and gives consciousness of sin. He reveals Christ as Saviour to the penitent and bestows the grace and faith by which we believe to the saving of our souls. We can never do without Him. He is the Author and

We welcome this series of articles on the Holy Spirit from the pen of a writer who has had much experience of Pentecostal work.

Energiser of every experience, from the new birth by which we become sons of God to the final climax of our resurrection from the dead at the glorious advent of our Lord Jesus Christ from heaven. If we live to see and feel the tremendous impact of that event, then it is that same Holy Spirit who will, by the miracle of His transforming power, change us into the image of our glorified Lord Himself and destroy for ever the last bastion of Satan's power in our final rapture to our Lord Jesus at His *parousia*—His coming in glory.

This relationship to the believer has also its counterpart in the special relationship the Holy Spirit has to Jesus. So strong is that relationship that he is called in the Scriptures the "Spirit of Christ" (Romans 8:9), and the "Spirit of Jesus" (Acts 16:7, R.V. and N.E.B.). The term "advocate," which is the true meaning of the word "*paracletos*," means not only that He stands by us as one who supports and acts for us, but that He is the advocate of the Lord Jesus to us, and stands by us and continually reminds us of Him who is our Redeemer and Lord. As Jesus is our advocate with the Father in heaven, so the Holy Spirit is here on earth the advocate of the absent Lord Jesus. He represents Him to us.

Note what Jesus has to say about this Comforter

whom He sent after His ascension. Read John 14: 15-18 and note well the following:

He is to come from the Father.
He will abide with the believer for ever.
He is the Spirit of truth.
He cannot come to the unconverted.
He cannot be seen or known by them.
He is known to believers.
He dwells with them and finally within them.

Look again at John 14:26 and take note of these facts:

He is not only the Comforter, He is the Holy Spirit of God.
He is sent by the Father in Jesus' name.
He will teach us all things.
He will bring to remembrance the words and teachings of Jesus.

Now consider John 15:26, 27 and you will further see that:

He is sent by Jesus.
He proceeds from the Father.

A further revelation of the person and the work of the Spirit is seen in John 16:7-15. Here again His relationship to the Saviour and to those He saves is shown:

He cannot begin His operations until the ascension of the Lord Jesus.
He can only be given by the ascended Lord.
He will (a) reprove the world of sin because they believe not on Jesus; (b) reprove them of righteousness because of the atonement of Jesus; and (c) reprove them of judgment because by the cross of Jesus Satan the prince of this world is judged.

He will guide into all truth.
He will not speak of Himself.
He will speak what He hears in heaven.
He will reveal things to come.
He will glorify Christ.
He will receive of the things of Christ and will reveal them to us.

By the actual words of Jesus we are forced to recognize the strong relationship that exists in this trinity of redemption: the Saviour, the Spirit, and the sons of God. Not until the Saviour had ascended into heaven to begin His high-priestly intercessory ministry could the Spirit descend and begin His work in this present dispensation of the Spirit, and continue it in unbroken ministrations until the Church—the bride of Christ—is complete and the Saviour returns in glory.

We all know that the climax of the fulfilment of

this precious promise of Jesus came on the day of Pentecost. The mixed company of believers gathered there in that upper room heard the "sound from heaven," saw the "cloven tongues like as of fire" which alighted on the head of each of them, and were "all filled with the Holy Ghost" and began to speak with other tongues as the Spirit gave them utterance." Such a divine visitation and introduction to the arrival and commencement of the work of the Holy Spirit naturally brought its wonderful demonstration of the Spirit's power in revival and the conversion of so many.

Peter, answering the clamorous questions from the crowd, summed it up by declaring that this was the fulfilment of the promise of God through the prophet Joel, bringing his oration to a climax with the words: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *He hath shed forth this, which ye now see and hear.* . . . Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:32-36).

The resurrected Lord had ascended. The promised Spirit had descended. The work of redemption had now come to its fruition and the dispensation of the Spirit and of the grace of our Lord Jesus had begun with this marvellous manifestation of God's holy power among men. The day of grace is still with us. The power of the Holy Spirit is still present in the Church of Jesus Christ. The work of revival and evangelism still goes on. The need for true witnesses of Jesus is still with us. Let the sons of God bear their witness to the Son of God in the mighty power of the Spirit of God. So shall the kingdom of God be ushered in.

In our continuing studies in this Ephesian epistle we shall see the outworking of the divine plan of redemption. First we shall consider what it means to be "Sealed with the Spirit."

**ELIM CHURCH,
WHEATSHEAF ROAD, ROMFORD**

Saturday, October 10th, at 7.30 p.m.

UNITED RALLY

**Meeting conducted by
CLAPHAM GOSPEL RHYTHM GROUP**

EDITORIAL (continued)

prayer meeting they have made up their minds that when prayer meeting night comes round to the prayer meeting they go. They do not choose each night, and so have to fight a battle before deciding whether to go to the prayer meeting or do something else. The battle for them is won before it commences, and in many cases was won by choices made many years ago. But other Christians who have to decide from night to night what they are going to do are already in a parlous state of defeat.

"Walk in the Spirit," commands the Bible, "and ye shall not fulfil the desires of your soulish nature," and if we walk in the Spirit it is clear, in the light of New Testament precept and practice, that we shall "walk" to the prayer meeting and Bible study quite a lot.

THE SHUT-INS

By F. H. COLEMAN

Prayer is requested from time to time for so many people and things. We pray for missionaries, for evangelistic campaigns, for people who are sick and for those in distress; but we plead today for prayer for those who are shut in.

Whenever we think of shut-ins we tend to think only of old folk who because of age and infirmity are unable to leave their homes. Unfortunately there is a large class of those we seldom think about and for whom there is a great work being done. There are thousands in mental hospitals and like institutions. There are prisons where men and women are shut away for months and even years. A prison chaplain told me that he invited a very old lady with a wonderful Pentecostal testimony to speak to the women of the prison of which he was chaplain. Most of those hardened women were in tears as she spoke. It was only a simple testimony of what God had done for her, but how effective! An Elim pastor told me of his visits week by week to a jail, and of how a man had been gloriously saved. He is a shut-in, unable to attend services like you and I, with only a weekly visit from this Elim chaplain. We need to pray for them. So will you remember the shut-ins?

Prayer is requested for

Revival throughout Britain.

Those who work for Christ in institutions.

A married couple in Kent who are in great difficulties, and for the woman, who suffers with nerves.

Thought for the week

God rules the world by the prayers of His saints.

* * *

Know that the love of thyself doth hurt still more than anything else in the world.

IRELAND FOR HOLIDAYS

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EARLY BOOKING ESSENTIAL

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LONDON, S.W.4.

**A letter from Pastor and Mrs. D. L. Norton, now
back in Phalaborwa.**

Dear Mr. Editor.

Greetings!

My wife and I wish to extend to all the friends in Elim who have contributed to make our furlough a happy and blessed one our grateful thanks. We are sailing back to our home with very happy memories of our visits to churches and the rich fellowship we have been privileged to enjoy both with ministers and members. We trust you have been blessed as much as we have.

As was expressed at our farewell service in The Lanes, Brighton, by our beloved friend Pastor S. Gorman, we are going out doubly enriched—another little boy and a new Land-Rover. For both we praise God, and to those who sacrificed of their substance to help purchase the Land-Rover a big "thank you" in Jesus' name.

The final thrill came when we had so many come to say "God speed" at Southampton. It was a cool day, but the warmth of their love brought comfort and blessing. Pastor and Mrs. J. T. Bradley and Pastor F. H. Coleman had journeyed from London; Pastor and Mrs. David Ayling took us in their car from Brighton to the docks after we had spent a blessed last few days with them in their home; and, to make the send-off more missionary-like, Pastor and Mrs. Alan Renshaw, fellow missionaries, made a special trip from the Elim youth camp on the Isle of Wight. We know that many were thinking and praying for us as we embarked, even though they could not be at Southampton.

Thank you, dear friends, for everything. We have enjoyed being in the homeland, but please pray for us as we go back home.

Yours in the bonds of Calvary love.

DONALD L. NORTON.

THE JOY OF THE LORD

A FLASH of ill temper, a cloud of despondency, an impure thought or desire will poison your blood, inflame your tissues, disturb your nerves and interrupt the whole process of God's life in your body. On the other hand, the spirit of cheerfulness, freedom from anxious care and worry, a generous and loving heart, the stimulus of joy, the sedative of peace, the uplifting influence of hope and confidence—these are better than all tonics, stimulants and sedatives, and in the very nature of things will exercise the most benign influence over your physical functions and make it true in a literal as well as spiritual sense that "the joy of the Lord is your strength."

The writer remembers in his early ministry a man who was given up by physicians to die and was expected to die that night, but who was converted to God in his illness and was filled with such an ecstatic joy that for several hours, while he was supposed to be dying, he just poured his heart out in rapturous expressions of love and devotion. To the surprise of everybody next morning, when we went back to condole with his family on his death, which we had no doubt had come in the night, we found him almost well, and he lived for many years afterwards as a happy Christian. The physician could only explain it as the result of the extraordinary stimulus that his new happiness brought into the system, which acted as no medicine could have done, and lifted him above the ordinary laws of physiology. Solomon said "A merry heart doeth good like a medicine," and there is no joy like the joy of the Lord.

A. B. SIMPSON, D.D.

BOOK REVIEW

Build My Church, by W. T. H. Richards.

We are indebted to Mr. Richards for taking time to write this book. It is the story of the pioneering, establishing, consolidation and enlargement of a church by personal evangelism. It should be placed in the hand of every minister, deacon and prospective minister. It tells the fortunes of a church which began from nothing and has grown into a thriving church of over 400 members with world-wide activities. It is a story of struggle, of vision, of hope and realisation, of a church which in twenty-one years grew from a handful in a hired hall to possess splendid church premises and be the centre of spiritual activity and evangelism, with eighteen branch Sunday schools and youth meetings. At 5/- this book is a good investment. Obtainable from Christian Witness, Gospel Tabernacle, Pills Road, Slough, Bucks.

J.J.M.

A HITHERTO UNPUBLISHED MEDITATION

By E. C. W. BOULTON

"Loose . . . in the midst of the fire" (Daniel 3:25)

WHAT AN unexpected climax! Who could have foreseen such a splendid termination to such a terrible experience? Everything had foretold black and irremediable disaster. Not a rift in the clouds from which one might gather comfort and hope.

Those hungry flames spoke of inevitable, inescapable doom. The strength of those bonds forbade all thought of escape. The relentless hatred of the Babylonian captors excluded all hope of reprieve.

And yet what precious things the fire disclosed. I failed to see that the flames would transmute the dross into gold. I thought that the fire was my foe, but I found it was my friend. I imagined that it would strip me, and lo, it was made to serve me. I saw the fire as an end in itself, but Thou hast shown it to me as a means to an end. I thought that the flames were ungovernable, but Thou hast taught me that they are regulated and governed by love. It was the fury of the flames from which I shrank.

In the fire I have found a new sympathy, and that sympathy has brought with it an inward enlargement. Before the fire came the pendulum swung between self-commendation and self-commiseration. If I was not the prisoner of the one, then it was the other that held me fast. But in the bracing air of kindness and compassion my soul has grown nobler and purer. The paltry things that prevented growth on the lowlands of doubt have been dispersed on the uplands of intimate intercourse with the unseen and the eternal.

It was my bondage that made the fire necessary—my unrealised inward bondage. In the hour that I boasted of my liberty God was preparing the fire of discipline that was to make manifest the poverty and bondage which held me. But it was in the fire that I found true freedom. Till the fire came I moved in some small groove of self-satisfaction—my life revolved in a tiny sectarian circle. But it was in the furnace that I discovered my need of my brother and he found his need of me. It was when the flames burnt the fiercest that this holy fellowship of the Spirit was born; the fire broke down the middle walls of partition and made us one. The spirit of intolerant dogmatism was consumed; the irritating emphasis was lost, and the things that were so frequently the cause of friction disappeared.



*The
Mayor
and
Mayoress
of Warrington
with
Ron
Jones
at the
opening night
of the campaign*

CROYDON ELIM CHURCH FAREWELL

ON September 6th Croydon members met to say farewell to their pastor and his wife, J. T. and Mrs. Bradley. It was a fitting service to close a three-year ministry packed full of blessing. If there was a sense of sadness in the service it was dominated by a sense of victory and praise to God for the faithful ministry of the Word, and for every blessing received at the hand of God. The choir rendered two messages in song, "Fill all my vision, Saviour I pray" and "Living for Jesus, oh what peace." There was a touch of the Holy Spirit upon the singing, echoing the prayers of our hearts. Pastor brought us a challenging and encouraging word from Deuteronomy 11:11: "The land whither ye go to possess it." There was a sense of God's Spirit pervading the whole service. It was a joy and privilege for Pastor to receive into fellowship four new members. At the close of the service the church secretary passed on a word of appreciation to Pastor and Mrs. Bradley for their loyal and sterling service given so unstintingly to the church. The secretary handed to Pastor a cheque for £80, made up of gifts from the members as a token of their love and appreciation; he also expressed the desire that God would bless our brother in his new office as Editor of the ELIM EVANGEL.

L. C. HOPPER, church secretary

The vessel that sails the steadiest is often the most heavily burdened.

Post-mortem kindness cannot cheer the burdened soul.

NATIONAL YO TH RALLY

not with U missing—surely !

Saturday, October 31st, at 6.30 p.m.

again in the

WESTMINSTER CENTRAL HALL

Programme

Ian McPherson (Apostolic Church)

- ★ 150 teenage choir (with guitars)
- ★ Yeovil youth
- ★ Soloist : Pastor A. Caple
- ★ Testimonies, etc.

THEME :

THE BIBLE

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D.757

SHOULD A CHRISTIAN TITHE? MAY A CHRISTIAN USE THE TITHE AS HE WISHES?

Should a Christian tithe? The Bible answer is yes. You cannot mistake it; the Bible has no other answer.

"Will a man rob God?" God asks. Sometimes he does; he robs Him by withholding tithes and offerings (Malachi 3:8). God continues in the plainest language and says that He classes all such as robbers, and that they are under a curse which affects their crops and their business. The teaching goes on: those, on the other hand, who bring their tithes and offerings to God are blessed and prosper.

Then we are told that here is a place in which we can prove God by faith, because God Himself challenges us to do so. He says "Prove Me now; bring Me the tithe and offering, and see if I will not pour you out a blessing more than you can receive."

Here we have GOD'S AMAZING ACCUSATION AGAINST ISRAEL. He charges His people with dishonesty; with robbing Him by withholding and misusing that which is His. This is followed by GOD'S TREMENDOUS CHALLENGE. "Try me," "prove Me," be honest and upright in this matter of the tithe and "see if I will not prosper you in soul and soil, in things spiritual and secular."

Uncompromisingly and unmistakably the Bible teaches that "THE TITHE IS THE LORD'S": "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is 'holy unto the Lord' (Leviticus 27:30). All the tithe is the Lord's. Tithe is an old English word for tenth, so one tenth of all belongs to God. Not ours, but God's. I do not know of any statement in the Word of God more clearly put than that. If I hold back the tithe, if I use it for myself, if in any way, or under any pretext, I keep it from God I take to myself that which is God's. He says that if I do that I rob Him.

I am sure that right now some are engaged in mental wriggling in an effort to prove me wrong and to release themselves from their obligations. You wish to tell me and convince yourself that tithing has to do with the law of Moses and that we are under grace. Let us consider this.

Long before the Mosaic law Abraham gave tithes to Melchizedek (Hebrews 7:1, 2, 4). Abraham paid one tenth of all to Melchizedek; Melchizedek is a type of Jesus Christ. So Abraham was paying tithes, one-tenth of *all* (Genesis 14:18-20), some 140 years before Judah, the father of the Jews, was born. We must therefore recognise that tithing did not begin with Moses, nor did it end with Moses. "Because that Abraham obeyed My voice, and kept My

THE TITH

charge, My commandments, My statutes, and My laws" (Genesis 26:5). Abraham was obeying God in the matter of tithes before Sinai. The paying of the tithe existed before Sinai. Romans 4 teaches us that Abraham was justified by faith and that he is our pattern in the matter of salvation by grace through faith. If, then, Abraham brought his tithes to Melchizedek, who is a type of Jesus Christ, we should bring our tithes to Jesus Christ Himself.

Jacob says: "And this stone, which I have set for a pillar, shall be God's house; and of all that Thou

F. J. Slemming, minister of the Elim Church, Oxford, answers, from the Scriptures, the questions, "Should a Christian tithe?" and "May a Christian use the tithe as he wishes?"

shalt give me I will surely give the tenth unto Thee" (Genesis 28:22).

Under the command of God the Levites received the tithe, and they did so as the special servants of the Lord for the house of the Lord (Numbers 18:21-24).

"Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries" (Nehemiah 13:12, 13).

"Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully. . . ." (2 Chronicles 31:11, 12). No one is saved by paying tithes and giving offerings; no one in the Bible was saved that way; but many Christians are missing rich blessing because they fail to obey and honour and trust God with the tithe and the offering.

It may be argued that God does not especially bless us according to the way we give, nor does He withhold blessing according to the way we fail to give. But Jesus says He does, in these words: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). That promise

IS THE LORD'S

is as sure and certain and positive as Malachi 3:10. Again, God says through Paul: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The next verse reminds us that every man is to give "as he purposeth in his heart" and then we are further reminded that "God loveth a cheerful giver" (2 Corinthians 9:6, 7). Do not give your tithe, as perhaps you pay your income tax, with a groan and a grudge; to give scripturally is to give cheerfully.

If, as I learn from the Old Testament, God puts a curse upon covetousness and the withholding of the tithe, do I expect to find that in the New Testament God reacts differently about the whole thing? Is it logical that God expects more from the Jew under law than from the New Testament Christian under grace? What strange reasoning is it that would concede that God commands this token of obedience and love and faith in the Old Testament but would not require the same token of love and faith and obedience in the New Testament.

"Honour the Lord with thy substance . . . so shall thy barns be filled with plenty" (Proverbs 3:9,10). "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people" (2 Chronicles 31:10). Learn, do learn, that this matter of tithes and offerings is a matter of fundamental morality. We belong to God, all we have comes from God, and all we have is fundamentally God's; *our tithes and offerings are the open acknowledgment that we are His, that all we have comes from His merciful and providential hand and that we owe Him our complete and absolute obedience.*

Tithing is not a challenge to our generosity, and I

do not present it that way; tithing is a challenge to our faith in and obedience to God.

THE TITHE IS THE LORD'S. This is consistently stated in the Word of God." *All the tithe . . . is the Lord's*" (Leviticus 27:30). When we receive our income, wages, salary, interest or allowance one tenth of that is not ours but God's. In a broad sense the ninety per cent is His also, and we are accounted as stewards of it; but in a particular sense the tithe, God says, is His, not ours. If we take it to ourselves, use it for ourselves, apply it according to our own ideas and desires, we are using what is not ours to use.

MAY A CHRISTIAN USE THE TITHE AS HE WISHES?

The Mosaic law demanded that the tithe be brought to the temple storehouse. The storehouse in the Old Testament passages is the house of the Lord. "Bring ye all the tithes into the storehouse" (Malachi 3:10). "Jesus sat over against the treasury, and beheld how the people cast money into the treasury" (Mark 12:4). When complaint is made about offerings, collections and giving, I wonder if we really know that the scriptures for tithes are plural and not singular; that the Bible talks about the regular tithe, periodic tithe, additional tithes to be brought in at the feasts of trumpets and harvest and then offerings.

(continued on next page)

Living Sound and Song **SYMPHONY OF PRAISE**

in the

ASSEMBLY HALL

(1,200 seats)

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Saturday, October 17th, 1964, at 7 p.m.

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LONDON CRUSADER CHOIR

Massed Male Voice Chorus

**Tunbridge Wells Salvation Army Band,
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Rev. Samuel G. H. Nash, B.A.

Chairman and conductor-in-chief :

Rev. Douglas B. Gray, F.R.S.A.

Tickets obtainable from the box office (3/-),
the Assembly Hall (s.a.e. please).

In Numbers 18 there are offerings, wave offerings, sin offerings, trespass offerings, first-fruit offerings and vow offerings; we have to conclude that the Bible directs the paying of tithes and giving of offerings.

I take it that it is agreed that when God says in Malachi "Bring ye all the tithes into the storehouse, that there may be meat in mine house" the storehouse is the Lord's house; then let us ask: Has tithing been repealed or withdrawn in the New Testament? Has the bringing of tithes to the storehouse been repealed or withdrawn or changed in the New Testament?

The psalmist is an authority on worship and practice in Israel. He says: "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord" (Psalm 116:17-19). In the presence of all His people must be in God's house.

The Bible does not show us anywhere that the Lord Jesus Christ has revoked tithing; rather He assumes the acceptance of tithing; He does not brand it as law versus grace any more than love to my father and mother and neighbour is withdrawn or repealed under grace. Speaking of tithes, Jesus says "These ought ye to have done" (Matthew 22:23; Luke 11:42).

God speaks through the apostle Paul thus: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Corinthians 16:2).

How often I have heard people lay hold of the phrase "as God hath prospered him" as something that cancels out their obligation to pay God His tithe. How can honest men reason so? The very nature of the tithe is that it is proportionate, one tenth. It is also clear from the opening verses of the chapter that the offerings and tithes also were a part of public worship and inseparable from it, therefore the proper place for the tithe was and is the local church, and not the office of some popular preacher, or some romantic about whom one reads only glowing success stories, or a favourite missionary society, or a radio programme, or some appealing charity, or whatever else you have in mind. The blessings associated with tithing are always in the Bible related to what we call storehouse tithing. *The Church is the Lord's house, the local church is the designated centre of Christian activity, gospel proclamation and missionary enterprise.*

There are, thanks be to God, many believers whose

understanding of scriptural stewardship is a bulwark and a defence against the chaos and disgrace of present-day giving in our Christian churches.

Twentieth-century giving in many churches cries out that there is something wrong with our teaching and practice of tithes and offerings. I repeat that Paul by the Holy Spirit in 1 Corinthians 16:2 laid down the principles of Christian giving; all through his writings he assumes that the people bring their offerings and tithes to the community treasury of the church. It was money out of such treasury that was taken to Jerusalem to minister to the saints. It was the local church in Philippians 4 that sent support to the apostle Paul. Tithes were brought to the temple. Tithes were brought to Jerusalem. The temple was the place of worship for God's people.

I appeal to every Christian believer to accept the challenge of God and prove Him in this matter of giving the tithe and the offering. If God's people would be faithful in this matter missionary financial problems would not exist; missionaries would never have to be withdrawn because of a lack of money. Revival efforts could be launched in every town and city and village unhampered by the shortage of finance. The service of God would command better equipment. Church buildings could be built and kept in a way more honouring to God than many are today. Like a mighty army would move the Church of God. We would storm the ramparts of world paganism, we would attack the vast armies of atheism, we would combat the relentless march of Communism, we would fulfil our Lord's great commission to go into all the world and preach the gospel to every creature.

Let me sum it up—God's Word teaches tithing, storehouse tithing is scriptural tithing. The tithe is the Lord's. The Scriptures do not support or authorise or instruct the believer to distribute his tithe as he pleases. Honour God with your substance and God will honour you with His favour and blessing.

LONDON CRUSADER CHOIR

VISITS have been paid by the choir since their last report to Duke Street Baptist Church, Richmond; Elim Church, Eastbourne; Elim Church, Brighton; and Brixton prison. They were accompanied to Brixton prison by the Clapham Rhythm Group, ably led by Geoffrey Cooper. The comment of the prison chaplain, Rev. John Cawley, at the close: "There is room for a great deal more of this kind of effort. God bless you."

PETER BYE

Sheffield**Pastor : L. N. Knipe***Miss C. I. Ladlow reports.*

WE have just had a sisters' weekend in which they took part in leading the services, playing the piano and organ, and taking up the offering. Our guest speaker was Mrs. Helen Matthews, of Scarborough. The tide of blessing rose higher as the services continued and our crowning joy was at the close of the Sunday evening service, when a father, mother and two children went into the vestry along with another lady to receive Christ. Our pastor, L. N. Knipe, has faithfully sown the seed of the Word of God; this was a reaping time. We thank Mrs. Matthews for her anointed ministry.

Gosport, Hants**Pastor : Miss F. M. Munday**

to keep in memory a dear sister, Miss Dorothy Fuge, who recently passed to higher service, two very beautiful communion plates were given anonymously to the church.

Pastor Joseph Smith has recently completed a week's special services and much blessing has resulted.

MRS. W. BURR

MISSIONARY FAREWELL SERVICE TO CATHERINE PICKEN

A MEMORABLE farewell service to Catherine Picken was held on Tuesday, August 25th, at Elim Church, Southend-on-Sea. Miss Picken was to have continued on furlough until the end of the year, but because of the urgent need on the field in Southern Rhodesia arrangements were made for her to return by air on September 2nd to resume her work in Inyanga North.

The secretary of the Elim Missionary Society conducted the service. Miss Picken, speaking from Deuteronomy 2:7, testified to the faithfulness of God down the years, and thanked all who by their gifts and prayers had supported her, especially for the letters "which meant so much." Concluding the meeting, Pastor J. A. Wright observed that the dominant passion of Miss Picken's life was obviously the great truth of the abiding presence of God.

On September 2nd several relatives (including Mrs. Picken), friends and ministers saw Miss Picken off at Gatwick airport.

SUNSHINE CORNER *(continued from page 652)*

us. If you look hard enough you will find a very long list.

I am so glad our heavenly Father loves us so much. 'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY

THE PRESIDENT'S DIARY**September 7th. Penzance**

The church here is at some disadvantage, having to meet in a hired hall let for other purposes on occasion. Pastor A. H. C. Newman is doing a good job in an honorary capacity. The presidential meeting was supported by the local Salvation Army songsters, who sang twice. There was liberty in the Spirit as the Word was ministered from Romans 10:8, 9.

September 8th. Bodmin

Elim's witness in this town is small, but I felt the blessing of the Lord as I spoke on "Vision," based on Isaiah 6. Three were prayed for for healing afterwards. Pastor J. J. English has the oversight of both Camborne and Bodmin Elim churches.

September 9th. Camborne

The Elim church here is hidden away at the back of some houses and there is a need for a more accessible building if the work of God is to be built up in this town. I spoke on "Faith" and encouraged the members to believe God for greater things.

September 12th. Falmouth

After the presbytery business session, chaired very ably by Pastor G. L. Taylor, the district superintendent, the Falmouth church and its pastor, Mr. J. Fry, entertained us to tea. The rally following was convened by Pastor Cowdery. I spoke on "The three appearances of Christ" in Hebrews 9. It was a pleasure to have in the congregation Pastor W. N. Brambleby, now retired, and his wife, on holiday from Gosport. Three were ministered to in prayer in the after-service.

September 13th. Newquay

Pastor G. L. Taylor has a fine congregation and plans have been passed for a new church building in a central position in the town. God's presence was realised in both services. One man was counselled for salvation and several were prayed for in the after-service, when the power of God fell on us in a remarkable way. One brother testified that he had never before been so conscious of God's presence; it seemed almost as if he could have touched Him, so near and real was He. Praise the Lord!

WOMEN'S COLUMN *(continued from page 652)*

faced. I guess they, like the young man, did not know much about gracious living either!

But, as a contrast, a Christian young man I know stepped from a train, saw a young foreign student, carried her case and escorted her to her bus. We often sing "To be like Jesus, all I ask to be like Him"—and He went about **doing good** (Acts 10:38).

Women's column

By GLADYS M. GORTON

GRACIOUS LIVING

"GRACIOUS LIVING" to a certain type of person simply means things to do with furniture, kitchen ware and utensils, because so many manufacturers label their commodities with such a term, "for gracious living," and this is as far as they understand the phrase. To them courtesy, kindness and thoughtfulness do not enter into their thinking. Generally speaking, gracious living in its rightful sense is not practised in this decade. It belongs to a previous generation.

The other morning I received sad news which necessitated my taking a very hurried trip to London. My aunt, who had been staying with us, was due to leave, so I travelled with her. She had previously reserved her seat, but I was unable to do this. The train was fairly full and we had not much time to find her seat before the train left, so my husband quickly found a non-smoking compartment and lifted her luggage on to the rack and suggested that we occupied the seats in case we could not find the reserved one. He stepped from the train and a few seconds later, as the train started to pull out of the station, he hurried to the window to tell us where the reserved seat was. I went along and came back, and we decided to go to it, as nobody else was in the compartment. My aunt could not lift her luggage down, as she had a weakness in her wrist through breaking it a short time back, and my right arm was not at its best owing to a fracture sustained a few months ago.

"I'm sorry I can't help you," apologised an elderly man. "I'm in ill health."

"Thanks a lot, I'll manage," I said, which I did.

A young man who sat in a corner seat with a camera resting on his lap never offered help. I guess he did not know much about gracious living!

On the return journey the next morning a group of teenage girls stepped into the compartment of the underground train in which I was travelling to Waterloo. At the next station two elderly ladies came in. They looked so sweet and charming. "Lavender and lace," I thought. The girls looked at them and sniggered. There was only a seat for one, and the other, who had a hearing-aid fixed in her ear, stood nervously holding the hand-rail near the door. There was not a move or an offer from the girls. I gave her my seat. The girls looked shame-

(continued on page 651)



HELLO SUNBEAMS.

Penny lives just down the road from where I live. She is just three, and though I haven't been here very long we are good friends. Penny gives me a lovely smile when I see her, and sometimes she gives me a wave if she is going out shopping with Auntie next door or with Mummy. Penny loves shopping, so it is not surprising that it happened on a shopping expedition, but let me tell you the story as Penny's Mummy told me.

Mummy had to go to the grocer's and the butcher's and then into the paper shop. Penny was following behind Mummy, or Mummy thought she was, but suddenly she was missing. Mummy found her outside the butcher's walking round and round a lovely shiny new tricycle. It was a beautiful blue and it had shiny handles and a little bell. Penny was so delighted to have seen it that she was speechless. She just looked and looked at it and walked round and round it without saying a word. Mummy had to tear her away because she had to finish her shopping, but Penny kept looking back.

Penny didn't say anything to Mummy, but Mummy noticed the look in her eyes. Penny wanted a tricycle just like that one. She was too small to think of asking Mummy or Daddy, but Mummy knew that Penny had fallen in love with the little tricycle. When Daddy came home she told him all about it and Daddy had a strange look in his eyes; he seemed to be working things out in his mind, and he even forgot to answer when Simon spoke to him. Simon had to ask Daddy twice before he heard.

On Sunday I saw Penny with her Daddy. She didn't wave this time, she gave a little tinkle on her bell. Yes, you've guessed, Daddy and Mummy had bought her a shiny tricycle just like the one she had seen outside the shop. Both Penny and Daddy looked so happy. It reminded me of a verse in Matthew chapter 7. See if you can find it in your Bible.

If Mummies and Daddies love to give us gifts, how much more does our heavenly Father. He knows what we need before we ask Him, and He loves to answer our prayers. He sent the Lord Jesus to be our Saviour and our Friend. See if you can find some other gifts that our heavenly Father has given

(continued on page 651)



YOUTH PAGE

Conducted by the National
Youth Director

ISLE OF WIGHT ELIM YOUTH CAMP

A CORRESPONDENT writes of the wonderful time the campers at Whitecliffe Bay, Isle of Wight, had. In addition to the usual camp activities he tells of many young people saved and baptised in the Holy Spirit. Nearly 500 attended the camp. An outstanding feature of the camp was the fund commenced to help provide a Land-Rover for Pastor and Mrs. Alan Renshaw. This reached the magnificent total of £250. He expresses appreciation of the work of all who were in charge and tells of a tangible expression of that appreciation to Mrs. J. C. Kennedy in the presentation to her of a half dinner set. He writes with appreciation of the many amenities of civilisation laid on for the campers' comfort!

SWANAGE YOUTH CAMP REPORT

By MERVYN J. TILLEY,

PRAISE God for Elim youth camps! That is just how I feel after returning from the Swanage/Studland Bay youth camp. We arrived on the Saturday for the second week and soon settled down to camp life. What was camp life like?

First of all there was good food. Mrs. Sam really worked overtime to provide us with excellent meals (incidentally, Mrs. Sam was the old kitchen range—not one of the cookhouse staff). But the staff deserve medals for all their hard work.

Good food, good fun; is that all? No! Praise God, we had good fellowship too, for this was a Christian camp, a camp with a difference. Good fellowship was the highlight of the camp. The singing was tremendous, as only camp singing can be. The padre, Pastor Alan Brewster, preached the Word of God under the anointing of the Holy Spirit. Souls were saved. In the communion service two young ladies wept their way to the Saviour. In the evening gospel service at Winton two young lads were saved and saw for the first time the need to give their lives to Christ. Others too came to Christ during this week. Many were baptised in the Holy Spirit, many

had the flame of zeal rekindled, and everyone benefited from the blessings which abounded.

Late one night about 100 campers went down to the sea front at Swanage and sang choruses on the sands. At first a number of the onlookers thought we were Mods and Rockers, but they soon found that Elim campers were not bored with life, but enjoying it, the words of the choruses telling them so. Three young men who listened came to the camp fire on the following evening and enjoyed it. Please pray for them.

On the Friday morning before 9 o'clock the tents were down and folded ready to be taken away until next year. Yes, camp is gone, but the fire kindled still burns.

Good food, good fun and good fellowship all make a good holiday. Why not decide to come next year?

ELIM SCOTTISH CAMP

Eyemouth

"Is your Christianity secondhand?" This characteristic question made a good start to the Scottish youth holiday camp held in Eyemouth, Berwickshire. The padre was evangelist Malcolm Smith, of Belfast, and through his persuasive and direct manner many who had been depending upon an outward decision learned to know the depth of experience as they yielded themselves to the claims of God upon their lives.

During the first week the emphasis was upon getting right with God, but in the second week we started receiving meetings. What a joy it was to see our Elim young people receiving the baptism and speaking with other tongues, and how blessed to hear them testify to their new-found joy in Christ.

The spiritual side was well catered for, but the physical side was not neglected. There were hikes, rambles, games and treasure hunts, not forgetting the camp fire and, just sometimes, the occasional practical joke.

A topical Bible memory system was introduced and many of the young folk are now busily "hiding the Word of God in their hearts."

The camp was a real blessing and inspiration, and we thank God for all His goodness to us in it.

If God gives you grace, then you owe grace to someone else.

Too many people pray for emergency rations rather than daily bread.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, October 12th.

Romans 6 : 12-23.

"Yield yourselves unto God" (v. 13).

"Yield yourselves unto Him; not only as the conquered yields to the conqueror, because he can stand it no longer, but as the scholar yields himself to the teacher, the apprentice to his master, to be taught and ruled by him. . . . Yield yourselves to Him as wax to the seal, to take any impression, to be, and have, and do what He pleases" (M. Henry).

The fruit of this surrender to God is holiness (v. 22). How different is fruit from wages! Joined to the Vine and abiding in Him we share His life, which is eternal (v. 23).

He's mine because He's in my heart,
And never, never will we part;
Just as the branch is to the vine,
I'm joined to Christ; I know He's mine.

(Rev. Johnson Oatman, Jr.).

Tuesday, October 13th.

Romans 7 : 1-12.

"Now we are delivered from the law" (v. 6).

In the sixth chapter Paul speaks of the believer's deliverance from sin; here in today's reading it is the deliverance from the law of which he writes.

It may seem at first strange that we should need to be set free from the law which "is holy . . . and just, and good" (v. 12); but the apostle shows how sin found its opportunity in the commandment to seduce and deceive him (vv. 8, 11).

The law is holy, but is unable to justify a sinner before God. Far from helping him, it expresses his sin and stimulates in him desires to do the things it prohibits.

The death of Christ frees the sinner from this bondage just as the death of her husband frees a wife legally to be married to another (v. 4).

Wednesday, October 14th.

Romans 7 : 13-25.

"Who shall deliver me from the body of this death?" (v. 24).

Throughout these verses the apostle speaks of a conflict which is inward. That which he calls the "law of sin" is at war with the law of his mind. Paul's mind is sufficiently informed and disciplined to appreciate what is good—in fact he speaks of delighting in the "law of God after the inward man" but he does not perform it. Instead he finds himself doing the evil he detests.

This experience is probably what is referred to in Galatians 5 : 17 : "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."

This wretched situation is overcome by looking to Christ (v. 25) and not to self; the ascendancy of the new man is maintained by walking in the Spirit (Galatians 5 : 16).

Thursday, October 15th.

Romans 8 : 1-11.

"His Spirit that dwelleth in you" (v. 11).

It is not now the "sin that dwelleth in me" that Paul speaks of, but the indwelling of the Spirit of God. God's

Spirit is the "Spirit of life" (v. 2) and of great power—He raised Jesus from the dead (v. 11)!

We make much of the fact of His indwelling. That He should be always available to deal with every temptation from the "flesh" is no small comfort to the child of God. Because of this the believer is able not only to delight in the law of God but to rejoice in continual victory over the flesh.

Holy Spirit, dwell with me;
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be,
Give to Him who gave me Thee.

(T. T. Lynch.)

Friday, October 16th.

Romans 8 : 12-25.

"As many as are led by the Spirit . . . they are the sons of God" (v. 14).

Involved in the surrender of oneself to the incoming Spirit is the question of His sovereignty. He comes to lead as well as to live in the heart. Under His direction the sons of God, the saints, call upon God their Father; the Spirit witnessing with their spirit that they are the children of God.

It is the same Spirit who inspires hope so that while sharing now the sufferings of Christ we may look forward to being glorified together with Him.

The "created universe" (v. 19, N.E.B.) eagerly awaits that time when the sons of God will be manifested and their glory revealed. The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (v. 21, R.V.).

Saturday, October 17th.

Romans 8 : 26-39.

"Who shall separate us from the love of Christ?" (v. 35).

The words we have chosen for today's heading are among the choice ones in what is to many a favourite portion of Scripture.

Having declared in verse 32 the greatness of God's love for us in sending "His own Son" to die upon the cross, Paul now asks, and asks we feel in a challenging way: "Who shall separate us from the love of Christ?"

We are given an impressive and comprehensive list of things that might be thought powerful enough to divorce us from Christ's love. Paul confidently predicts that none of these things is able to keep us "from the love of God which is in Christ Jesus our Lord" (v. 39).

Therefore we may boldly claim that all things work together for good to them who are called of God (v. 28).

Sunday, October 18th.

Romans 9 : 1-18.

"They are not all Israel, which are of Israel" (v. 6).

Paul, himself an Israelite (2 Corinthians 11 : 22), grieves over his kinsmen according to the flesh. In spite of all the advantages and privileges held by them as the chosen race they had failed largely to recognize and receive Jesus when He was sent to them.

There is the danger of thinking that because of this failure God's plan was inadequate, until we discover that they are not all the true Israel who are of the earthly Israel (vv. 6, 7).

Ishmael and Esau were both of the seed of Abraham, but were not the children of promise. Because God might be accused of being unrighteous in His choice (v. 14) it is specifically stated that Jacob was called or elected before he or Esau was born, "that the purpose of God might stand, not of works, but of him that calleth" (v. 11).

It was God's intention that Gentile believers should be members of the true Israel (vv. 24, 25).

Coming Events

BARRY. October 10, 11. Elim Tabernacle, Pyke Street. Special services in connection with twenty-first church anniversary celebrations. Speaker: W. Evans (Porth).

BIRMINGHAM. October 10-15. Elim Church, Alton Road. Children's campaign and youth drive, conducted by F. Jones. Weeknights at 6.15. Sundays at 3 and 6.30. Special youth nights: Saturday at 7.45, youth squash; Sunday at 6.30; and Wednesday at 7.45.

BIRMINGHAM. October 10. Winson Green Elim Church, Handsworth Road. "Saturday Night Special" at 7. Visit of Peter Jackson (blind pianist) and party. (Buses No. 96 and No. 11 outer circle.)

BIRMINGHAM. October 24. Winson Green Elim Church. "Saturday Night Special" at 7. Visit of the Halesowen Crusade Choir. Meeting in the Handsworth New Road School (100 yards from Elim Church). Buses 11 and 96.

BLACKPOOL. September 4 to October 25. Visitors to the illuminations are cordially welcome at Jubilee Temple Elim Church (corner of Waterloo Road and Central Drive). Suns. at 10.45 and 6.30. Sats. and Weds. at 7.30. Pastor Douglas O. Ward.

BRADFORD. October 10. Elim Church, Southend Street, Leeds Road. North-East and North-West United Presbytery Rallies. 3.30 and 6.30. Guest speaker: George Stormont (Bethshan Tabernacle, Manchester), supported by the Bethshan Sextet.

BRISTOL. October 16-25. The City Temple, Jamaica Street (Stokes Croft end), Bristol 2. Church Anniversary Celebrations. Junior Crusader Rally, October 20, at 7. Sisterhood Day, October 21, at 3.30 and 7.30. Speaker: Mrs. S. Cole (Birmingham). Youth Buffet Night, October 24, at 7.30. Sundays at 11 and 6.30. Special speakers: J. Hywel Davies and John Carter. Conveners: Ron Jones and David G. Woodfield.

BURTON-ON-TRENT. October 24. Elim Church, Moor Street. Pentecostal Jewish Mission Rally at 7.30. Colour film of the Feast of the Passover. Convener: K. Smith.

CAERPHILLY. October 8-12. Elim Church, St. Fagan's Street. Annual Convention. Speakers: Terry Hanford (Bristol), Ernest Crewe (Kenley Bible College), Donald Evans (Swansea), Cecil Jarvis (Gloucester). Thursday, Saturday and Monday at 7.15. Sunday at 11 and 6.30. No service on Friday. Convener: John Coleman.

CARLISLE. October 24-29. Elim Church, West Walls. Campaign by Idris Davies. Sunday at 11 and 6.30. Weeknights at 7.30.

HASTINGS. Elim Central Hall, Station Road. Sunday, October 11. Harvest Thanksgiving at 11 and 6.30. October 17. Saturday. Monthly Rally. Visit of J. Wildrienne and I.B.T.I. choir. October 18 at 6.30, visit of Heathfield young people.

KINGSTON. October 17, 18. Elim Church, Thames Street. Church anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Speaker: A. S. F. Horne (Hastings).

LEICESTER. October 3-15. Elim Church, Ruding Road (Narborough Road junction). Evangelistic and divine healing campaign, by J. Osman. Weeknights at 7.30 (except Fridays). Sundays at 10.45, 6.30 and 8.15. Singing by the Coventry Trio and Sparkbrook Choir. Convener: Pastor R. R. Taylor.

NEWCASTLE-UPON-TYNE. October 17-21. Elim Church, Heaton Road. Anniversary Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Speaker: Jack Newman (Coventry). Convener: F. A. Hodge. Items by Ambassadors Gospel Rhythm Group and The Revivalaires.

SALISBURY. October 11. Elim Church, Milford Street. London Crusader Choir with Douglas B. Gray. Gospel music festivals at 2.45 and 6. The afternoon festival will include the Salisbury Salvation Army band.

SCOTTISH NATIONAL YOUTH RALLY. Saturday, October 17, at 3.30 and 6.30, in the St. George's East Church, Johnstone Street, Paisley. Speakers: C. J. E. Kingston (President) and Felix Lloyd-Smith. Vocalists: George and Violet Hill (Scottish Radio gospel duettists). Instrumentalists: Harry Elliot Musical Group. United Crusader Choir. Convener: Richard Lighton.

WESTCLIFF-ON-SEA. October 10-15. Elim Church, Electric Avenue (near Fairfax Drive). Special visit of Joseph Smith. Sunday at 11 and 6.30. Saturday to Thursday at 7.30 (inclusive).

WHITEHAVEN. October 10-13. Elim Church, George Street. Anniversary. Saturday and Monday at 7. Sunday at 10.45 and 6.30. After church rally at 8. Tuesday at 7.30. Speakers: Robert Barrie and Eric Dando.

ITINERARIES

The President, Pastor C. J. E. Kingston:

October 13, Carlisle; 14, Whitehaven; 15, Aberdeen; 16, Dundee;

October 17, Youth rally, Paisley; 18, Paisley (morning), Woodside (evening); 19, Glasgow; 20, Govan; 21, Kirkintilloch; 22, Greenock; 23, Clydebank;

October 24, Motherwell; 25, Coatbridge (morning), Edinburgh (evening).

Joseph Smith:

October 10-15, Westcliff-on-Sea;

London Crusader Choir:

October 11, Salisbury Elim Church; October 17, Tunbridge Wells (Assembly Hall. Symphony of Praise); 18, Streatham Youth Club at 7.30; October 24, 25, Derby Elim Church; 28, Brixton, Solon Road Baptist Church.

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D.769

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Phone 633.

ILFRACOMBE. Devon, Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.678
LONDON. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare: full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULSE Hill 3860.

MISCELLANEOUS

MARRIED student (London Bible College) seeks unfurnished two-bedroomed flat in London. Bowler, 94 Stafford Road, Southampton.

BIRTHS

HICKS. On August 18th, to Stanley and Hazel Hicks, of Vazon, a daughter, Lucy Deborah, a sister for Jonathan.

MUNN. On August 29th, to Ken and Doreen Munn, of Worcester, God's gift of a daughter, Deborah Grace, a sister for Dawn.

MARRIAGES

PRESTON—ALEXANDER. On August 20th, at Vazon, Guernsey, Philip Preston to Stella Dawn Alexander. Officiating minister: T. Elfed Francis.

SHAW—LEWIS. On September 5th, at Beulah Elim Church, Pontardulais, Pastor Stanley Shaw to Frances Lois Lewis (Elim Crusader). Officiating ministers: Pastors Squires (the bride's uncle) and D. Lambelle.

SILVER WEDDINGS

HYDE—HANCOCK. On October 14th, 1939, John Hyde to Marjorie Hancock. Praise God for all His goodness and blessings received. Ephesians 3:20.

OSMAN. On September 14th, 1939, Pastor and Mrs. Jack Osman return thanks to God for all His goodness during our twenty-five years together. Also sincere gratitude to deacons and members of Sparbrook church for all loving kindnesses and good wishes.

WITH CHRIST

REES. Suddenly on August 19th, James Garfield, beloved husband of Gladys (Pontardulais). Officiating minister at funeral: D. A. Lambelle.

MAYHEW. On September 5th, Esther Mayhew, aged 82, early and faithful member of the Elim Church, East Ham. "Until the day break." Officiating minister at funeral: H. Shaw.

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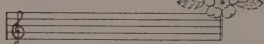
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THE ELIM *EVANGEL*

Vol. XLV No. 42

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6d



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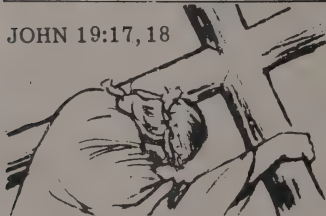
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COVER PICTURE

Youth campaign by Derek Green. See page 663 for report.

BIBLE VERSE

JOHN 19:17, 18



And he bearing his cross went forth into a place called *the place of a skull*, which is called in the Hebrew *Golgotha*:

Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

GUILTY MEN

THE COMMITTEE of inquiry into the causes of juvenile delinquency will not, we hope, overlook one important cause. In that brilliant microcosm that has been a wonder to people of psychological insight ever since it took place and record was made of it we have the one basic cause of juvenile delinquency. We call the events of the Garden of Eden a brilliant microcosm because there we have it spiritually, psychologically, temperamentally, sociologically, biologically, and what-have-you, of the large world in which we live. Do you wish to know the source of temptation? The story of that event will tell you. Or the psychology of temptation? Or what our true state is in God's sight? Dead, not alive. Whence come wars? Whence comes disease? The brilliant recording of that ever most wonderful happening will tell us. Had a committee sat to discuss the delinquency of Cain and Abel they would have concluded that it could not have been (a) overcrowding, (b) lack of opportunity, (c) bad social conditions, (d) the bad example of other young people. Had the committee been of a logical turn of mind they would have asked what factor, had it been absent, would have caused their delinquency to be absent. The answer: adult delinquency; no adult delinquency, no juvenile delinquency.

The committee of inquiry into juvenile delinquency now sitting will do well to remember that a few rampaging teenagers at some holiday resort for one day, or at most for two or three days, do not do one-millionth of the damage done, for example, by the beer trade's advertising campaigns to increase drunkenness. But we may be sure that on the boards of directors of the beer trade companies and of the advertising agencies which did the advertising every member would be in middle life or older. In other words, they were at an age when they should have had more sense. It is not doubted that the directors of the company that launched *Lady Chatterley's Lover* were of similar age. There would not be a teenager among them, but how many teenagers' minds have they sullied? Or again, the armaments manufacturers who rob nations and individuals of hard-won wealth, and send millions of young people to death, but on their boards of directors are there any in the under-thirty-five age group? Obviously we could go on. But these men are the guilty men. Because of their lust for money, no evil, incipient or existent, will deter them from exploiting the simplicity of youth and, if necessary, manipulating their mental processes.

It is doubtful if much can be done by legislation to cripple such activities; a way will always be found to evade the law by men intent only on financial gain. The answer would seem to be to prepare young people spiritually and mentally against the probability of exploitation. When we say prepare them mentally, we simply mean that they should be made aware of what goes on behind the scenes.

(continued on page 661)

THE PERSON AND WORK OF THE HOLY SPIRIT

by *W. G. Hathaway*

II. Sealed with the Spirit

SEALED with the Holy Spirit of promise! The word "sealed" used here has two meanings: (a) to evidence completion and (b) to evidence ownership.

All who have to do with legal documents in the transfer of property will know that when a transaction has been agreed upon a document is drawn up by a solicitor to evidence the transfer. Before the document can become effective it must be "signed, sealed and delivered." It requires the signatures, before witnesses, of the contracting parties and the affixing of the seal of each of them. For convenience in these modern days a red adhesive paper seal is used, though we have handled documents where the wax seal was so large and heavy that it had a tin box attached to the documents to contain the seal. Nowadays when the parties sign they merely place their fingers on the little red paper seal and say: "This is my act and deed." Then when the sealed document is handed over the transaction is complete.

Our redemption, too, has been purchased with an infinite price. Jesus "paid the price" of our redemption with His precious blood. We are "redeemed with the precious blood of Christ" (1 Peter 1:18, 19). Paul tells the overseers of the church at Ephesus on his last visit to them that they are to feed the Church of God "which He hath purchased with His own blood" (Acts 20:28). Every true believer is counted among the redeemed, and is "sealed with the Holy Spirit of promise." Writing to the Christians in Rome, Paul tells them that "the Spirit Himself beareth witness with our spirit, that we are the children of God" (Romans 8:16); He could not have made it clearer than this. The moment we surrender to the lordship of Christ He sets His seal upon us and we are "sealed with the Holy Spirit." The Holy Spirit, who is the Spirit of life in Christ Jesus, imparts by regeneration—by the new birth, the new life of God.

Our spirits, dead because of sin, are made alive by the impartation of the gift of God's life—eternal life. Here is a transaction completed. Our salvation no longer depends on the depth of our spiritual experience or our service for God; it is complete

in Christ. "Ye are complete in Him" (Colossians 2:10).

The second meaning is to evidence ownership. In olden days in the East, when a great man made a visit to some nearby town or market he would take with him his retinue of servants. Moving from point to point, he would make such purchases as he desired. Sheep, goats, cattle, bales of merchandise, sacks of corn, bundles or parcels of this and that would be selected, paid for and "sealed" by one of the servants with a wood-cut dipped in dye. Then at the end of the day's business, before the setting of the sun, the great man would call his servants to collect his goods, marshal them together and bring them home with him. The seal in this case evidenced ownership and would obviate any dispute on that score.

So we, purchased by the blood of God's Son, are His by right of purchase. While still gathering out of every nation, tribe, tongue, colour and creed those who will follow Him, He places His mark of ownership upon them. They are "sealed" with His mark of ownership. Meanwhile the purchased possessions are left in the market, in the place where they were bought. Then, one of these days, the trumpet will sound for the home-going, then He will instruct His servants to gather His own property and **bring them home**. When the Saviour appears He will gather His own and the Holy Spirit, instrumental in their gathering, will bring them home to their Master.

There is a second reference in this chapter; it is to the "redemption of the purchased possession." The Spirit indwelling the believer is now the "earnest" of that blessed home-going when Jesus comes. Like the grapes of Eschol, brought by the faith of two men, Caleb and Joshua, from the land of Canaan to be enjoyed by the Israelites while still in the wilderness, and being the firstfruits of Canaan, the experience of the Holy Spirit now in our Christian life is a "foretaste" of heaven to us here and now.

But the "earnest of our inheritance" is only

"until the redemption of the purchased possession." The Holy Spirit—God's Shekinah glory—now indwelling the believer is but a foretaste of the coming glory. When the Master comes for His own, then will be ushered in the fulness of our redemption. Mortality will put on immortality, and corruption will put on incorruption. Here and now we enjoy the blessing of the full salvation of our souls, but then we shall come to the full redemption of our mortal bodies, which now awaits the return of the Lord in glory. Paul shows clearly that this full and final phase of our redemption we now wait for, in full assurance of His promise (Romans 8: 23). Now, while we wait His coming, we can trust Him to look after that which is His by right of His purchase. If the Spirit dwells within we have the promise that our mortal bodies will be quickened by that indwelling Spirit (Romans 8: 11).

To receive the fulness of the Spirit now into our mortal bodies is but the beginning of a life of consecration where we can live in the joy of the Lord and constantly under His control. In Psalm 133 David speaks of the anointing of the high priest to his holy office as symbolic of the unity of Israel under the anointing of God's power and blessing. As the full anointing dripped down Aaron's beard and down to the skirts of his holy garments, so symbolically all Israel were under the anointing. John tells us that with Jesus, who is our High Priest, we come under His anointing. When He ascended on high after His resurrection God gave to Him the Spirit without measure. He received in fullness the "promise of the Father" and then in turn poured it out upon His own on that day of Pentecost when the 120 believers came under the holy anointing of the Spirit. John tells us that if we are in Him we too are under His anointing of the Spirit (1 John 2: 27).

Every believer is under the anointing if the Holy Spirit abides within. This is so with all who are born of the Spirit and in whom the Spirit of Christ dwells. "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (1 Corinthians 12: 13).

An old negro laundress came one day with a tale of woe. "Cheer up, Mandy," said her mistress consolingly. "There's no use worrying." "How come there's no use worrying?" she demanded. "When the good Lord sends me tribulation He expects me to tribulate, don't He?"

REPORT ON DRIFFIELD CAMPAIGN AND INDUCTION OF NEW PASTOR

Here are two extracts from the *Driffeld Times* which reported the above campaigns:

"For the past fortnight, nightly meetings of the evangelist Malcolm Smith have been attended by Driffeld people of many denominations. They have heard the twenty-five-year-old minister of the Elim Church, one of the youngest and fastest growing churches in the country, deliver his fervent gospel message in the Elim Church, Driffeld. Driffeld's reaction to the preaching of Mr. Smith, if not overwhelming, at least shows interest. On the first Sunday in the Town Hall there were eighty people present, and in the Elim Church an average of thirty people attended on other nights."

What was not reported was that four precious souls were saved.

At the conclusion of the crusade a service of welcome was convened for the new minister, Pastor G. Knight. Local officers took part in the welcome and the meeting was jointly convened by Ian Moore and A. T. Harries, both Elim ministers from Hull.

A. T. HARRIES.

IT IS TIME TO PRAY

F. H. COLEMAN

The need for prayer

These are days of change in which we live, and how rapidly things change. Each day seems to bring some new approach for expansion in industry and science. Men talk with confidence of not only reaching the moon but landing on it in the very near future. New discoveries are being made in all branches of science, making ideas outmoded and outdated.

Man with his great need does not change. At heart he is a sinner, and only God can meet his need. The Bible is God's word to man, and its promises are not only sure for the needs of today; the power of God is the same to make the promises effective to those who claim them.

You and I seek God in prayer and claim His promises for heaven-sent revival. This alone can meet our need. People today are like the Philippian jailer of old, insensible to their need of God until there is a supernatural manifestation of His power in their own surroundings. The people of today are so accustomed to crime and violence that when these happen next door to them they hardly raise an eyebrow. Recently in a small town of middle-class people a murder was committed. Next day there was great police activity while neighbours worked in their gardens as if nothing had happened. God alone can meet the situation, so pray, pray and pray again for a heaven-sent, Holy Ghost revival.

Prayer is requested for

Revival throughout Britain.
A man seriously ill.
Elim missionaries in all parts.

Thought for the week

Then Jesus came.

LIFE CREATORS BEWARE

by J. T. Bradley

ACCORDING TO the bio-physicist the only reversing agency in the cosmic trend toward disorganisation is evolution. This cosmic trend was first referred to in literature about 6,000 years ago; the reference is to be found in Genesis 1:2. Apparently the world had to wait for Lord Kelvin to recognise the trend again. It is referred to in modern terminology like this: "In the non-living universe the direction in which spontaneous processes occur is always downhill; energy always becomes more dissipated; materials always pass from more organised states to more mixed-up states" (*Inside the Living Cell*, Butler). The reversal of the universal tendency to dissipation and decay by the evolution process is one of the unsolved problems of evolutionists. We would state, however, that it is life, not evolution, that reverses the cosmic trend. Life, of whatever form, organises the chaotic mass of atoms into the beauty, symmetry and complexity of a tiny cell, or a flower, or a tree or other living creature—take the life away and disorganisation, chaos, "mixed-upness" results.

Cosmic life operates so smoothly in its multitudinous manifestations and interrelationships that its incredible complexity is frequently lost sight of, so we are misled to the conclusion that life can easily be duplicated. Recognition, however, of the fact that interference at the point where life and matter interlock and inter-operate brings such disastrous results gives cause for sober reflection; the effects of atomic radiation and certain drugs which interfere with the life processes at this conjunction are well known. It has, however, needed the thalidomide disaster to pull up the experimenters and investigators with a jerk. That interference with the life processes at their conjunction with matter serves always to produce malformation and monstrosities should serve as a warning to would-be life creators.

It is assumed that if we create life it will be the same life as we know. Now life as we know it is beneficial. Interfere with it, however, at its sources, and it becomes chaos-producing. It is reasonable to assume that there is a quality about life peculiar to itself. Yet if interference with the life sources brings about without exception such disastrous consequences, is not the strong probability pointed to that the creation of life by man might have *wholly* disastrous consequences—might be in fact a kind of anti-life?

That all new discovery and invention is necessarily progressive and advantageous is a popular delusion. The first discovery ever made by a human being teaches us the reverse. The tempter said to Eve, "Ye shall be as gods, knowing good and evil." The Bible says "their eyes were opened." There was an increase of knowledge but it was not progressive; it was retrogressive and mankind has, ever since, been the victim of that first "discovery."

The possibility has been considered of computers being developed which might get out of the control of their creators and take charge of the human race.

We have failed to administer the earth satisfactorily. There is every reason to believe that if life were to be created by man it would be like himself, evil and destructive, the producer of a monstrous creation, the epitome of a worse chaos than that we experience today. Let the experience of the effects of atomic radiation and thalidomide warn us off from attempting to create something the nature of which we are completely unable to assess.

We can receive life—a new life—but only as a gift. The true life is exemplified in Jesus Christ. His life is promised to all who will accept it from Him as a gift. "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Sin is a word that is becoming obsolete. It is now called experience!

EDITORIAL (continued)

There are, again, certain principles of living and of life which, if they are persuaded of them, will serve to guide youth and age through the mazes of temptation. The story of Joseph in the Bible is an amazing one of a country-bred lad of the Bedouin type, a shepherd spoilt by his dad, plunged into the maelstrom of the most advanced civilisation of his day and as evil as ours. But he never let his family down, or himself; nor did he ever betray the innocent. What he had every young person may have. What kept him from the evils of his day and of his environment was not legislation. He had within him and for him those things that enable those who are convinced of them to conquer every adversity. In a future editorial we shall consider what things they were.

A MATTER OF LIFE AND DEATH

by George Canty

WHAT, in realistic terms, is the evangelist's approach to a this-world-centred generation?

WHAT are the compulsions which actuate him?

The evangelist is a man with his mind on eternity talking about the present—that is the summary of the answers to the above questions by George Canty.

We are coming to expect that American evangelists will have had a vision of hell and heaven. My natural inclination to doubt I prefer to repress. I see no reason why God would never grant such an experience, and I cannot justify myself for rejecting claims out of hand, for it is not on the face of things impossible. I do not want to give way to cynicism, for once that devil gets its nose into a tent it is certain to push all faith out soon with four cloven hoofs.

However, I do not believe that hell is literally a place of screaming, burning souls, as some evangelists have seen it. That is too suspiciously like a confirmation of the school of theology in which these evangelists were produced. It is obvious that God has spoken to them in terms which are familiar to them, creating an impression they can comprehend of the ghastly horror of Christ-rejection.

As an evangelist I have had no trance taking me to the regions they describe. My experience came in full consciousness, walking streets, waking day after day with an awareness of a land of cold loneliness, engulfing grief, and never a shoulder upon which a hopeless soul could shed a tear and hear a word of pity—a laughterless land. I was led to sit by inky depths of a stagnant lake and to see it as the trap to the pathless place where lost things are never found. Flames would be kind by comparison.

My immediate reaction to this dreadful experience was not evangelistic fervour. It was doubt that such a fate was possible. I searched to disprove my revelation, but the Bible afforded me no consolation—hell, lostness, is written everywhere in that book.

I see the cross as a barrier so great that I fear what may be beyond. I shake my head in incredulity that anything menaces human souls so awful that it called for a guard-rail of the living body of the Son of God, nailed in place. The measure of the doom must be judged from the cosmic scale of God's struggle to save us from it. That piece of history

tells me more about hell than anything I have been shown.

I preach the gospel because I live thinking of that moment. I preach hell—to myself. "Knowing therefore the terror of the Lord, I persuade men"—I do not terrorise them.

To men I preach the gospel—**life**. All the world preaches death, but we preach Christ, the Way, the Truth and the Life.

Death is a word used by Christians themselves in a way the Bible does not use it. Death in the mind of Jesus meant the state of a human personality which was godless. The person who believed in Jesus was to Him always alive. "He that observeth My saying shall not observe death." "He that believeth in Me shall never die." Jesus made physical dissolution a thing we would not notice; He gives us eternal life now.

Paul said the sting of death is sin. Without sin death loses its tang or bite. Death is no longer true death. Christ tasted death for every man, therefore it is a matter of life and death to persuade men to enter into Christ.

With such issues battering at his soul no evangelist cares about objections to his methods. Would a mother consult about the swimming stroke she should use to get out to her drowning child? In such an emergency we must "by all means save some." We have not time to notice whether we are using an ox-goad or a jaw-bone. "What is that in thine hand?"—whatever it is we use it, even if it is as crude as a rod. Guitar, paint-brush, leaflet, film—it is no time for niceties, no time for standing on our churchly dignity, no time for subtleties about the origins of tunes, collars, and titles; catastrophe can come while we argue. There is only one rule—"the love of Christ constraineth us."

Life—that is the message. Life that permeates present existence. To the man of today, whose brain has been forced into the mould of this-worldly considerations and complete disbelief and utter lack of interest beyond the grave, the gospel comes as the uniquely relevant message. The evangelist today insinuates into that earth-conscious soul the fact that Christ is indispensable for any man's present life and for the world itself.

We preach Christ—the Christ who wept over the

stones which would be thrown down from temporary cities; the Christ who had compassion on people because they were merely hungry, who spent so long healing bodies which soon would die; the Christ who spent hours preparing people to face the worries and stresses of this present time—that Christ who gives life now.

The man who fails to find life now—and experience it as well as possess it in theological theory—will never have it in the future. We sleep in Christ only if we die in Christ. We go to heaven if heaven has already come to us. That is the message—the message that demands a faith in Christ beyond enthusiasm for an evangelical theory, beyond zeal for a doctrine. It is a message that produces a faith that produces a love that produces the shaping force of the only world that will work—the kingdom of God—and will bind all creatures and all creations, in all dimensions and all heavens, in one Person—Jesus.

CROYDON ELIM CHURCH

Induction of W. J. Maybin

David Hall reports.

SEEING him carrying a spanner and in shirtsleeves was the introduction Mr. L. Clark, treasurer of Croydon Elim Church, had, to the church's new minister, W. J. Maybin. "But I took it as a good omen," Mr. Clark said at the minister's induction service on September 10th. He told the congregation that he hoped Pastor Maybin would help the town to rise spiritually even as the buildings seemed to be getting higher. "They can't go out any more, so they go upwards," he added.

Mr. L. C. Hopper, church secretary, welcomed Pastor Maybin on behalf of the church deacons and members.

Pastor J. J. Morgan, Field Superintendent, who spoke at the meeting, mentioned the fact that Pastor Maybin had been a minister in the movement for twenty-five years. He had served in Ireland and Wales before going to Worcester.

Born in Ireland, Mr. Maybin has been a member of the Executive Council of the Elim Churches in Ireland and Irish missionary secretary, and now lectures at Elim Bible College.

Pastor H. W. Greenway, Secretary-General, was called on to give a welcome to Mr. Maybin also.

Pastor J. J. Morgan welcomed him on behalf of the movement, and Mr. L. Smith presented a welcome on behalf of the South London Presbytery.

Solos were sung by Mr. John Crawley, of Thornton Heath, and Miss Joan Heather.

At the close of the service the leader, Pastor T. J. Broomhall, called on Pastor G. Wesley Gilpin, prin-

cipal of Elim Bible College and also Mr. Maybin's first minister in the movement, with other ministers, to lay hands on the minister and his wife, and to pray God's blessing upon them in the Croydon church.

COLCHESTER ELIM CHURCH

Convention

Pastor : J. H. Keates

Mr. A. E. Ward reports enthusiastically on the well-attended mid-September convention, convened in the absence of Pastor J. H. Keates through illness by Pastor H. W. Greenway. B. H. Hartwell, on leave from Canada, was the preacher, and the Norwich Elim choir, led by Pastor L. Reeves, was present.

Thornton Heath Crusaders Pastor : B. G. Edwards

David Lee reports that a barbecue held near Brighton was attended by about forty young people.

Motherwell Elim Church Pastor : G. L. W. Ladlow

Report by H. Clark

On Sunday, August 30th, we said farewell to Pastor and Mrs. J. McBurney at a service convened by the Scottish district superintendent, Pastor F. F. L. Frost. In a tribute by church treasurer Mr. A. Fyfe, regret was expressed at the departure of the pastor and his wife, who have faithfully served in Motherwell for five years, during which many have been added to the church and the spiritual tone of the church has been deepened. We pray every blessing on their future ministry.

Our new pastor, G. L. W. Ladlow, and his wife, daughter (Sylvia) and son (Andrew) were welcomed at an induction service on Saturday, September 5th. The pastor and his family expressed their joy in coming to Motherwell and their intention to serve God to the utmost.

CHILDREN'S CAMPAIGN AT CADLE, SWANSEA

TEN years ago a children's work was commenced at Cadle, a housing estate near Swansea. Recently Mr. Ron Escott and the staff of the Cadle Sunday school decided to hold a children and teenage crusade. This was a new venture and there was much prayer and preparation for the crusade.

D. Green was invited to conduct the crusade, and two meetings were arranged each evening, the first for the children under eleven years and the second for teenagers.

The first Monday evening was dismal and rain was falling, but about 600 children attended the first meeting, and at the second meeting over 250 teenagers gathered in the hall. It was wonderful to see so many young people seeking God and His blessing.

(continued on page 667)

FOR CENTURIES saints have been disturbed by what someone has termed "the problem of unanswered prayer." Many times, however, the "problem" boils down to this: we term prayers "unanswered" because God, in His great wisdom, has said "No."

Certainly if you asked someone a question and he replied in the negative you could not consider your question unanswered. Or if you requested a favour of a friend and that friend found it unwise to fulfil your request and told you so you certainly could not consider your request unanswered. **Unfulfilled, yes; unanswered, no.**

Christians must recognise that **He who sees the end from the beginning knows when it is best to withhold that for which we ask.** There are spiritual laws which operate in this realm; we should become acquainted with them and understand their importance in our lives.

THE CONSEQUENCES OF SIN

"He that soweth to the flesh shall of the flesh reap corruption."

David found forgiveness from God for committing adultery with Bathsheba and for the murder of Uriah. But there was a child born to David and Bathsheba from their sinful union, and the prophet of God announced that this child would die.

Scripture records the fact that when the child became violently ill "David therefore besought the Lord for the child; and David fasted, and went in, and lay all night upon the earth."

David learned that **prayer will not always remove the consequences of our sins, even though God has forgiven those sins. There is an eternal law of retribution. If God were to remove the consequences of our sins when He removes the guilt we might lose sight of the awfulness of sin.**

God has obligated Himself to forgive our sins when we cry to Him. But He has never obligated Himself to remove the consequences of our actions. In some cases, in mercy, He does; in others, out of His infinite wisdom, He allows us to live with the consequences of our mistakes, knowing we will be better servants of His for it.

DISOBEDIENCE

Moses led the children of Israel through forty gruelling years in the wilderness. He had undergone the difficult trial of leading a rebellious, self-centred people. So when the children of Israel finally approached the land of promise the climax of Moses' whole life was at hand. What could be more fitting for the one who had so patiently put up with this

self-centred people than for him to lead them victoriously into the land God had given them?

Deuteronomy 3:23-25 records Moses' rehearsal of his prayer to God, asking to be allowed to "go over, and see the good land that is beyond Jordan." He recalls that he "besought" the Lord for this request—an earnest, sincere seeking. But it was Joshua, not Moses, who finally led Israel across the river.

Why was not Moses' request granted? It stems from one incident in the wilderness—an occasion when Moses, in a fit of temper, smote the rock instead of speaking to it. There was more involved than just this simple act, but it was disobedience that

WHEN

GOD

SAYS "NO"

by Richard G. Champion

brought disappointment to Moses. His petition was not fulfilled.

God desires our implicit obedience in all things; disobedience will not go unpunished. Our work for Him is meaningless unless it is prompted by a loving, obedient life.

TRIALS

One of the apostle Paul's prayers is recorded in 2 Corinthians 12:8,9—a request that the "messenger of Satan," Paul's "thorn," be removed. Whether this was a physical infirmity or a supernatural being matters little. It did exist and was a constant test to Paul; perhaps he even felt as if it were limiting his usefulness for God.

When Paul asked God to take away this "thorn," he was so persistent that he asked three times. Yet God said "No." Why? What was a source of embarrassment to Paul **became a source of strength.** It made him keep his trust in God—a **constant reminder of his own inabilities**, lest he should be tempted to rely on himself. **Through this test Paul was to bring more glory to God** than if the "thorn" had been removed.

We must desire more to bring glory to God than for God to do everything we desire. He may allow

us to suffer, to keep us trusting. Let us submit to His will, knowing it is always for our best.

SOMETHING BETTER AHEAD

The prophet Elijah, who prayed fire from heaven and whose prayers withheld rain from the earth for over three years, also made a petition that God did not grant. It is found in 1 Kings 19 : 4.

Elijah had just come from a great spiritual triumph on Mount Carmel, where he had prayed fire down from heaven. Israel had admitted that the Lord was the true God. Then he had been instrumental in slaying 400 false prophets and finally prayed down the needed rain. It was a definite victory.

But when wicked queen Jezebel heard of the happenings she decided that this prophet must die, so Elijah had to flee for his life. Safely out of the hands of the evil queen, he made his request of God, asking God to let him die.

Obviously Elijah was not earnest in this prayer, for if he had really wanted to die Jezebel would have been glad to oblige him! His prayer was the prayer of a discouraged worker—the kind that if granted would shock us. How wonderful it is that God does not always grant the requests we make when we are discouraged.

God did not let Elijah die **because He had something better** for him later. Nowhere in the Bible will you find Elijah's obituary, for God took him to heaven in a whirlwind—he **never died**. Elijah would have missed this special blessing if God had granted his request. **God often withholds the good and even the better to give us the best!**

The believer has the glorious prospect of going to heaven, as did Elijah, without dying, when the rapture of the saints takes place, so do not ask God to let you die. You may be one whom God chooses to take home without dying. Do not take the good when you can have the best.

When it seems your prayers are not being answered, consider these things: Are you expecting God to remove a consequence of your own foolish actions? Is there sin in your life? It will break the spiritual connection between you and your heavenly Father. Are you more concerned about deliverance from trials and suffering than in bringing glory to God? He may ask you to suffer.

Are you being satisfied with the good when God wants you to have the best? Consider your life; evaluate your situation and motives. Then—and always—believe God. **However He answers your petitions you can be sure that this is the right answer for you.**

THOUGHT FOR TOMORROW

By E. J. JARVIS

TOMORROW—the Lord's day! May I suggest that we think about the day itself?

It is a notable fact that our Lord and His early disciples place special emphasis on the importance of the first day of the week. Early Christians assembled themselves together on that day to worship the Lord who died and rose again.

Down the centuries this day has been respected and observed by men and women who loved God and obeyed His Son, the Lord Jesus Christ.

Many ministers and their congregations are deeply concerned because the whole principle of Sunday observance is being seriously challenged today. Constant revisions are being demanded by people with vested interests in Sunday trade and entertainment. This sad trend even encourages our children to despise and ignore the Lord's day.

Both Bible and secular history shows that ungodly men have always hated and abused the sabbath day.

It is, however, well to remember that the same God who said "Thou shalt not kill" also said "Remember the sabbath day, to keep it holy." We revolt, and rightly so, at the thought of physical violence, bloodshed and murder. Yet people with impunity despise the Lord's day and encourage others to do the same, which must incite the displeasure of God and inevitably produce spiritual death.

The observance of a day of rest dates back long before the Christian Church or even the Jewish nation. It can be traced back to creation. The Bible says "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

If God Himself was refreshed by rest after six days' toil, how much more necessary is it for His creatures to have one day a week free from secular work and **social entertainment, in order that they might worship God.**

The Christian Sunday is an unspeakably precious heritage, and any relaxation in favour of the "continental Sunday" must be seriously guarded against by all those who love God and seek the spiritual welfare of our beloved country.

We should always use soft words in speaking, because we may have to eat them some time.

HOW I CAME TO GIVE UP BUSINESS

by *D. L. Moody*

THE way God led me out of business into Christian work was as follows.

I had never lost sight of Jesus Christ since the first day I met Him in the store at Boston. But for years I really believed that I could not work for God. No one had ever asked me to do anything.

When I went to Chicago I hired five pews in a church, and used to go out on the street and pick up young men and fill these pews. I never spoke to those young men about their souls; that was the work of the elders, I thought. After working for some time like that, I started a mission Sunday school. I thought numbers were everything, and so I worked for numbers. When the attendance ran below 1,000 it troubled me; and when it ran to 1,200 or 1,500 I was elated. Still none were converted; there was no harvest. Then God opened my eyes.

There was a class of young ladies in the school who were without exception the most frivolous set of girls I ever met. One Sunday the teacher was ill and I took that class. They laughed in my face, and I felt like opening the door and telling them all to get out and never come back. That week the teacher of the class came into the store where I worked. He was pale, and looked very ill.

"What is the trouble?" I asked.

"I have had another hæmorrhage of my lungs. The doctor says I cannot live on Lake Michigan, so I am going to New York State. I suppose I am going home to die."

He seemed greatly troubled, and when I asked him the reason he replied: "Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good."

I had never heard anyone talk like that before, and it set me thinking.

After a while I said: "Suppose you go and tell them how you feel. I will go with you in a carriage, if you want to go." He consented and we started out together. It was one of the best journeys I ever had on earth. We went to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then! Tears stood in her eyes before long. After he had explained the way of life, he suggested that we had prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to convert a

young lady there and then. But we prayed, and God answered our prayer.

We went to other houses. He would go upstairs, and be all out of breath, and he would tell the girls what he had come for. It was not long before they broke down and sought salvation.

When his strength gave out I took him back to his lodgings. The next day we went out again. At the end of ten days he came to the store with his face literally shining. "Mr. Moody," he said, "the last one of my class has yielded herself to Christ."

I tell you, we had a time of rejoicing. He had to leave the next night, so I called his class together that night for a prayer meeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me I might not have gone. But how many times I have thanked God since for that meeting!

The dying teacher sat in the midst of his class, and talked with them, and read the fourteenth chapter of John. We tried to sing "Blest be the tie that binds," after which we knelt down to prayer. I was just rising from my knees when one of the class began to pray for her dying teacher. Another prayed, and another, and before we rose the whole class had prayed. As I went out I said to myself: "Oh God, let me die rather than lose the blessing I have received tonight!"

The next evening I went to the depot to say good-bye to that teacher. Just before the train started, one of the class came, and before long, without any prearrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of that dying teacher he was standing on the platform of the car, his finger pointing upward, telling that class to meet him in heaven.

I did not know what this was going to cost me. I was disqualified for business; it had become distasteful to me. I had got a taste of another world, and cared no more for making money. For some days after, the greatest struggle of my life took place. Should I give up business and give myself to Christian work, or should I not? I have never regretted my choice. Oh, the luxury of leading someone out of darkness into the glorious light and liberty of the gospel!

WHAT FALSE SYSTEMS SAY—

Atheism says "There is no God."

Materialism says "Eternity of matter."

Polytheism says "Nature is the work of many gods."

Pantheism says "The universe is God."

Agnosticism conjectures "There may be a God, and there may not. We do not know."

Deism says "God is, but He has not revealed a religion."

Unitarianism says "There is only one Person in the Godhead." It denies the Deity of Jesus Christ and the Personality of the Holy Spirit.

Universalism says "There is no hell, or lake of fire" for the wicked.

WHAT REAL FAITH DOES

If we exercise true faith in God and in His word, and in His divine promises, we could move unsurmountable difficulties. "All things are possible to him that believeth."

1. We are **saved** by faith (Acts 16: 31).

2. We are **kept** by faith—"kept by the power of God through faith."

3. We are **justified** by faith—"being justified by faith."

4. We **overcome** the Devil and all his assaults through faith in Christ—"And this is the victory that overcometh the world, even your faith."

5. We are **justified** through faith—"which are sanctified by faith that is in me" (Acts 26: 18).

W. I. SATTERFIELD.

If I could hear Christ praying for me in the next room I would not fear a million enemies. Yet the distance makes no difference. He *is* praying for me.

ROBERT MURRAY MCCHEYNE

Cadle Youth Campaign report (continued)

We have no doubt but that Derek Green was God's choice for such an occasion, and under the blessing of God we saw hundreds of children under perfect control. Many of them wrote letters stating that they had accepted Jesus Christ as their Saviour and Lord. Many of the teenagers decided to follow Christ.

The last night we had promised gifts and refreshments. The question was "How can we feed this multitude?"; but the Sisterhood at Swansea came to the rescue and with their help we were able to fill the hungry mouths. We are amazed at the success of the campaign and to our loving heavenly Father we give all the praise.

LETTER TO THE EDITOR

Dear Sir,

I have just received some magazines from a friend. They are ELIM EVANGELS, and they have been a great blessing to me. The article on divine healing interested me because only a year ago I was healed by my own fireside.

For months I had felt myself going down physically. I was very depressed and tired, with endless fears about my ailments, all brought about through bitterness and worry.

I just saved my strength for the Sunday services and for my part-time job. In the end the doctor gave me drugs. Although only forty-five, I was like an old woman, stooping, and not eating or sleeping, and very irritable.

A lot happened, all very wonderful, but, to be brief, a friend lent me a book, which at first I read half-heartedly, and then could not put down. The scriptures were explained about being "healed by His stripes" (Isaiah 53). I realised that the healing was **already** provided. Secondly, "Faith without works is dead." I had never understood this before, but had always had faith in God's greatness.

Now I read "**Act** your faith." Eureka! That was it! I stood up, held the mantelpiece and said "Lord, I feel awful, but if you say I'm healed, then I'm healed."

I knelt down and thanked Him in faith and could not stop thanking Him; it bubbled up from within. Wonderful! Amazing!

Then I spoke my faith, thought it, believed it, and in two days was a different person; but, my goodness, the Lord tested me, and brought me through.

"All things in Jesus I find." It has all been so amazing and wonderful. I am sorry this is so long, but such a lot happened.

With my healing came an entirely new experience—a new love for His Word, a new thrill in praying—and slowly He has led me since along a way that I knew not (Isaiah 42:16). My whole life has changed, and in all my thirty years' conversion I have known nothing like it.

I could write a book. He is wonderful, wonderful.

Yours in His service.

(MRS.) K. DOBSON.

Liverpool 4, Lancs.

A THREEFOLD HONOUR

The believer is called to be a **co-witness** with the Holy Spirit (John 15: 26, 27).

The believer is called to be a **co-sufferer** with Christ (Romans 8: 17).

The believer is called to be a **co-worker** with God (Corinthians 3: 9).

G.H.

Sunshine Corner (continued)

Lots of people are just like that with their lives. We need a good driver and a good fireman too. We need the Lord Jesus to guide and direct us and keep us on the rails. We need the Holy Spirit to keep the fire burning in our hearts so that we have power to keep going. Jesus knows the way and the Holy Spirit can read the signals and stop us from running into danger. It is very sad when boys and girls try to live without the Lord Jesus. I do trust that you have your Driver and Fireman on board.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY

Women's column

By GLADYS GORTON

PRAY FOR THE QUEEN

IN ALL probability, by the time you read this our gracious Queen will be on her Canadian tour. We have all been acquainted with the intense security precautions for the Queen's safety during her tour, but I feel that few of us in this country actually realise the great danger to which the Queen will be exposed. We heard so much from our Canadian Christian friends; they were frankly disturbed and some fervently hoped that in the end Her Majesty would be hindered from making the promised tour.

How we admire and respect the Queen for her courage. She is a woman like you and me, having the same feelings and fears, and we can easily understand that at times fear may come over her. But as Queen under all conditions she will fulfil her supreme duty. Perhaps Her Majesty will recall the words of her grandfather, King George V: "If you have to do what you don't like, get to like what you have to do." That was a fine motto, which his son adopted. Surely Elizabeth will follow in their footsteps!

Childhood training and memories will assist her. Her father was a man of prayer. When the late king was serving in the Navy as Prince Albert, the king's messenger tells of how one day he entered the prince's cabin and saw him kneeling in prayer. Feeling awkward, and hardly knowing what to do, he turned in the opposite direction and stood at attention in silence. When the prince rose from his knees he put an arm on the messenger's shoulder and said "Remember, if you find me on my knees, there is always a place for you at my side." Another story tells how our present Queen, when a little girl, misbehaved at table and her parents forbade anyone to speak to her. For a while she pretended not to care, but when she could stand it no longer she spoke to her sister Margaret, but received no answer. She repeated the question a few times without getting a reply and then lost her temper and, drawing herself up haughtily, said: "Do you know who is speaking to you? I am the king's daughter." Her father quickly and quietly replied: "A king's daughter should never lose her temper, but should always speak and behave as a king's daughter."



HELLO SUNBEAMS.

John is very shy, as I discovered when I met him a short while ago. I did find out that he loves stories about trains, so this week's story is specially for John.

Battling Bill was a little red engine. They called him Battling Bill because of the noise he made as he came up the hill. It was very steep and most of the trains were late because of it. Bill was very proud of the fact that he was always on time. Sid and Tom, his driver and his fireman, saw to that. They were proud of the little engine and kept him clean and shiny.

One day when they had had a very good journey Sid said to Tom: "I do believe that Bill could do the journey on his own; he's a great little engine."

"He'll be having us out of a job yet," answered Tom jokingly.

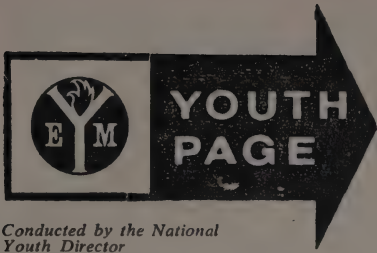
Bill felt very proud indeed; he kept thinking about it all day. He'd show these new-fangled electric trains a thing or two. Bill secretly envied them, with their bright blue flashes and their strange humming noise as they waited to be off.

Bill waited and waited for his opportunity, and soon it came. Sid had polished him until he shone and Tom had lit the fire. It was almost time to be off, but Sid and Tom were having a word with the stationmaster. Battling Bill started off down the line before anyone could stop him. He heard his driver shout, but he just wouldn't listen.

On and on he went, whistling to himself without a care in the world, until he saw the red signal light. It was then that he began to miss Sid and Tom; they knew what the lights meant and when to stop. Bill felt that something was wrong and he soon realised that he was in trouble. There it was right in front of him—another engine. It was just as well that at that moment his fire began to go dim and he began to slow down. It was only a little bump, but it spoilt his shiny paint and sent his wheels off the rails.

Battling Bill was very glad when Sid and Tom came to rescue him. They didn't say very much, but that made Battling Bill feel worse than ever. He had learnt a valuable lesson: he needed Sid and Tom; he just couldn't do without help.

(continued on previous page)



150 TEENAGERS WILL SING

THE National Youth Rally this year should prove to be one of the best ever in the history of the Elim Youth Movement. The theme this year is "THE BIBLE." You will hear a massed teenage choir. Already some of the rehearsals have taken place and the quality of the singing is very encouraging. We do not know how many guitars will actually be played with this massed group of melody-makers, but one church alone has promised to contribute six towards it! Just you wait until you hear them sing "Crusaders, loyal Crusaders"; it will thrill you.

Alan Caple, the soloist, has sung in the Royal Albert Hall as well as on many of our recent Elim crusades. It goes without saying that he has not only a youthful approach but has also a fine voice. Pastor Ian McPherson has preached at a number of British Pentecostal Fellowship rallies and other united gatherings, so is a well-known preacher among Pentecostal people. Testimony time, interviews and a musical item from Yeovil's young players will add further contributions to a rally you will never forget.

YOU CAN HELP

There are, however, two things I would like you to do. This year I want to have every member of your Bible classes come with you in your coaches. You see, many of these tender young people have never seen one of Elim's greater rallies. In these big rallies, somehow, it is easier for them to raise their hands and make a decision for the Lord. We want those who come only on Sunday afternoons or to Junior Crusaders to get right into our ranks, and this is one of the ways YOU can help us to help you. On the buses to and from the rally they will enjoy the fellowship and the singing and will get to know other young people better, and this helps to get them right into your church.

Lastly, you will remember the joy we all had during the last two or three years when dozens of converts raised their hands in response to the gospel appeal. We love to see the unsaved coming to Christ.

The big point is, of course, that we must first of all work to get them to come with us to the rally.

A GOOD IDEA

Here is a suggestion. If you know of any young person whom you would like to bring to the rally and who is unsaved or backslidden, send me a stamped addressed envelope with their name and address on it and I will post them a letter of invitation. This will come direct to them and then you can have a chat with them in order to encourage them to come with you. I do not mind if I receive letters by the hundred in response to this. YOU do it anyway and I promise you that I will send that letter to them. We need 2,800 young people to fill this vast building, and I believe that with an all-out effort from each one of us we can do it! By the way, have you got your own reserved seat ticket yet, and have you booked your seat on the coach? Remember, girls, if you are singing in the teenage choir, please wear a white blouse if possible and wear a hat. This all helps to give a dignified presentation of things to the hundreds of outsiders who will be coming.

- Bring your entire Bible class
- Bring your entire Junior Crusader branch
- Bring at least ONE unsaved friend

to

THE NATIONAL YOUTH RALLY

SATURDAY, OCTOBER 31st, at 6.30 p.m.

**WESTMINSTER
CENTRAL HALL**

Theme: **THE BIBLE**

Full programme includes

150 TEENAGE CHOIR (with guitars)

Speaker:

IAN McPHERSON (Apostolic Church)

Hundreds of free seats (reserved seats
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London, S.W.4



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, October 19th

Romans 9:19-33

"Hath not the potter power over the clay?" (v. 21).

In his stout defence of God's sovereignty the apostle likens man to the clay in the hand of a potter. As the potter has power over the clay to make of it whatever he chooses, so the master Potter takes the clay of humanity and fashions it as He wills. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (v. 18).

Man, however, is unlike the clay in that he can question God and oppose His will as did Pharaoh (v. 17). Yet God's sovereignty is such that even this man's disobedience—which persisted notwithstanding the patience of God—is used by the divine will as an example of God's wrath and power (vv. 17, 22).

So great is this power that God is able to overrule the evil men commit against His children for His children's good (Genesis 50:20).

Tuesday, October 20th

Romans 10:1-13

"Whosoever shall call upon the name of the Lord shall be saved" (v. 13).

So clearly is the way of salvation revealed that it is not surprising that this chapter has been much used in gospel preaching.

The two aspects of saving faith are shown to be (1) believing in the heart, and (2) confessing with the mouth (vv. 9, 10). This faith takes hold of **facts**—God-given facts! The first is "Jesus is Lord," and the second "God hath raised Him from the dead" (v. 9).

So then one cannot be saved unless he believes, and believes from the heart, in the deity of Jesus. It is those who "call upon the name of the **Lord**" who are saved (v. 13). Only God can save (Luke 18:26, 27); and Jesus is God.

Those religions that refuse to accept the deity of Jesus are as those in Israel who went about seeking "to establish their own righteousness" (v. 3).

Wednesday, October 21st

Romans 10:14-21

"Faith cometh by hearing, and hearing by the word of God" (v. 17).

Four questions are asked in verses 14 and 15, all of which have a bearing on this matter of faith.

We have seen that the call to God which brings salvation is the result of faith in the facts of the gospel. But before these facts can do their work they must be known; someone must preach them.

In the questions referred to we see that a preacher is needed; and he must be "sent," which seems to intimate that each anointed disseminator of the truth is a gift of God.

As the "gospel of peace" is preached faith in the veracity of its truths is quickened—a faith which gives rise to the cry of the sinner for mercy and pardon.

Thursday, October 22nd

Romans 11:1-12

"Hath God cast away his people?" (v. 1).

We are back to Israel again. Paul starts at the thought that God may have cast away his kinsmen as a people. "God forbid," he says, "for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

No, they were not permanently divorced from God, but subject to a temporary "spirit of slumber" or "hardness" (v. 8). And though it is said that this was **given** them by God it must be remembered that they first rejected the light God sent them. All this, states the apostle, is in keeping with what David prophesied concerning them (Psalm 69:22, 23).

Israel has fallen and through that fall salvation has reached the Gentiles. But Israel shall rise again (v. 26); so that if "their falling-off means the enrichment of the Gentiles, how much more their coming to full strength!" (v. 11, N.E.B.).

Friday, October 23rd

Romans 11:13-24

"Behold therefore the goodness and severity of God" (v. 22).

We have seen already what is here meant by the "severity of God."

In the early part of the chapter Israel's alienation from God is described as a God-given slumber.

Now Paul takes up the figure of the "good olive tree" (v. 24), which some have taken to mean the witness of God as it has grown through the centuries from its root in the patriarchs.

Some of its branches were broken off by the divine husbandman; and contrary to nature (v. 24) branches of the "wild" olive tree (Gentile converts) were grafted in.

This divine grafting reveals the goodness of God which shall also extend to Israel when the **natural** branches shall be grafted "into their own olive tree."

Saturday, October 24th

Romans 11:25-36

"O the depth of the riches . . . of God!" (v. 33).

Israel's grafting into the good olive tree is synonymous with her salvation; and will take place when the "full number of the Gentiles come in" (v. 25, Moffatt).

As in times past the Gentile converts, to whom Paul was writing, had not obeyed God and yet were now accepted as members of Christ's Church, so in that day Israel will be shown divine favour once again and will respond to the Deliverer who "shall come out of Sion." He will turn them (the Israelites) away from ungodliness and take away their sins.

The chapter opens with a query but ends with a certainty; that which is between is meant to show the depth of what are described as the riches of both the wisdom and knowledge of God.

Sunday, October 25th

Romans 12:1-8

"I beseech you therefore brethren . . ." (v. 1).

The word "therefore" as it is used in our heading links what Paul has written to what he now writes, so that verse 1 could read: "In view of all that has been achieved for us in Christ, let us present," etc.

There follows some practical advice as to how we as members of Christ's body should conduct ourselves.

First we are to "offer our bodies as a living sacrifice, holy, acceptable unto God." "The offering of the body to God implies not only the avoiding of the sins that are committed with or against the body but the using of the body as a servant of the soul in the service of God" (M. Henry).

Secondly we are not to be "conformed" but "transformed."

"Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within . . ." (v. 2, J. B. Phillips).

Coming Events

BIRMINGHAM. October 24. Winson Green Elim Church. "Saturday Night Special" at 7. Visit of the Halesowen Crusade Choir. Meeting in the Handsworth New Road School (100 yards from Elim Church). Buses 11 and 96.

BLACKPOOL. October 17 to October 25. Visitors to the illuminations are cordially welcome at Jubilee Temple Elim Church (corner of Waterloo Road and Central Drive). Suns. at 10.45 and 6.30. Sats. and Weds. at 7.30. Pastor Douglas O. Ward.

BRISTOL. October 16-25. The City Temple, Jamaica Street (Stokes Croft end), Bristol 2. Church Anniversary Celebrations. Junior Crusader Rally, October 20, at 7. Sisterhood Day, October 21, at 3.30 and 7.30. Speaker: Mrs. S. Cole (Birmingham). Youth Buffet Night, October 24, at 7.30. Sundays at 11 and 6.30. Special speakers: J. Hywel Davies and John Carter. Conveners: Ron Jones and David G. Woodfield.

BURTON-ON-TRENT. October 24. Elim Church, Moor Street. Pentecostal Jewish Mission Rally at 7.30. Colour film of the Feast of the Passover. Convener: K. Smith.

CANNING TOWN. October 31 at 7.30. Elim Hall, Bethell Avenue. Great Saturday Rally. Alfred Webb and party from Dagenham Assembly of God. Convener: A. J. Brown.

CARLISLE. October 24-29. Elim Church, West Walls. Campaign by Idris Davies. Sunday at 11 and 6.30. Week-nights at 7.30.

CROYDON. Thursday, October 29 at 3. Elim Church, Stanley Road. Annual Sisterhood Rally. Guest speaker: Mrs. Desmond Cartwright (Andover). Tea provided at close of service.

DUNDEE. October 31 to November 8. Elim Church, Dudhope Crescent Road. The Fred Squire Crusade, conducted by International Evangelistic Association. Sundays at 11 and 6.30. Weeknights at 7.30. November 1 at 8. After-church Rally in the Y.M.C.A. Leech Memorial Hall, Constitution Street. Special musical items at every service.

EAST HAM. October 24. Elim Church, Central Park Road. United baptismal service of Canning Town and East Ham Elim churches conducted by H. Shaw and A. J. Brown.

GREAT YARMOUTH. October 24, 25. Convention. Town Hall, Saturday at 3.30 and 6.30. Items by Norwich Elim Choir. Buffet tea between services. Elim Church, Albion Road, Sunday at 11 and 6.30. Preacher at all services: Jack Sands, of Langold.

HASTINGS. Elim Central Hall, Station Road. October 17, Saturday. Monthly Rally. Visit of J. Wildrianne and I.B.T.I. choir. October 18 at 6.30, visit of Heathfield young people. October 21 at 3, Sisterhood Rally. Speaker: Mrs. R. E. Unsworth (Reading).

HIGH WYCOMBE (Moor Common). October 24. Annual Convention in the Village Hall, Lane End (buses 36, 37 from High Wycombe station). Healing service at 3. Rally at 6.30. Tea provided. Preacher: A. Tee, National Youth Director.

KINGSTON. October 17, 18. Elim Church, Thames Street. Church anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Speaker: A. S. F. Horne (Hastings).

NEWCASTLE-UPON-TYNE. October 17-21. Elim Church, Heaton Road. Anniversary Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Speaker: Jack Newman (Coventry). Convener: F. A. Hodge. Items by Ambassadors Gospel Rhythm Group and The Revivalaires.

SCOTTISH NATIONAL YOUTH RALLY. Saturday, October 17, at 3.30 and 6.30, in the St. George's East Church, Johnstone Street, Paisley. Speakers: C. J. E. Kingston (President) and Felix Lloyd-Smith. Vocalists: George and Violet Hill (Scottish Radio gospel duettists). Instrumentalists: Harry Elliot Musical Group. United Crusader Choir. Convener: Richard Lighton.

SHEFFIELD. October 18. Elim Church, Lee Croft, Campo Lane. October 18 at 6.30, youth service conducted by Evangelist Gordon Spittlehouse (N.Y.L.C.).

ITINERARIES

The President, Pastor C. J. E. Kingston:

October 17, Youth rally, Paisley; 18, Paisley (morning), Woodside (evening); 19, Glasgow; 20, Govan; 21, Kirkintilloch; 22, Greenock; 23, Clydebank; October 24, Motherwell; 25, Coatbridge (morning), Edinburgh (evening).

Joseph Smith:

October 17-22, Colchester.

London Crusader Choir:

October 17, Tunbridge Wells (Assembly Hall. Symphony of Praise); 18, Streatham Youth Club at 7.30; October 24, 25, Derby Elim Church; 28, Brixton, Solon Road Baptist Church.

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October 24th

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at 6.30 p.m.

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BIRTHS

SHEAD. On September 12th, to Tony and Jennie, Elim Crusaders, God's gift of a daughter, Angela Rae, a sister for Nigel.

MARSH. On July 16th, to Roy and Ann (*née* Hardwick), God's gift of a daughter, Julie Ann. Dedicated September 13th, at Weoley Castle, by S. Squire.

MARRIAGES

JAMES—WRIGHT. On September 12th, at Elim Church, Exeter, Clive Royston James to Ruth Edith Wright (younger daughter of Pastor and Mrs. G. Wright). Officiating minister: Arthur V. Gorton.

JOHNSON—RIPLEY. On September 26th, David Johnson to Evelyn Margaret Ripley, Elim Crusaders. Officiating minister: C. J. Watkins.

WITH CHRIST

STEVENS. On August 27th, Rodney Stevens, of Ilford. Aged 23. Officiating minister at funeral: T. H. Stevenson.

CARTER. On September 22nd, Mr. C. Carter, faithful member of Elim Church, Selly Oak, Birmingham, passed to his reward. Officiating ministers at funeral: J. Osman and F. Shadlock.

PAYNE. On September 10th, Mrs. Clara Payne, oldest member of Elim Church, Springbourne. Funeral conducted by Arthur V. Gorton.

NEAL. On July 23rd, May Neal, beloved member of Elim Church, Dunmow. Funeral conducted by Leslie J. Withams.

BUTLER. On September 12th, Ernest Butler, faithful member of Elim Church, Dunmow. Funeral conducted by Leslie J. Withams.

MISCELLANEOUS

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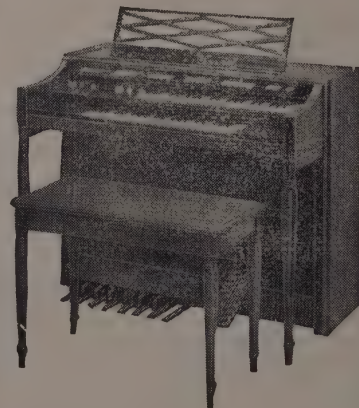
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THE ELIM EVANGEL

Vol. XLV No. 43

OCTOBER 24th, 1964

6d



*They shall
be abundantly
satisfied
with the
fatness of
Thy house ;
and Thou
shalt make
them drink of
the river
of Thy good
pleasures.*

(Psalm 36:8)

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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D. B. Gray, H. W. Greenway, J. C.
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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



Young men likewise exhort to
be sober minded.

In all things shewing thyself a
pattern of good works: in doctrine
showing uncorruptness, gravity,
sincerity,

Sound speech, that cannot be
condemned.

TITUS 2:6, 7, 8

THE evangelistic conference pro.noted by the Assemblies of God and Elim has come and gone. Did it merely discuss all over again methods that have been discussed and recommended countlessly, or did it discuss principles? Were any really vital questions considered? **Did, for example, the conference do any deep probing on why the Church is largely by-passed by what we call the working classes; why the appeal of the Church appears to be principally to what we call the middle class?** These questions are particularly pertinent in view of the fact that when the Son of God entered the world He lined Himself up with the former. It is also pertinent in view of the comparative success of Methodism during the last century compared with that of other Christian bodies. Even the Salvation Army, which has set its sights mainly towards the working class, has not had the sweeping success Methodism had, though the latter did not of set purpose direct its message particularly to them. Do the facts that Methodism made pronouncements on the social and political conditions of its day and that its followers were prepared to act and did act upon these pronouncements partly answer the question? We quote: "The revival of personal religion under the Wesleys gave rise to the four great philanthropic movements of the eighteenth and nineteenth centuries, viz. the anti-slavery movement under Wilberforce, the prison reform movement led by John Howard, the Sunday school movement initiated by Robert Raikes, and the foreign missionary movement begun by William Carey" (Dr. W. B. Riley).

In this country at least—and we judge the same is true in the U.S.A.—the great evangelistic campaigns have been passed by by the confirmed non-churchgoer. If we may judge by the type of film shown by the Billy Graham organisation his campaigns have been most successful among the comparatively well-to-do. The real attack on the Church in Europe by the rationalists was due to the criticism that Christianity, as represented by the only church they really knew, the Roman Catholic, had no message for the people except that of subservience.

There can be no doubt that the cynicism, apathy and weakness of the Church towards social, political, economic and international evils have been met by similar cynicism and apathy among the people. No comment on militarism, no comment on war, no comment on the bomb, no comment on financial exploitation and juggling, no comment on profiteering, only a lone voice here and there crying in the wilderness, and the conclusion of the man in the street is that the Church as a unit has no message for him and no real interest in him.

Doubtless answers to these questions could have been secured had the members of the conference gone into the homes, public-houses, clubrooms and amusement arcades within a half-mile radius of where the conference was held.

It is no use saying men are indifferent or could not care less; the history of the Church shows that its attitude to social, political and industrial evils has not been such as would commend it to the outsider. If Pentecostalism is what we claim it to be, then a reversal of our thinking as a movement to matters that are of critical interest to non-churchgoers may be necessary. Our claim to be the present-day representatives of New Testament Christianity may be involved in the answer we Pentecostalists make to this vital issue.

THE EDITOR.

After reading his *EVANGEL* recently, John Lancaster asks whether

“ APATHETIC REVIVALISM ” AND “ SMUG EVANGELISM ”

are our only alternatives

THERE ARE two hobby horses in the Pentecostal stable at the moment. They look pretty worn out to me, but every now and then some fresh enthusiast mounts one or other of them, tears off at a cracking pace to the cheers of his friends, traverses the same little circle as all that ever came before him, and then returns to the stable, flushed but apparently satisfied. One of them, the one with the long face, is ridden by people who believe that evangelism is incompatible with revival; the other, the one with the smug, self-satisfied expression, is ridden by people who believe evangelism makes revival unnecessary. But are these really the only alternatives? Must we abandon any positive seeking for revival because to do so will mean the end of evangelism? And on the other hand, must we give up seeking to evangelise because it is a stumbling block to revival?

It seems to me a great pity that we become so arbitrary about this, as though evangelism and revival automatically cancel each other out. It seems to me that the people who interpret other people's views on this subject are incredibly myopic. It seems to be a maxim that if a man believes in seeking for revival he automatically sits down and waits for God to move and idly watches the multitude surging down the broad road to destruction. But is this so? It may be that some people have become infected with the “ faultily faultless, icily regular, splendidly null ” hyper-Calvinism that believes man's efforts to be utterly void, as though God had gone over to a kind of supernatural automation; but must we assume that seeking for revival

always involves this attitude? And must we always jump to the conclusion that because a man has a great passion for evangelism he automatically will not trouble his head about revival? Must we always assume that the evangelist is a self-confident, over-organised and unspiritual crowd-manipulator? It is perhaps true that some forms of evangelism employed today seem to rely more upon gimmicks than upon the Holy Ghost, but that is no warrant for saying that evangelism is wrong in principle.

Let us make no mistake; an “ apathetic revivalism ” which merely sits wringing its hands over the present situation is wrong. Whatever the conditions of contemporary spiritual life, our responsibility is to go on preaching the gospel “ in season and out of season,” whether it is easy or hard. Such a “ revivalism ” which lounges in a spiritual waiting room indulging in romantic day-dreams of some future blessing is a criminal affront to the wounds of Christ and the needs of dying men. He died to redeem sinners and sent His Church to bear that good news to every creature, and His people make a mockery of Golgotha whenever they fail to bear the good news to the lost for whom He died.

But, let us make no mistake about this either, smug evangelism is just as much an affront to the Holy Ghost and the needs of men. This mentality assumes that what is being done is all that needs to be done. But it is absurd to imagine that just because each of a handful of evangelists conducts two or three campaigns a year we are meeting the spiritual challenge of

our age. To see a trickle of converts entering our churches and then to congratulate ourselves on the success of our evangelism is a mockery of the awful plight of millions of lost souls. Too many people think they have fulfilled their obligations to the lost by sending a donation to some evangelistic fund, or by muttering a prayer for some campaign, but we need to awake to the fact that we are all deeply involved in the business of telling those around us the good news. To help pay for a campaign in a town 200 miles away and then fail to speak to the man next door is to fail to meet our responsibilities in this matter. But the fact remains that when we have done all this a great deal more remains to be done. Generally speaking we have to confess that evangelism today is cutting very little ice. And to be complacent about this is just as criminal as the apathy of so-called “ revivalism.”

What, then, is the alternative? Surely these two attitudes are not the “ either . . . or ” from which there is no escape. It seems to me that the only right attitude is to get on with the job of evangelism and at the same time seek God for revival. Praying for revival does not make me stop seeking to reach men; in fact it is probably true that it will make me more keenly aware of my responsibilities than ever before. Let us get on with the job of winning men for Christ; let us give and give again to the work of evangelism; let us pray for our evangelists; let us seek more and more to witness to the lost—but at the same time let us recognise our need for a divine break-through. Let us not suffer any illusion about the

adequacy of our evangelism; let us turn a deaf ear to the dangerous voice that talks about the "fastest growing movement in the world" and does not point out that this is not happening here, and let us ask God for greater things.

If it be said that the New Testament does not use the word "revival" it may also be said that the principle of revival is found there. The churches to which the risen Lord spoke in the book of Revelation were in various stages of spiritual decline—one had a name for being a "live" church but in fact was dead, while another boasted of its prosperity but in fact was spiritually bankrupt—and the message of the Lord was a call to repentance in order that spiritual renewal might be experienced. In fact, these churches, though so near in time to the first Pentecost, were counselled to seek revival! For all their self-

satisfaction they needed a restoration to true Pentecostal experience, and this is a warning to us. We, too, need to "hear what the Spirit saith to the churches."

The revivals of the past have been moments when God has stepped down into the human situation, bringing His Church back to Himself and giving her a new authority in society. They have witnessed the resurgence of spiritual life and holiness within the Church itself and then have seen the ungodly aroused from the stupor of unbelief. The fire of a holy passion has leapt from the altars of a multitude of hearts and the awe-inspiring sense of the presence of God has been felt in the very streets of our towns and villages. Nor has this been, as is sometimes suggested, a momentary explosion which has left nothing behind it. To know anything about

the history of revival is to know that its effects last through long periods of history, giving rise to new spiritual movements. The great modern missionary enterprise finds its origins in revival, and some of the great Christian work done among the poor and the illiterate, even to this day, finds its roots in the revival of 1859.

If it is true that revival is a sovereign act of the Spirit it is also true that God often gives a burden for revival to His people as a preface to His purpose. It is not for us to sit back and wait in the hope that something will turn up; we close our eyes to the deeper evangelism—but neither must we close our eyes to the deeper issues. Our society needs a divine break-through which only revival can bring.

"Oh that thou wouldest rend the heavens and come down!"



Elim's new missionaries to Southern Rhodesia, Pastor and Mrs. J. Thomas, were married at Leeds Foursquare Gospel Church. Pastors O. G. Miles and W. E. Moore officiated.

Put their names on your prayer list.

The command to go is clear! The burden of the proof lies with you if you do not obey.—Rev. Hinkel (Africa Inland Mission).

Home is a mighty test of character. What you are at home you are everywhere, whether you demonstrate it or not.—Talmadge.

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THE PERSON AND WORK OF THE HOLY SPIRIT

by W. G. Hathaway

III. Stablished by the Spirit

"Through Him we . . . have access by one Spirit unto the Father" (Ephesians 2:18).

"In whom ye are also builded together for an habitation of God through the Spirit" (Ephesians 2:22).

THE only access to God comes from the Spirit of God. There is no other approach to Him except on this basis and founded on the atonement of our Lord Jesus Christ. It is impossible for any man to approach a holy God without the aid of the Holy Spirit. No one can be saved from the guilt, power and penalty of sin without Him. He makes us conscious of sin if we are willing to be led by Him. He interprets the cross of Christ to us and makes us aware of the supreme importance of Christ's resurrection. He witnesses to us of the value, in our approach to God, of the righteousness which is imputed by faith in the Lord Jesus, showing us all that was involved in that human life of Jesus. For thirty-three years He lived as a man, suffered temptation as a man, worked, endured and triumphed as a man, and then offered that perfect human life for us on the cross that we might have standing to our credit with God His perfect life in all the righteousness of the Son of God Himself. What could be more sufficient than this? The Holy Spirit makes all this clear to us if we are led by Him.

All conversions to Christ, whether by public preaching or by personal witness, are the direct result of the operation of the Holy Spirit. He alone can inspire the preacher or the Christian worker; only through His agency can men and women find the way to God. Without Him our words are weak and frail and ineffective. Without the Spirit's operation and influence no person can become possessed of the gift of God which is eternal life through our Lord Jesus Christ.

Every miracle of transformation in the human soul comes from Him, and no miracle of healing in

the mortal body can come without His power. He it is who brought Jesus again from the dead, and He alone can bring about the resuscitation or quickening of the human life in any phase of divine healing (Romans 8:11).

No revival in the life of the Church or of any individual believer can come apart from His blessed work and influence. How true it is when we sing "O Holy Ghost, revival comes from Thee." Other agencies may play their part in the preparatory stages, for the Holy Spirit seldom comes unbidden. When the Church realises her need and seeks His intervention He comes with gracious renewals and revival, as history so often proves. But no "revival" can be promoted without Him.

The Holy Spirit aids us in our prayer to God. We are commanded to "pray in the Holy Ghost" (Jude 20). He helps us "with groanings which cannot be uttered" (Romans 8:26). He is, however, never our advocate with the Father. He is the advocate to us of the absent Lord Jesus. Jesus is our advocate with the Father. The Holy Spirit speaks of Jesus, glorifies Him and takes of the things of Jesus and makes them clear to our understanding. He, the Spirit, makes us ardent witnesses of Jesus. He interprets Jesus to the believer just as He interprets the cross to the sinner. In interpreting Jesus to us He opens our minds and hearts to understand the mystery of Christ and to lead us to Him.

All Christian experience springs from the Holy Spirit, from the first glimmer of light in the soul to the blaze of full comprehension of the love of God to us in Christ. As Harriet Auber so beautifully expresses it:

And every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone.

Right through to the final consummation of the Christian life at the return of the Lord in glory, the

Holy Spirit is in full charge of the affairs of the Lord Jesus, particularly in the matter of our redemption. By His agency alone shall we rise from the grave or, as the divine alternative, be changed into the image of our risen Lord without dying at all. How glorious the thought!

All evangelism in the Church is under His direction. In the parable given by Jesus and recorded in Luke 14:16-24 we are told of the king who made a feast for the marriage of his son. The servant was sent out to call all the invited guests. They all made excuses and would not come. The king then sent the servant to gather in from the streets and lanes of the city the poor, the maimed, the halt and the blind. Here in eloquent phraseology is shown the call of Israel and then the call of the Gentiles. But in each case it is the "servant" who is sent out. He is none other than the Holy Spirit, who in turn uses other servants and empowers them. Note then the final phase. The servant returned to his master saying: "All this have I done and your house is not yet full. What do I do now?" How fitting a summary of the present times in which we live! Shall the work of Calvary be in vain? Will God's plan fail in the end? No, a thousand times no! The final command is given to the servant to go farther afield "into the highways and hedges, and compel them to come in, that my house may be filled."

So in the last phase of the gospel dispensation we can expect to see—as we are beginning to see today—a new move of God in world evangelisation opened and directed by the "servant," the Holy Ghost, using His "compelling power" as never before in the history of the world. It will be the last call to the world before the advent of Christ and will be recognised as the "day of the compulsion of the Holy Ghost." It will be a display of the sovereignty of the Spirit. James in his epistle speaks of the "husbandman" waiting for the "precious fruit of the earth" in the days of the "latter rain" operation of the Spirit.

This blessed Holy Spirit in His work in the Church has also "*builded us together into a habitation of God.*" All those who are truly born of the Spirit are built as living stones into the temple of God. Three temples come into the picture in the plan of redemption. The first was the temporary tabernacle in the wilderness wanderings of the Israelites, upon which the Shekinah glory of God rested as a symbol of His presence, as a pillar of cloud by day and of fire by night. The point of its impact with the tabernacle was where it touched the inner shrine—the holiest of all. Here the blood

was sprinkled on the mercy seat by the high priest.

The second temple was the temple of Solomon erected in the land of promise. At its dedication by Solomon, when he had finished his prayer, the Shekinah glory came down and "the glory of the Lord filled the house of God" (2 Chronicles 5:14). The 120 priests could not stand to minister because of the glory of the Lord. Here the glory of God came *into the house* and filled it, being within the house and not above its roof.

The third temple is something quite different. Here it is a temple made up of "living stones" built together by the Holy Spirit as a dwelling place for God. The atonement of our Lord Jesus on the cross alone made this possible. All the symbolic sacrifices of the former temples are now superseded by the one sacrifice of the Lamb of God—for ever our sufficiency. This is the true temple of God, of which the other two are but shadows. This temple is an abiding one and will not pass away. The dedication of this temple took place on the day of Pentecost when the Holy Spirit—the Shekinah glory of God—came down upon the 120 disciples, filling them with His power and glory and cementing them, or "baptising them" to use the scriptural word, into the one body, the holy temple of God. This "baptism into the body of Christ" was an initial one, and as each soul receives Christ as Saviour and is born again it is at that moment "baptised into the body of Christ" (1 Corinthians 12:13). This is not the baptism into the Holy Spirit of which Jesus is the baptiser; it is the baptism into Christ by the Spirit. These are quite different experiences.

Let us remember, then, that we can never dispense with the Holy Spirit. He can do without us, but we cannot do without Him. He indwells every believer. He is the breath of God which Jesus breathed upon the disciples after His resurrection, when He said "Receive ye the Holy Ghost" (John 20:22). But He still said to them: "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:29). This enduement came on the day of Pentecost, sent down upon them by the risen Lord Himself.

The vital need of every believer is to recognise the supremacy of the Spirit as an abiding presence within and to seek in everything to yield to Him. A life yielded to the Spirit becomes a Christ-centred life, for the Spirit always exalts Christ. To live a victorious life in Christ the Holy Spirit must be in absolute control. That control will then be seen in the fruit and power of the Spirit in our Christian lives.

THE NEED FOR PRAYER

F. H. COLEMAN

It is time to pray

What is the best time in the day to pray? That question can only be answered by each person for himself. For some it may be early morning, for others noon or night.

Assuming that it may be night, for most it will be just before we go to bed. That is the time when we are so tired that it is almost impossible to concentrate on anything but getting in between the sheets. So we hurriedly say a prayer and we are soon asleep for the next eight hours.

Really to come into vital contact with God we need to spend time quietly waiting before Him. I shall never forget visiting a Pentecostal church in California. The service was due to begin at 7.30 p.m. I arrived at the pastor's home, which was close by the church, at 7.15 p.m. After a few minutes of fellowship I heard a bell begin to toll. Time for meeting, and by 7.30 p.m. I was seated on the platform with the pastor and three elders, and a sprinkling of people were sitting in the congregation. The organist began to play devotional choruses. Sometimes people sang with him, sometimes they did not. This continued for the next forty-five minutes. I sat quietly thinking about God. I became completely relaxed and felt a great sense of the presence of the Spirit of God. By this time the church was full and the meeting commenced—and what a meeting. No working up of our emotions by jazzy choruses; the dew of heaven was upon our souls.

The best time to pray is when we are relaxed in God's presence, and the hymn writer has put it so beautifully; a sigh, or a falling tear, can express to God our prayer.

Prayer is requested for

Revival throughout Britain.

Elim missionaries in Africa.

Praise for the many saved in Elim youth camps.

BRITISH PENTECOSTAL FELLOWSHIP

AREA 23

METROPOLITAN TABERNACLE,
NEWINGTON BUTTS, S.E.1

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FRATERNAL FOR MINISTERS AND
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SUNDAY COMPANION

ALSO IN THIS ISSUE...

A four-page objective appraisal of the evangelist who is campaigning in London again during 1966—

BILLY GRAHAM

Writer in *Saturday Evening Post* HAROLD H. MARTIN takes a frank look at the man, his message, and his methods.

THERE are two portions of Scripture in which this very wonderful prayer appears: Matthew 6:9-13 and Luke 11:1-4. These two portions are important in the light of what I want to say about this prayer.

We are accustomed to calling this "the Lord's Prayer," a title which is in some respects a misnomer, since the Master, while teaching His disciples to pray this prayer, never prayed it Himself. We very readily admit that a prayer which contains a petition relative to forgiveness could in no wise apply to Him who was "holy, harmless, undefiled, and separate from sinners." It is more aptly described therefore as "the disciples' prayer" or "the model prayer." If we care to learn how the Lord prayed we should study carefully the seventeenth chapter of John. That is truly the Lord's prayer.

Despite this little bit of necessary explanation, this is surely one of the most precious pieces of our Christian heritage; a model prayer, a framework upon which we do well to construct our prayers if they are to reach God and result in the blessing which He is so desirous of giving His children. It is a prayer that begins with God our Father and ends with "Amen." If it does not sound too fanciful, may I turn you to Revelation 3:14, where the Lord is referred to as the "Amen"?

Before looking at the construction of this prayer allow me to say that the fact of its being recorded twice is of the utmost importance. In Matthew 6, while Jesus was giving the Sermon on the Mount He gave as part of His teaching the words of this prayer. In Luke 11, while He prayed, one of His disciples requested Him to teach them to pray, and Jesus responded with exactly the same words as in the Sermon on the Mount. It would appear that the inquirer in Luke's

account had been having difficulty with his prayer life (and who at some time or another has not been in difficulty?). Jesus did not change the model prayer, but simply added a parable of prayer which seems to suggest the foregoing difficulty. It did not need a change of the prayer, but a little bit of opportunity, shown in the subsequent

parable. The promise of prayer in Luke 11:9 remains unalterable.

Now let us attempt an analysis and exposition of this great prayer. It consists of a prologue, then the two groups of petitions which show us the infinite majesty of God, who must ever come first, and the infinite poverty of men, who must of necessity take a second place. In other words, God first and man second; worship must precede our wants.

The prologue

"Our Father which art in heaven." Two things should be noted about this wonderful introduction, and the first is that it is a form of address uncommon in Old Testament prayers, but very precious to all New Testament believers. God is our Father because of Jesus Christ, who became the Son of man that we the sons of men might become the sons of God. The second thing to be observed is that it is the Christian's prayer. This is seen from the fact that it was His disciples He taught to pray thus, for only such can address God as their Father. Many may have this prayer in their heads, but conversion transfers it to their hearts.

The petitions

These fall into two groups of

three each, the first three having to do with the dignity of God the Father, and the second three showing the dependence of the disciples on their Father's mercy. It should be noted that the framing of this section is important, as are the petitions that go to comprise it. The first three Godward petitions begin with the highest desire and

the Lord's prayer

descend towards earth and the will of God for it, while the second three manward petitions begin on a temporal level and ascend to a spiritual level, where the mercy of God can be seen to operate with equal sufficiency as on the temporal level. Let us look at them briefly.

"Hallowed be Thy name." This first petition has to do with the character or essence of God's name, for in the time of Jesus and in Old Testament times we know that the names of God were ever and always associated with His character: such names as El-yon (Most High), El-shaddai (Almighty), Elohim (God), and Jehovah (the covenant name, "Lord"). So the disciple is made fully aware of the character of the One he approaches in prayer, "hallowed" or "sanctified" or "glorified" be His name. This is the reverence needed by those who would make use of the throne of God in prayer.

"Thy kingdom come." This second petition concerns the kingdom and is both a present reality and a future realisation. Jesus said to His disciples: "The kingdom of God is within you" (Luke 17:21). If the King reigns within

the believer, there you have the kingdom. But this petition is prayed also with the future in view, and when we pray it we long that it should be fulfilled now in the hearts of those who believe and receive Christ, and ultimately in the King's coming to set up His kingdom and reign.

"Thy will be done in earth, as it is in heaven." This petition will be fully and finally answered when the kingdom has perfectly come on

By

WILLIAM J. MAYBIN

earth, and we know that this will be so one day, for "the earth shall be full of the knowledge of the Lord as the waters cover the sea." But it is also for the believer here and now, for his preoccupation should be the fulfilment of the Father's will in his life, as against his own self-interest. The prayer of the Master when faced with the awful prospect of becoming sin for us, "Father, not My will but Thine be done," should be the prayer of the disciple at all times. Hence the fundamental difference between the prayer of the Christian and that of the Pharisee (Luke 18:9-14) with its recurring "I." Salvation changes the position from self to Christ.

Having lifted our eyes to behold the dignity of God our Father, the prayer now directs our attention to our dependence as disciples. This it does by showing us that both our physical and spiritual needs must be the subject of prayer. Consider them briefly.

"Give us this day our daily bread." This petition stresses man's utter dependence daily upon God. Two points arise from this consideration of temporal needs. First it sounds well-nigh irrelevant in this scientific era, this "never had it so

good" age of which so many in this and other favoured nations can boast. But we should not be unmindful of the tragic fact that for millions daily bread is by no means sure. The world population grows apace, and every year teeming crowds press demanding upon the resources of the world. It is estimated that about two-thirds of the world's population is still underfed, and those of us with enough should not forget to express our gratitude to God for His bounty. Second, this petition bespeaks our dependence upon God for every legitimate need—not a superabundance but sufficient for the need. Nothing is too much for our God, nothing is too small to escape His concern. Faith in prayer lays hold of this great reality: "Your heavenly Father knoweth that ye have need of all these things," and "no good thing will He withhold from them that walk uprightly" (Matthew 6:32; Psalm 84:11).

"Forgive us our debts, as we forgive our debtors." Surely the suggestion is that just as we need daily provision on a temporal level we need daily pardon on a spiritual level. The first thing that this petition teaches is our indebtedness to God for His forgiveness. Sin makes us debtors to mercy alone, as Toplady put in his great hymn. While the prologue teaches us that we approach God as children coming to a father, we must needs learn also that as sinners we come before our Saviour utterly unworthy and without merit apart from the value of His blood. Our approach to the throne of grace is with boldness when we consider Him and what He has done for us; but it should be with humility when we consider what we are, even at the best. How true it is that "they who fain would serve Thee best are conscious most of wrong within." As one writer puts it: "It is a bald fact that we are not New Testament Christians

unless we have frankly faced our spiritual bankruptcy, our helplessness and complete unworthiness. If such a thought has never come to us in a gust of anguish, it might be appropriate to review from the far beginnings our whole standing in Christ." There is no time for self-exculpation in the presence of an omniscient God. A minister who was listening to a backslidden Christian confess to God in prayer that the previous evening he had been slightly inebriated stopped him and made the suggestion that he should be frank and tell God that he got drunk. It is better to face the painful revelation and confess to God that we are debtors.

But this petition carries the petitioner into the realm of his relationship with others. We pray "forgive us . . . as we forgive our debtors." On the grounds of this petition some would try to tell us that God in some way divides up the various ages, and that He varies His demands accordingly, and that in this day of grace He does not require His forgiven to forgive. The prayer, they tell us, is Jewish and reserved for the "kingdom" of the future. But can it be possible that whatever the age or dispensation, in particular the age of grace, God would waive this obligation? Surely if, as already quoted, "the kingdom of God is within you" the "kingdom" implies the sovereignty and lordship of Christ, and all who claim Christ to be dwelling within their hearts come under allegiance to that lordship, and will regard their debtors in the same way that God in His boundless grace has regarded them. The use of the little word "as" does not suggest that to the extent we forgive we are forgiven. How terrible for us if God's forgiveness was measured by our unwillingness to forgive our failing brethren! Dr. Robertson, a great American grammarian, calls this petition the "dramatic aorist";

Forgive us as we have just forgiven."

It is recorded of the famous artist da Vinci that when he was painting his masterpiece, "The Last Supper," he had a violent quarrel with a friend. In anger and malice he made up his mind to draw this man's face as the portrait of Judas the traitor, and he did so. But then he found that he simply could not paint the face of Jesus to his satisfaction. Time and time again he tried, but time and time again he failed, and almost gave up in despair. At last he regretted his harsh treatment of his friend, and wiped the features of Judas from the canvas. The following night he had a vivid dream in which he saw the form and face of the Saviour, and on the next day he began to transfer the vision swiftly to his picture. And that, the story runs, is the secret of the beauty of his representation of Christ in the greatest of his works.

Men and women are never able to reproduce, in heart and life, any recognisable likeness of Christ as long as they cherish resentment and hatred and a desire for revenge.

(To be continued)

MANY SAW THE LIGHT DESPITE BLACK-OUT

On Saturday I paid a visit to the religious meeting in the festival tent opposite the Gaiety Cinema, Brighton. I thought I had gone to the wrong place, for the tent was in darkness, which was anything but in keeping with the idea of a festival. In fact, the main fuses had blown.

That's that, I thought. But for these folk it was business as usual. The gloom was certainly not in the people, especially when they sang of heavenly sunshine.

The visiting choirs and soloists were undeterred as, in spite of a glimmer or two from one or two torches, the darkness in the tent deepened. I must say the crowd were a good-natured lot and, like their leaders, took the matter philosophically.

A cheer

My thought was: "How is the preacher going to manage?" But they say he doesn't bother with notes. I was cogitating on this when there was a blaze of light, and a cheer from the crowd. (Well done,

emergency service!) The microphones were back in action and so was the electric organ.

The sincerity of A. Tee was apparent as he challenged Christians to be what their name implied. I couldn't help thinking he was right, and a good many others thought so too as they responded to his appeal, standing up to dedicate their lives to the cause. Some, I think, were becoming Christians for the first time. I shall go again, though I hope the fuses will be all right.

Observer, Brighton.

Whitewashing the pump will not purify the water.

The feeblest knock may open heaven's doors.

The wings of prayer carry high and far.

In Bath, Somerset, there is to be a crusade for souls by Eric Hutchings and team. The Theatre Royal has been booked from October 18th to November 15th. Several preparation meetings have witnessed good support, and the get-together meetings for ministers were very encouraging. The Lord has answered prayer for a crusade office—it is in Southgate Street. Our minister (John J. Way) is partner in providing material for the monthly prayer letter.

Elim Church, Newcastle

Pastor : F. A. Hodge

The Elim Church, Newcastle, is conducting a "Young people for Christ" campaign, which began last week and continues this week. It is an attempt to put religion in a modern context.

Every night during the week, in the informal setting of a coffee bar, with music in the modern style, discussions and film shows are taking place.

Music is provided by the Ambassadors, a group formed by six young members of the Elim Church to perform genuine gospel music with a modern beat.

Main aim

The guest speaker during the campaign is Len Mason, from the Silverdale Elim Church, Newcastle, Staffordshire.

He said of the campaign: "The main aim is to try to get young people to see that Jesus Christ can satisfy their souls."

Report from the Newcastle Journal.

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We thank most heartily our friends who have helped us recently by their anonymous gifts.

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| 1325 | D.G. and G.H. (Snowdon), designated | ... | 75 | 10 |
| 1326 | Belfast 6, designated | ... | 10 | 0 |
| 1101 | Handed in at Head Office | ... | 2 | 10 |
| 3913 | E.M.J. | ... | 1 | 0 |
| 3925 | Anon (Coventry) | ... | 7 | 0 |
| 3926 | E.M.J. | ... | 1 | 0 |

N.B. Will readers kindly note that gifts for the work of Elim or any department of the Elim work should be addressed to the Secretary, The Elim Church, 20 Clarence Avenue, Clapham Park, London, S.W.4.

WOMEN'S COLUMN

(continued from page 684)

front of us but we cannot foresee our future; it is veiled.

"Peace, perfect peace, our future all unknown,
Jesus we know and He is on the throne."

The God of the past is the God of the present and the future. "This God is our God for ever and ever: He will be our guide even unto death" (Psalm 48: 14).

Jane knelt to say her prayers. "God bless father, God bless mother, God bless me; and dear God take care of Yourself, for if anything should happen to YOU we should all be sunk."

LETTER TO THE EDITOR

Dear Sir,

I trust that you will allow a personal conviction in your columns, for I have found that a number of ministers hold, with me, the view that the expression "revival and divine healing campaign" should be discontinued and the expression "evangelistic and divine healing campaign" substituted. It is the use of the word "revival" that brings objection, for it is not being scripturally used. To other believers in the Christian Church it shows our apparent lack of understanding as to the real nature of revival, and to outsiders it denotes nothing whatever. It is not splitting hairs over words, for the word "revival" has often been given a different complexion by the indiscriminate use of the word.

Every blessing,

KENNETH SMITH

REPLIES TO READERS

MISS J. M. GARRARD, of London, W.7, asks the following question arising out of George Canty's article on the gift of healing.

"Mr. Canty speaks of tongues as a gift under our control. Surely it is God, and not us, who decides when the gift is to be used. When God wishes to speak to His people, the anointing of the Spirit comes upon one with the gift of tongues or prophecy. It is then up to that believer to obey the Spirit's leading. Surely this must be very similar in the use of the gifts of healing."

Mr. Canty replies:

My reference to the gift of tongues was not to its use in the church, but to speaking for our own edification and in prayer.

If we treat the gift proper as being the gift to give messages (as many do), that is a different thing from what I had in mind for the purposes of my explanation. However, in that sense the gift is of course dependent on the Spirit "giving" a tongues message. In fact that is the very point I made about the gifts of healings, as the questioner mentions. Both the giving of a gift of healing to a sick person and the giving of a message in church call for a special anointing for the occasion.

SUNSHINE CORNER (continued from page 684)

too and Dad was very pleased. When Jesus comes into our lives it makes such a difference and He has promised never to leave us or forsake us. I'm glad He guides my life. Does He guide yours too?

'Bye now, and lots of love.

God bless you all,

AUNTY DOROTHY

Women's column

LIVING WITH ZIPS

By GLADYS GORTON

THE man who invented zips, I should imagine, must have made a fortune. We have zips on so many things; bags, purses, suit-cases, trousers, suits, cardigans, skirts and dresses, and lots more. However, I find they can at times—mostly the wrong and inconvenient time—be extremely awkward, annoying and aggravating—strong adjectives perhaps, but this is where patience has its full play. A zip refuses to fasten; one is absolutely alone or in a desperate hurry. Mrs. Baxter was dressing for dinner on board a ship the first night of sailing for a cruise. Her expectation was never realised because the zip of her dress refused to function, and as she was alone in her cabin with no help available at that moment she could not get out of the garment.

I went with a friend to buy a dress. She tried on one with a back zip. Said the assistant: "They are easy to handle if you get a large safety-pin, fix it in the zip with ribbon and then pull." I have since bought a dress with a back zip, but I have never yet tried this out myself. I have intended, but procrastinate, depending on my husband's assistance—a little awkward at times when I have gone to bed before him and found I have not been able to get at the zip to pull it down.

All this reminds me of a little girl whose mother was teaching her to button her dress at the back. "Mother, how can I? I'm in front of myself." In the matter of dressing ourselves it is so easy to do what is in front of us, but in these days of fashion styling one must pay attention to the back as well as to the front! There is the reverse in life and in history; we see more clearly what is in the past than we can in the future. The Bible tells of the past—the patriarchs of faith for example. Read Hebrews 11:32-40. In the Word we read of the adventures of Paul the apostle to the Gentiles, the steadfastness of Peter the big fisherman, and the devotedness of John the beloved disciple. As one reads of the past, of what God did with lives completely yielded to Him, it should inspire one to reach out to Him knowing that He takes a life and makes a character.

In a measure it is true that we see what is in
(continued on page 683)



HELLO SUNBEAMS.

"Only one more week," said Tommy to his friend. "Just one week till my birthday and I will have my new bicycle." Tommy had looked forward to the day when his new bicycle would arrive for such a long time that it hardly seemed possible the time was so near. Tommy had never ridden a bicycle before, but he was quite sure that he would be able to ride it as soon as he had one of his very own. He imagined how he would feel riding down the road ringing his bell to let everyone know he was coming.

The new bicycle was all that Tommy had hoped for. It had bright, shiny handlebars and red mudguards. It had a smart saddlebag too, a dynamo, and front and rear lights. Tommy wheeled it out of the gate and on to the road. Mummy and Daddy stood at the gate to watch.

"Do you want any help son?" Daddy asked.

Tommy thought for a minute and then replied, "Please Dad. It looks harder than I thought. Come and help me to get on."

Tommy was glad that Dad's guiding hand was there behind him. It was so hard to balance and he didn't dare to let go the handlebars when he wanted to turn right or left. Dad gave Tommy lots of useful hints and soon Tommy was able to ride alone. Together they studied the Highway Code and Tommy learned to ride safely and surely.

When Tommy went to Sunday school he told his teacher about the new bicycle and how Dad had helped him to ride. Tommy's teacher said what a good lesson that was. Life was much harder than riding a bicycle. We needed a loving heavenly Father's guiding hand to help us get a proper balance. Our heavenly Father says to us "Do you want any help," and if we accept His help He guides and teaches us to live wisely and safely.

Tommy hadn't thought of it like that. It certainly made him think. Why, he just couldn't have managed without Dad's help. That night when he said his prayers he asked God to help him to live as he should. Tommy knew that Jesus would be there helping and guiding him all the time. The Bible was the heavenly highway code. He told Dad about it

(continued on page 683)



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THE FAMILY ALTAR

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Notes
by
G. Harpin

Monday, October 26th

Romans 12:9-21

"Fervent in spirit" (v. 11).

One of the essential things we must maintain in our Christian way of life is the glow of divine love in the heart. It is a condition God intends we should have and retain. For want of it the Laodiceans were in danger of being rejected. Every saint wishing to hold to divine favour would do well to take heed of this. We must keep fervent and avoid lukewarmness.

But our Spirit-inspired enthusiasm must be used intelligently and not foolishly or dangerously. Saul's Pharisaic zeal created *havoc* among the early Christians (Acts 8:3). Later, Paul speaks of his kinsmen, the Jews, having a zeal for God but not according to knowledge (Romans 10:1, 2).

Let us have holy zeal; and let it be divinely guided.

Oh that in me the sacred fire

Might now begin to glow,

Burn up the dross of base desire

And make the mountains flow.

[Charles Wesley].

Tuesday, October 27th

Romans 13:1-14

"Love is the fulfilling of the law" (v. 10).

Those whose business it is to uphold the law and punish the evil-doer are here deemed "God's ministers" (v. 6). As the "powers that be" they are not to be feared by those who do good but by those who are evil; they are ordained of God for the punishment of the wicked.

There follow in the succeeding verses sundry exhortations to us to live as those who respect the law. Some of the Mosaic commandments are mentioned; but over and above all, love is the force that keeps us from hurting our neighbour.

The child of God does not seek to keep these commandments because he fears the consequences of breaking them; he keeps them because he loves God.

Wednesday, October 28th

Romans 14:1-12

"None of us liveth unto himself" (v. 7).

"We are not so many separate individuals, each living our own life in a watertight compartment, but we are all bound together in the bundle of life, for good or for evil, by innumerable and invisible ties. We are dependent and interdependent. The economy of universal administration is that of borrowing and lending, of absorbing and being absorbed. Everything stands in neighbourhood to something else, touches it, gives to it, or takes from it. We cannot cut ourselves adrift from either our ancestry or our posterity. We cannot refuse to be influenced by the past or to influence the present" (J. A. Broadbent).

Note, too, that "none of us *dieth* to himself" (v. 7). If the way one lives affects others, so may one's death. A

man's influence does not always cease at his death. In view of this let us do all things "unto the Lord" (v. 8).

Thursday, October 29th

Romans 14:13-23

"Destroy not him with thy meat for whom Christ died" (v. 15).

This chapter highlights one of the thorny problems of the church of that day. Was it right to eat the flesh of animals which had been sacrificed in heathen temples and afterwards sold in the market place?

There were Christians who bought and enjoyed eating the meat without any prick of conscience—they knew that "an idol is nothing in the world and that there is none other God but one" (1 Corinthians 8:4). Others, however, felt that because the meat had been associated with an idol they would be defiled by partaking of it.

Here, and also in 1 Corinthians 8:13, Paul shows us that we should deny ourselves any liberty, however harmless we may consider it to be, if our exercising of it offends a weaker brother.

Friday, October 30th

Romans 15:1-13

"For even Christ pleased not Himself" (v. 3).

Paul refers to the highest and noblest example of selflessness possible—that of Christ. He "came not to be ministered unto, but to minister." He came "to seek and to save that which was lost," and at His own peril. Because He received all who came to Him, we are to receive one another (v. 7). Especially the strong; they "ought to bear the infirmities of the weak."

One of the marks of the unconverted state was the habit of turning "every one to his own way" (Isaiah 53:6); it is like saying "We will please ourselves." Now that we are saved we are His and are not to please ourselves (v. 1).

"Ye are not your own . . . ye are bought with a price" (1 Corinthians 6:19, 20).

Saturday, October 31st

Romans 15:14-33

"I have fully preached the gospel of Christ" (v. 19).

As he nears the end of his letter to the Romans the apostle touches upon his ministry as one sent to the Gentiles. In all his journeyings and trials he had not lost sight of his calling. Nor had he watered down his message to please his hearers or to save his skin—he had fully preached the gospel and withheld nothing from the people. God had been pleased to confirm his work by granting him mighty signs and wonders through the agency of the Holy Spirit. Led by the same Spirit, he had avoided preaching "where Christ was named" lest he should have built on another man's foundation (v. 20).

Leaving the eastern Mediterranean area, much of which he had evangelised (v. 19), he now envisaged visiting Spain (vv. 24, 28), intending to call at Rome en route.

Sunday, November 1st

Romans 16:1-16

"I commend unto you Phebe our sister" (v. 1).

Phebe, a Christian sister who was a servant of the church at Cenchræ (the eastern port of Corinth), heads a considerable list of people named and commended by Paul. She seems to have been the bearer of his letter; she had business at Rome to attend to.

The apostle solicits the help of the saints at Rome on her behalf, informing them of her acts of charity and hospitality. "She hath been a succourer of many," he says, "and of myself also." Paul did not overlook this opportunity to acknowledge this woman's kindness to him. To acknowledge a favour is a courtesy frequently forgotten even among Christians. By recording her kindness the apostle made sure that wherever his epistle is read a remembrance of her charity will be made.

Coming Events

BIRMINGHAM. October 24. Winson Green Elim Church. "Saturday Night Special" at 7. Visit of the Halesowen Crusade Choir. Meeting in the Handsworth New Road School (100 yards from Elim Church). Buses 11 and 96.

BIRMINGHAM, Langley Green. November 7. Elim Church, Mount Pleasant. Presbytery Rally at 7.30. Speaker: T. H. Stevenson.

BLACKPOOL. October 17 to October 25. Visitors to the illuminations are cordially welcome at Jubilee Temple Elim Church (corner of Waterloo Road and Central Drive). Suns. at 10.45 and 6.30. Sats. and Weds. at 7.30. Pastor Douglas O. Ward.

BRIDGEND. November 7. South Wales Youth Rallies at 3.30 and 6.30, in the Town Hall. Evening service—demonstration: "The Fourth Dimension." Preacher: Ron Jones (Bristol).

BRISTOL. October 16-25. The City Temple, Jamaica Street (Stokes Croft end), Bristol 2. Church Anniversary Celebrations. Youth Buffet Night, October 24, at 7.30. Sunday at 11 and 6.30. Special speakers: J. Hywel Davies and John Carter. Conveners: Ron Jones and David G. Woodfield.

BURTON-ON-TRENT. October 24. Elim Church, Moor Street. Pentecostal Jewish Mission Rally at 7.30. Colour film of the Feast of the Passover. Convener: K. Smith.

BURTON-ON-TRENT. November 7. Elim Church, Moor Street, at 7.30. Nuneaton Full Gospel Choir. Preacher: David E. Dean.

CANNING TOWN. October 31 at 7.30. Elim Hall, Bethell Avenue. Great Saturday Rally. Alfred Webb and party from Dagenham Assembly of God. Convener: A. J. Brown.

CARLISLE. October 24-29. Elim Church, West Walls. Campaign by Idris Davies. Sunday at 11 and 6.30. Weeknights at 7.30.

CROYDON. Thursday, October 29, at 3. Elim Church, Stanley Road. Annual Sisterhood Rally. Guest speaker: Mrs. Desmond Cartwright (Andover). Tea provided at close of service.

DUNDEE. October 31 to November 8. Elim Church, Dudhope Crescent Road. The Fred Squire Crusade, conducted by International Evangelistic Association. Sundays at 11 and 6.30. Weeknights at 7.30. November 1 at 8. After-church Rally in the Y.M.C.A. Leech Memorial Hall, Constitution Street. Special musical items at every service.

EAST HAM. October 24. Elim Church, Central Park Road. United baptismal service of Canning Town and East Ham Elim churches conducted by H. Shaw and A. J. Brown.

EAST HAM. November 7. Elim Church, Central Park Road. North London District Presbytery business meeting at 2. Missionary Rally at 7. At this service Alan Renshaw will be ordained; it will also be a valedictory service for Alan and Mrs. Renshaw, who are about to return to Southern Rhodesia. Preacher: L. Wigglesworth (Secretary, Elim Missionary Society). Convener: F. H. Coleman.

EBBW VALE. October 24, 25. Elim Pentecostal Church, Alexandra Street (off Church Street). Saturday at 7.30. Sunday at 11, 3, 6.30 and 8. Visit of W. L. Bell (Pontardulais). Local support welcomed for Saturday rally. Convener: A. R. Williams.

GREAT YARMOUTH. October 24, 25. Convention. Town Hall, Saturday at 3.30 and 6.30. Items by Norwich Elim Choir. Buffet tea between services. Elim Church, Albion Road, Sunday at 11 and 6.30. Preacher at all services: Jack Sands, of Langold.

HASTINGS. November 1. Elim Central Hall, Station Road. Sunday at 6.30. Visit of the Auto-Harp Quintet.

HIGH WYCOMBE (Moor Common). October 24. Annual Convention in the Village Hall, Lane End (buses 36, 37 from High Wycombe station). Healing service at 3. Rally at 6.30. Tea provided. Preacher: A. Tee, National Youth Director.

INGATESTONE. October 24 to November 1. Elim Church, High Street. Sundays at 6.30. Weeknights at 7.30 (except Friday). Campaign by John Woodhead.

NEWHAVEN. November 7 at 3 and 6.30. Opening of new Elim Church, Meeching Rise, by H. W. Greenway (Secretary-General). November 8 at 11 and 6.30. Preacher: J. J. Morgan (Field Superintendent). November 9 to 12, at 7.30. Preacher: Brian Barnett (Watford). Convener: H. W. Holdstock.

NORWICH. November 7, 8. Elim Church, Trory Street, Vauxhall. Church Anniversary Services. Saturday at 6.30. Sunday at 6.30 and 8. Preacher: G. W. Gilpin. Items by Elim Bible College students. Everyone warmly welcomed. Convener: L. Reeves.

THORNTON HEATH. October 26-30. Elim Church, Mersham Road. Children's campaign, conducted by Grace and Reg Tomlinson and Uncle Leslie. Each night at 6. November 1-8. Revival, divine healing and youth crusade, conducted by Tony Stone and party. Sunday at 11 and 6.30. Weeknights at 7.30. Youth special. Sunday at 8. Weeknights at 9. All welcome. November 7. District Presbytery business meeting at 2.45. Operation Descend by young people at 3 and 6.

SHEFFIELD. October 24-29. Elim Church, Lee Croft, Campo Lane. Youth week, conducted by Elim Crusaders. Saturday at 7. Sunday at 6.30. Weeknights at 7.30. Monday, Senior Citizens and buffet supper. Thursday, Bible school; Eric Garner and youth items. October 31—November 1. Men's weekend. Saturday at 7. Sunday at 10.45 and 6.30. Breaking of bread at 8. Local preachers and male voice choir.

ITINERARIES

The President, Pastor C. J. E. Kingston:
October 24, Motherwell; 25, Coatbridge (morning), Edinburgh (evening).

Joseph Smith:
November 1-5, Lowestoft;
November 7-12, Ingatesstone;
November 14-19, Rayleigh;
November 22-24, Chelmsford.

London Crusader Choir:
October 24, 25, Derby Elim Church; 28, Brixton, Solon Road Baptist Church.

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to book now—***

January 16th, 1965

**FORTIETH ANNIVERSARY OF
PENTECOST IN EAST LONDON**

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Singing, speaking and testimonies from those
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D.784

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BIBLE BOOK SHOP (or premises suitable for) wanted to buy, rent or manage; anywhere in Southern England. Details in confidence to Box D.4398, c/o J. E. May Ltd., 19/23 Ludgate Hill, London, E.C.4. C.782

THEOLOGICAL BOOKS WANTED. Buyer now visiting Essex, Hampshire and Yorkshire. Will collect any quantity for cash. Write Box D.4397, c/o J. E. May Ltd., 19/23 Ludgate Hill, London, E.C.4. C.783

MINISTERS' private Christmas cards, £1/2/6 per 100 (envelopes included). S.a.e. samples. Edwards (Printer), 22 Westfield Road, Blackheath, Birmingham. Tel. Woodgate 6158. C.789

YOUNG engineer (Elim youth worker) requires, good Christian accommodation in the North London, Willesden; Wembley area. Commencing end of October. State terms, etc. Reply Box No. C.787, Elim Evangel, 20 Clarence Avenue, London, S.W.4. C.787

MISCELLANEOUS

RECENTLY bereaved husband, with three children aged 5, 13 and 16 and own home, urgently requires Christian lady to run the home. Would suit widow with child. Pleasant location at Machen, near Newport, Mon. Reply Box No. C.786, Elim Evangel, 20 Clarence Avenue, London, S.W.4. C.786

BIRTHS

COOPER. On October 5th, to Pastor and Mrs. J. G. Cooper, God's precious gift of a daughter, Sharon Elizabeth. We give God praise and thanks

LUKINS. On September 5th, to John and Mary Lukins (Merriott Elim Crusaders), God's gift of a daughter, Jayne Marie.

MARRIAGES

NIGHTINGALE—JONES. On October 7th, at Elim Church, Kidderminster, Robert Alan Nightingale to Edith May Jones. Officiating minister: G. Harpin.

BRITTON—KING. On September 12th, at the Elim Church, Merriott, Somerset, Colin Roy Britton to Olive Lucy King. Officiating minister: B. C. Richardson.

SILVER WEDDING

On October 25th, 1939, Pastor and Mrs. Knipe (Leonard Knipe and Bessie Troughen) were married in the Bangor (N. Ireland) Elim Church by Pastor T. H. Stevenson. Psalm 23. Goodness and mercy has followed—and goes before. Praise God! C.790

WITH CHRIST

EDWARDS. On October 2nd, Mrs. Agnes Edwards, aged 70, for many years a faithful member of Sheffield Elim Church, passed into the presence of her Lord. Officiating minister at funeral: L. N. Knipe.

**GREAT YOUTH RALLY AND
 FAREWELL SERVICE FOR
 PASTOR AND MRS. A. RENSHAW**
 Elim Church, Central Park Road, East Ham
 Saturday, November 7th, at 7 p.m.

SPEAKER: PASTOR L. WIGGLESWORTH
SPECIAL YOUTH ITEMS

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THE ELIM EVANGEL

Vol. XLV No. 44

OCTOBER 31st, 1964

6d



*The earth
is the
Lord's and
the
fulness
thereof;
the world,
and
they that
dwell
therein.*

Psalms 24 : 1

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: C. J. E. Kingston
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COVER PICTURE

Valley Gardens, Scarborough.
Photograph by C. Bean

BIBLE VERSE



Sanctify them through thy
truth: thy word is truth.
JOHN 17:17

"REVERSE YOUR THINKING"

THE WORD translated "repent" in the New Testament has intrinsically nothing to do with godly sorrow for sin and a sincere desire to do better. It means "reverse your thinking." When Peter, in Acts 3, told the multitude that they should "repent and be converted, that your sins may be obliterated" he was instructing them to reverse their thinking about and their attitude to Jesus Christ. In other words, they were told "to reverse their thinking" and "to reverse their conduct," for the word translated "conversion" may also be translated "reverse your conduct." One of our Lord's most acute problems with His apostles was to get them to reverse their thinking. In fact this problem was in many cases more acute than that of getting them to reverse their conduct because of their religious upbringing. And is not this the case today with many Christians who have been brought up in godly homes? In that aspect of their life little reversal seemed necessary with some of the apostles, and little seems necessary with many Christians. But the reversal of their thinking was much more difficult. This was the essence of our Lord's charge to Peter immediately following his great declaration "Thou art the Christ, the Son of the living God," when Peter rejected the idea of the Lord's going to the cross in the words "Forbid it, Lord; this shall not happen to Thee," and the Lord replied "You do not think the things of God, but the things of men." Right up to the time of our Lord's ascension Peter's thinking needed reversing, and doubtless this was true of all the apostles. It seems to us that the great change wrought in the disciples by the Holy Spirit on the day of Pentecost was the reversal of their thinking. Other results and signs were but incidental to this. Unless, therefore, our thinking has been reversed since we received the Spirit we may well examine ourselves as to (a) Did we really receive the Spirit? and (b) If we did are we now walking in and being filled with the Spirit? This reversal of the early Church's thinking about every phase of human life was what caused the multitudes in Thessalonica to cry "These men are also come hither which have turned the world upside down." The popular interpretation of this statement seems to be that the result of "these men's" teaching was to create riots and disturbances. But the thought in the minds of the multitude was of something far more fundamental; it was their recognition of the fact that every accepted idea of how men should live was being challenged and reversed by "these men." If you reverse people's thinking you do turn the world upside down. Moreover, if we Christians can be got to revise and maybe reverse every accepted norm of human conduct in the light of New Testament teaching that would be a reversal and a revolution indeed. On a very elementary plane this touches our attempts to win the world for Christ. The world does its utmost to get us to conform to its way of thinking,

(continued on page 693)

THE PERSON AND WORK OF THE HOLY SPIRIT

by *W. G. Hathaway*

IV. SANCTIFIED BY THE SPIRIT

"Revealed by the Spirit" (Ephesians 3:5).

"By His Spirit in the inner man" (Ephesians 3:16).

IN THIS third chapter of the epistle there are two references to the Holy Spirit which reveal two vital factors in the Christian experience: (a) *revelation and comprehension*, (b) *imputation and impartation*. Both of these vital factors break in upon our understanding as we follow the thought suggested by these two verses.

(a) The mystery of Christ revealed by the Holy Spirit first to Paul and then through his inspired words to us shows clearly that it is God's plan in Christ from before the foundation of the world to receive us to Himself, to adopt us into His family, to endow us with the fulness of the Spirit, and finally to integrate us into the divine purpose which He has purposed in His Son. Nothing less than this can satisfy Him, and the sooner we see this and re-orientate our lives to conform to the revealed will of God the sooner we shall grow up into our full stature as sons of the living God.

It is His purpose to make us a credit to Him and to the sovereign grace bestowed upon us. This will involve us in difficulties and trials and maybe in bitter persecution. Peter, in his epistle, says we are not to be anxious because of the fiery trial which is to try us as though some strange thing happened to us. These things are the norm for the true Christian life in Jesus. He Himself has told us that only through tribulation can we enter the kingdom.

The wind that blows and shakes the tree deepens its roots. The fire that melts the gold in the crucible floats to the surface the unwanted dross. The pressure exerted on the olive berries in the press produces more precious olive oil. The crushing of the fragrant rose produces more abundant perfume, and the pressure of the potter's fingers upon the clay on

his wheel brings forth the beauty of the finished vessel.

If nature teaches us these things, shall not God also bring forth from within us His own character and Christlikeness through the things we have to suffer? His hand will never press us beyond endurance. He will temper every wind that blows. His voice will still every storm when that storm has worked His perfect will in us. How necessary it is for us to remember that, being His, He loves us, and all that happens to us while we remain true to Him is for our ultimate good and never to our hurt.

If we could keep this before our eyes always, how often we would save ourselves from many a heart-ache. We must be proved not to Him, for He knows us through and through, but to ourselves, to others who see and know us, and perhaps most of all to Satan and the principalities and powers that are ranged against us.

God allowed Satan to subject Job, the man whom even God Himself considered perfect, to be tried almost to breaking point in two fierce onslaughts of the evil one, first upon his family and possessions and then upon his own body. But in the midst of that trial he kept his faith in God and saw more in spiritual comprehension than many can see when the fulness of the revelation of what the atonement of Christ means in regard to death and resurrection is open to the least of the saints.

Looking at the vileness of his own body and in spite of his suffering, his faith rises in a triumphant vision of the coming Redeemer and his own ultimate sharing with the Messiah in His resurrection life. What memorable words are those of Job: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet *in my flesh*

shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25).

Job was a demonstration to Satan and his hosts of the faith that could say "Though He slay me, yet will I trust in Him." So we may have to pass through bitter experiences, but we may depend upon it that if we share the suffering of Christ we will also share His glory. We are the living epistles of Christ, written on our hearts by the Spirit of the living God; we are "known and read of all men." God displays by us, His own redeemed ones, what He can do with sinful men and women when they have become recipients of His matchless grace.

(b) God imputes to us the righteousness and sanctification of the Saviour Himself. He is made to us redemption, and to us is imputed His own sinless purity so that we stand "without fault before the throne of God." Then by the working of His Holy Spirit within us He makes the imputed to become the imparted. He produces within us by His own wondrous workings the wisdom, righteousness and sanctification of our blessed Lord, so that we stand complete in Him (1 Corinthians 1:30).

The work of the Spirit within the believer is to make him understand the purpose of God in Christ. Paul prays that believers may comprehend this mystery. By the Spirit alone can we comprehend the incomprehensible. That which is completely fathomless to the human mind becomes the deeps of God to the hungry soul. The psalmist says "Deep calleth unto deep." The deeps of our longings after God call to the deeps of the incomprehensible Christ, and we sigh to "know Him and the power of His resurrection."

Only by the Spirit can we grasp the fulness of our inheritance in Christ and God's inheritance in us. The Spirit of God, the abiding anointing which rests upon His own beloved ones, works His transformation from within and gradually, irresistibly, changes our characters, our dispositions and our ways of life until Christ's life is fully formed with us. As the seed in the soil, as the yeast in the dough, so the Spirit within the believer works to bring us to glory—the glory of Christ. He will continue this work throughout the whole of our lives if we let Him, until finally He, the Executive of the Godhead, will transform us into the image of the resurrected Christ at His advent in glory. God will do it, says the apostle, "according to the power that worketh in us" and that is by the blessed Holy Spirit Himself (Ephesians 3:20, 21).

Here we see the meaning of sanctification. First, to know what we are and where we are in Christ, and

then to see the fulness of this purpose in all who belong to Jesus and own Him as Lord. Second, having understood all the greatness of His love for us, and having seen the implication of this great purpose as it affects our own individual lives, to grow more and more into His own likeness by a full obedience to His will in all things; this must be our aim in life. Third, having grown sufficiently in grace and in the knowledge of Christ, to feel our responsibility of living for Him and witnessing for Him as He has commanded us, and then to become, as Jesus Himself has promised, outflowings of "rivers of living water" to others (John 7:37, 38).

There is a valley where some of the most beautiful and fragrant flowers are grown. So full of fragrance is this valley that those who walk through it carry as they leave the place the very fragrance in their clothes. Others can detect by the fragrance that they have been in this valley.

A potter who was famed for his perfumed pottery was asked how he was able to impregnate the clay with this fragrance. To a close personal friend he confided his secret. "I found the clay I wanted," he said, "and when I had made the vessels I discovered as you have done that they carried this fragrance. I went back to gather more clay and, curious about this perfume, found that the wild roses growing in the clay bed over a long time had, by continually dropping their petals into the clay, impregnated it with their perfume."

If we can so walk with Christ until our lives become integrated into His life and fulness, then all the beauty of His character and loveliness will become ours. Our human lives will become impregnated with the odour of God, with the sweetness of the Lord Jesus, the alluring fragrance of the heavenly places coming "out of the ivory palaces."

Only the influence of the Holy Spirit working from within can do this. First He abides in us, then we abide in Him. Then maybe it will be said of us as it was said of the disciples: "They took knowledge of them that they had been with Jesus."

EDITORIAL (concluded)

of its Leader's directives. But New Testament Christianity has always roused the opposition of vested interests whether religious or secular. Jesus said to His disciples: "Woe unto you when all men speak well of you." Let us beware of being too sensitive to press or any form of worldly criticism in carrying out our Leader's directives.

EDITORIAL (continued)

and we yield to this and to the tendency in us all to conform also. So we have our pathetic devices in imitation of the world to win it for Christ. We are, it appears, not only slow, but reluctant, to learn the lesson that it has always been when the Church has least conformed that it has achieved most. **The great movings of the Holy Spirit that have resulted in the establishing of new denominations have always been a call to nonconformity.** Peter Simple, in the *Daily Telegraph*, commented on the decision of the Salvation Army to be "with it" in the formation of guitar bands and such-like that he was sorry to find that the Salvation Army now wanted to be "with it," for the glory of the Army had always been that it was "against it." "Be not conformed to this world" is a command of Scripture, "but be ye transformed by the renewing of your mind." What can the renewing of our mind be but the reversal of our thinking by the Holy Spirit?

☆ ☆ ☆

BIG JIM TAYLOR AND THE EXCLUSIVES

The Exclusive Brethren and Mr. J. Taylor did not receive, some little time ago, a very good press. Not that that need worry either the Brethren or Mr. Taylor. The antagonism of certain sections of the press should tend to heighten one's sense of mission. But they got a press; quite an achievement for a small Christian group. David Lloyd George used to say that he did not mind what people said about him as long as they were saying something. The press and their advertisers have a vested interest in denigrating New Testament Christianity and those who seek to practise it. **If all Britain became Exclusive Brethren, Pentecostals or Salvationists, the brewers, tobacco manufacturers, armaments makers, cinema and television interests, financial backers of pop groups, much of the press and a host of other interests would find their business just vanish.** It is a matter of sincere regret that we are not able to state this of every denomination or sect; the silence of church leaders on these and similar matters is a matter to give great concern. Our readers, on the other hand, must not think we imagine that the above-mentioned denominations exhaust the list. We quote them as being typical.

All the above-mentioned interests have a vested interest in keeping Christianity innocuous, broad-minded, worldly, **not too militant along the lines**
(concluded on opposite page)



T. H. Stevenson and family with Worcester church officers.

Hail and farewell at Worcester

An affectionate leavetaking would best describe Worcester church's farewell to Pastor W. J. Maybin after six years in the faithful city. A large congregation included representatives from other evangelical churches in the county who came to add their tributes to those expressed by the church's elder, Mr. J. H. Williams, and secretary, Mr. Ray Smith.

A very distinct note of sincerity emerged as one after another rose to express their thoughts and impressions, grave, gay, reminiscent and whimsical in turn. Mr. J. H. Maddocks, chairman of the Evangelical Free Church in Worcester, summed up the feelings of other onlookers in the area when he frankly observed that the time of Pastor Maybin's arrival in Worcester had been regarded as something of a crisis in the history of the church, and (he implied) a test of the depth of the work done in the hearts of the converts. He concluded by saying that Pastor Maybin had proved himself to be a man sent by God, that he had been equal to the task and that both Mr. and Mrs. Maybin could look back upon their achievement as a work owned of God.

Pastor R. D. Bradley, of Smethwick, gave the address, and at the conclusion of the meeting 200 people enjoyed a buffet meal in the minor hall. On Sunday Pastor and Mrs. Maybin were presented with a 400-day clock and a cheque for £52 as a parting gift from the church members and friends. Other gifts included fountain pens from the Crusaders for the pastor and his two sons, Worcester china from the Sisterhood to Mrs. Maybin, and a framed picture of the Malverns from: Malvern Elim Church.

The following Saturday saw the induction of Pastor T. H. Stevenson into the Worcester church. A fellowship tea made for pleasant introduction and a happy meeting followed. Pastor R. J. Morrison ably convened, and a happy and relaxed atmosphere soon prevailed. Many tributes to Pastor Stevenson's past work were expressed and he made response to the welcome of our church elder and secretary by pledging himself fully to minister among us both in the pulpit and out of it. Pastor D. E. Dean, of Nuneaton, in his address commended our new pastor to our love and loyalty and reminded us that he too was human and merited our consideration and understanding.

We left the meeting reassured and happy in the knowledge that God has made adequate provision for us in again providing a man of His choice who brings to us ministerial gifts and mature experience. We do pray the Lord's rich blessing on the new family in our midst and pray that we shall not disappoint them by our response, but that by working together in harmony the Lord Jesus Christ shall be uplifted and His kingdom advanced in Worcester.

LOVE

AFTER Richard Weaver's conversion, one of his greatest trials was the persecution in the coal-pit by his fellow workmen. Working one day he heard the lad who was attending to his wagon cry out. On going to see he found another collier trying to take away his tub, which to have lost would mean so much out of his day's earnings. "I thought," said Richard, "that God did not tell me to see a man stand and rob me." The man cursed, and swore that he would push the tub over him. "Nay," said Weaver, "the Lord will not allow thee." He was in a great rage, seized the tub, and said "Now I will push it over thee, thou Methody devil." Richard stood before it, and the man began to push. Then said Weaver, "Now Lord, now Devil, which is the strongest?" Both pushed, Weaver singing

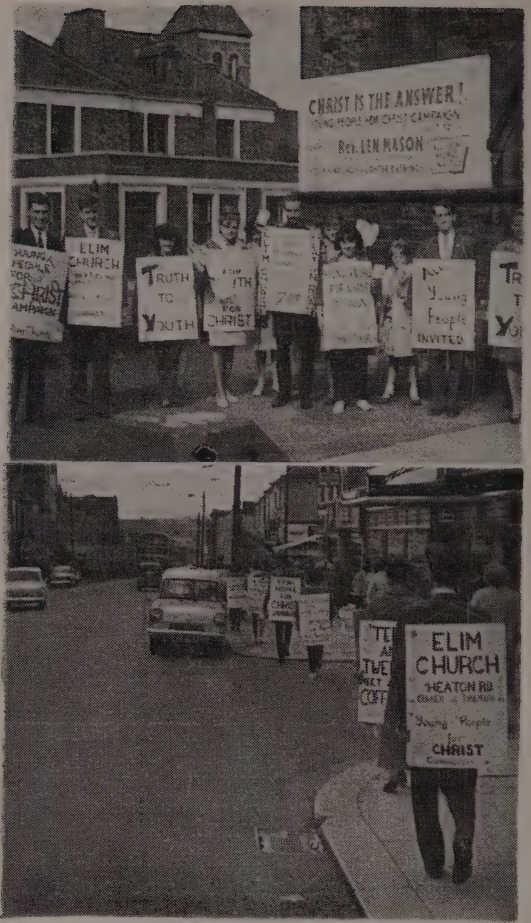
"Jesus the name high over all
In hell, or earth, or sky;
Angels or men before it fall,
And devils fear and fly."

"And the Lord and I being stronger than he and the Devil, he had to get out of the way, and let me have my own. So I gave the tub to my boy."

Then the collier said "I've a good mind to smack thee in the face." "If that will do thee any good," Weaver replied, "thou canst do it." And as he turned his cheek the other struck him. Richard turned the other cheek, and he struck him again and again five times. The sixth time the collier turned from him with a curse. But Weaver prayed: "Lord, forgive him, for Thou knowest I do. Lord, save him."

This happened on Saturday. He had a good time on Sunday. When Monday came the Devil tempted him, as he went to his work, to regret not having thrashed the man, saying the other men would laugh at him and call him a fool. But he cried "Get thee behind me, Satan," and he went on his way, strong in the grace that is in Christ Jesus.

On arriving at the coal-pit the man was the first he met. Richard said "Good morning," but got no reply; but when he reached the bottom he found his antagonist waiting for him. The poor fellow burst into weeping, saying: "Richard, will you forgive me for striking you?" "I have forgiven thee," said Weaver; "ask God to forgive thee." Richard gave him his hand and they went to their work. But the poor man could not rest until he felt he was forgiven. They both went on their knees in the pit; and the man who came weeping went back rejoicing, saying "I am happy now in Jesus. Glory to God and the Lamb for ever."



Witnessing at Newcastle-upon-Tyne.

Newcastle-upon-Tyne Elim Church

YOUTH FOR CHRIST CAMPAIGN

Ray Jones reports.

On Saturday, August 29th, we commenced a youth crusade with a difference, under the leadership of Len Mason, of Silverdale. Before the opening meeting eight Crusaders with sandwich boards marched in procession through the main east end shopping centre advertising the crusade. This caused quite a stir and people were present on the opening night through this witness. During the crusade the Billy Graham film "Mr. Texas" was shown and three young people accepted Christ through this film.

During the fortnight many young people entered the coffee bar we had provided. They came with their problems and were willing to talk about the claims of Christ on their lives. Fourteen young people gave their lives to Christ.

The results of the crusade: souls born again and a new spirit of evangelism among our Crusaders.

Know that the love of thyself doth hurt still more than anything else in the world.



John Coleman farewells from Longton.

Farewell services at Longton

The last weekend of Pastor and Mrs. J. B. Coleman's ministry in Longton was approached with such sadness, for we were to say farewell to them and their family after six and a half years of wonderful ministry and fellowship among us. Blessings too numerous to mention have been our portion as he has proclaimed the precious Word of God. Souls have been saved, bodies healed, and we have been thrilled to go on the knocker for God under his leadership. He has been our friend as well as our minister. As Pastor Coleman preached his final message at Longton we were truly blessed and challenged to put God first. A breaking-of-bread service followed and the Lord wonderfully set His seal upon that gathering with a message in tongues for us all. Monday evening saw the church packed to capacity, with people standing. Ministers of various denominations were in the pulpit and friends from various churches and the district were in the congregation. The meeting was ably convened by E. Steele, of the Stafford church. We were also privileged to have our Field Superintendent, J. J. Morgan, whose presence was a real tonic.

Throughout this farewell service there was a great note of victory and praise, for under Pastor Coleman's leadership



J. J. Morgan receiving the deeds of Elim Church, Longton, from Mr. D. Quarmby.

(Photographs by courtesy of "Staffordshire Evening Sentinel")

we have obtained our present church building and made many improvements, and this week God again answered prayer—the debt was cleared, Mr. D. Quarmby, manager of the Midland Bank, a man who has been of great assistance to our church, was present at this meeting. He spoke warmly and enthusiastically concerning the minister and members of the church and then proceeded to hand over the title deeds to J. J. Morgan, who followed with an appropriate word of thanks and encouragement to all.

The Lord has honoured the hard work of pastor and people, for so much has been accomplished in so short a time. To God be the glory.

Messages wishing our pastor and his family God's blessing were given by various ministers, and gifts from the church were presented, including a cheque, a coffee set and an electric toaster. The Salvation Army band and songsters brought blessing to the service. This was a farewell service which will be remembered for many days.

To God be the praise for all He has done for us and for the honour of having Pastor Coleman for the past six and a half years.

Mrs. W. Brian.

LETTER TO THE EDITOR

18,000 FEET ABOVE THE NORTH ATLANTIC

Dear Sir,

My friend James McAvoy feels that my article stressing faith is unscriptural and unbalanced. His proof of these rather frightening criticisms is that the Bible says that love is the greatest virtue

However, his argument misses the mark. There was no attempt to say in what I wrote that faith is the greatest quality. A close reading will show that the statements which I did make about faith are all found in Scripture.

I should like to make this point. Because we all know very well that love is of supreme value, it is not always even noticed that the virtue of faith is tremendously stressed.

I share Mr. McAvoy's anxiety for a complete presentation of truth, though I do not care much for the overworked word "balance." But we cannot present love as everything, for the Bible stresses faith and commends love also. In fact the reason why I wrote on faith was to show the tendency to unbalance on love instead of making as much of all virtues—especially faith—as the Bible does.

GEORGE CANTY.

BOOK REVIEW

The Cross and Switchblade, by David Wilkerson.

Obtainable from Oliphant Ltd., Blundell House, Goodwood Road, London, S.E.14. 5/-.

Only two kinds of people attempt to do the kind of thing described in this book—fanatics and people who have been unmistakably addressed by God. The desperate zeal born of fanaticism would be dangerous and harmful, or worse, let loose among the teenage savages of New York. The thrust of the truly God-sent man, who would otherwise be diffident and snug-in-the-burrow, produced the kind of impossible results that have been seen only in men like Moses of the burning bush, Joshua who had met the man with the drawn sword, and their numerous and glorious fellows.

Teen challenge was that impossible result—a love-launched and unfinanced outreach to the mixed-race and unloved lost kids washed up like flotsam in the street of New York. I have never read any book which inspired, encouraged and gripped me more than this story of David Wilkerson's continuing seven-year-old campaign.

G.C.

Introduction

AT THE TIME these words were spoken by Jesus our Sovereign Lord and Redeemer, the nation of Israel was spiritually at the crossroads, her destiny in the balance. According to her choice, her future could be bright, tranquil and prosperous or, on the other hand, it could well be the darkest and most tragic chapter of her history. We, many generations later, see what her choice was, the disastrous course she decided deliberately to take (Luke 13:34, 35). At the time Jesus spoke these words Israel the nation had not made that fatal decision; nevertheless, they had come a long, long way from the days when, as a godly people, their lives were marked by private devotions and public piety (Daniel 6:10; Psalm 55:17).

And now as Jesus gazed, in His journeyings in Judæa and Galilee, upon the milling crowds that for the main part were only nominally religious He looked upon a people with whom prayer, as a vital, dynamic thing, was a long-lost art. Religious formalism had replaced the pure, sincere worship of Jehovah; and the ostentatious mouthings in public of falsely pious utterances were a grotesque and God-dishonouring substitute for the passionate, personal and perpetual devotions of the righteous. The Lord's Prayer instructions which we are about to consider do not, however, so much represent His personal revolt against such nauseating hypocrisy as His recognition of the fact that His spiritually new-born disciples, His servants to needy mankind, His future distributors of the bread of life, required a clear direction which the religious rulers were obviously incapable of giving: they needed to be schooled in the heavenly science of prevailing prayer. And

that which He said to them He says now to us.

1. The place and the procedure

"Enter into thy secret . . . shut thy door . . . pray . . . in secret."

Now this was a challenge to human pride, to their faith and to their docility, as it is to ours. How the disciples reacted to these in-

and precious contact with the omnipotent and holy One.

Our Lord's instructions come also as a challenge to faith.

By the unromantic expedient of affixing to a letter a postage stamp of the correct denomination, and by inserting it into the official collecting box, we ensure that our communication will arrive at its

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray in secret unto thy Father which seeth in secret: and he will reward thee openly."

THE SECRET PLACE OF PRAYER

structions we do not know, but we do know that as believers we sometimes balk at the very simplicity of the formula. Had the Lord exacted some more complicated performance we probably would rise with alacrity and set about doing it. A demand for a more elaborate procedure would doubtless fire the imagination and induce a swift compliance on our part, but these simple instructions, so prosaic, so lacking in any element of drama, challenge pride.

For in the obeying of these simple rules there is no scope for egoism. Here, in the solitude, is no audience to be impressed, no listeners to be stunned into admiration by the flow of well-rounded phrases and flowery passages. The spiritual (or unspiritual?) exhibitionist has small love for so undramatic a course of action, but the humbly spiritual seize upon it with elation, for *they* know that in the performing of these simple acts (wherein is no room for the glorification of the flesh) the soul and the spirit of man are liberated to make close

destination. In ancient times, however, the process of dispatching a message, particularly if it was to someone afar off, was a lengthy and a much more involved and costly business. When the system of postal delivery came into being, doubtless many wondered if the dropping of their communication into the mail-box was really all that had to be done, and whether it could possibly be safely delivered to the intended recipient. One can visualise the misgivings of an ardent lover in sending thus to his beloved the written outpourings of his heart. Would she get it? Or would it perhaps fall into some unauthorised hands? Really, if he could but send it by a paid messenger he would feel completely easy in his mind. But the day came when from the loved one (who possibly had suffered as many qualms about the transportation of *her* letter to *him*) there came the manifest evidence that his fears had been groundless, and that the uncomplicated mailing procedure which had seemed un-

likely to be effective was nevertheless eminently so.

The disciple's docility was also challenged, as is ours, by our Lord's threefold command—"enter into thy closet," "shut thy door," "pray . . . in secret." They could have argued that the recognised place for the making of prayers was either the temple in

door, pray to thy Father
" (Matthew 6:6).

Jerusalem or any of the synagogues in Galilee. (The synagogue and its organised worship had arisen out of the fact of, and during, the captivity in Babylon of their forefathers. For Israel, far away from their own land and without the temple of the Lord as a centre of worship, the synagogue was a natural development, and represented the desire of the godly minority to keep alive the nation's faith in God, and to preserve a testimony to Him. Subsequent to the return to Israel of the faithful remnant and the rebuilding in Jerusalem of the house of God, there came into being in the Galilee area, with its cosmopolitan population, these various minor places of worship.)

That the Lord Himself did not scorn these lesser houses of God any more than He scorned the temple in Jerusalem is evidenced by the fact that He attended both. But there was no gainsaying the fact that, as a nation, Israel had drifted a long, long way from that communion with God and that habit of frequent prayer exemplified by David the king and by Daniel the prophet.

The fact is that public prayer is only likely to be of any real value as it is counterbalanced by private intercessions. He prays mightily to God *before* men who

prays mightily *in private* for men.

Public worship in Israel had, largely speaking, degenerated into a hollow mockery. The Lord Himself accused the religious leaders of turning His Father's house into a "den of thieves" (Matthew 21:13). And though in His sovereign mercy, notwithstanding the rottenness of public

by
**EVELYN
E.
GREEN**

and organised worship, He there, such was His infinite compassion, healed the sick and afflicted (v. 14). His own prayer life was conducted in the propitious surroundings of some mountain retreat or solitary place.

"Shut thy door." This represents the temporary exclusion of other things, and the seclusion of oneself. In saying this the Lord was not talking for talking's sake. It was an important instruction. His own example should have led them to reflect, as it should us, that if the Son of God continually felt it vitally essential to His life before men and to His ministry to them that He should maintain this habit of private prayer it was, and is, much more necessary for His chosen spokesmen to do so.

2. The performance and the productivity

"After this manner pray ye: Our Father" (v. 9). And this is the cry of a son reaching out to the Father, incorporating his own petition in his intercessions on be-

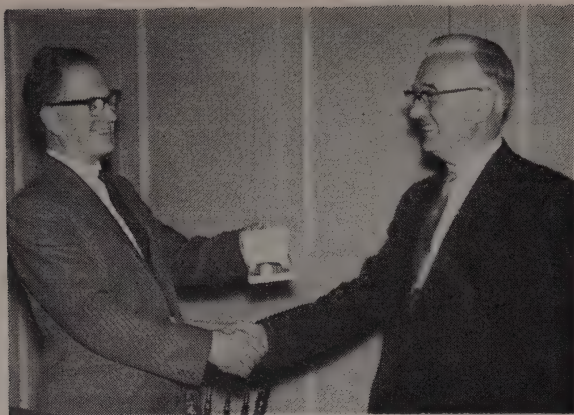
half of his brethren, the Father's other sons. It is Godward—"Hallowed be Thy name." Yet it is global in its scope—"Thy kingdom come. Thy will be done in earth." It is generous and general—"Give us . . . forgive us . . . deliver us," embracing the whole family of God. The petition of the carnal prayer tends to be a matter of "me and my." He who lovingly identifies himself with his brethren in *their* need prays according to the mind of God and incorporates *them* in his plea for personal blessing or felicity.

This pattern of prayer ends on the glorious note of the divine sovereignty—"Thine is the kingdom"; the divine superiority—"and the power"; and the divine splendour—"and the glory."

Thine, not Rome's, is the kingdom. Though physically and temporarily Rome occupied the land of Israel, the children of God were to recognise and to remember that "the *earth* is the *Lord's*, and the fulness thereof." Human strategies, the deployment of armed forces, territorial conquest—all these are as the light, shifting dust in the corn merchant's scales.

Thine—the kingdom, power and glory, for ever! After man, however vile, however potent, has become again a handful of the minute particles from which he first was fashioned, Thou remainest!

And this productivity of the performance? The Lord has pledged His word that "thy Father . . . shall reward thee manifestly." *You pray in secret, He brings forth the results openly.* And the Lord Jesus could speak with great authority on this matter, for out of His secret prayer and communion with the Father there flowed unto desperately needy mankind the glorious stream of salvation and healing.



Presentation to G. L. W. Ladlow by Mr. Norman Black.



Presentation to Mrs. Ladlow by Mrs. Milligan.

Report of farewell service for Pastor and Mrs. G. L. W. Ladlow, held in the Ulster Temple, Belfast. Report by R. Williams.

A large number of members and friends gathered at the farewell service to show their appreciation and say goodbye to Pastor and Mrs. G. L. W. Ladlow and their family at the end of nine years' faithful ministry at the Ulster Temple, during which time they have endeared themselves to the hearts of a great many people, not only in our own Elim fellowship but among the other churches as well.

After speeches by representatives of the various departments paying tribute to our friends, they were presented with gifts from the assembly by Mr. Norman Black, church secretary, who presided, and Mrs. Milligan, one of our "mothers in Israel." Gifts were also given from the Sunday school and the Crusader meeting. The place that our brother and sister held in our hearts was reflected in the many personal presents which they received from numerous friends. The evening concluded with a supper.

We feel that we have lost good friends and faithful Christians, earnest in their labours in all departments of the work of Jesus Christ whom they served and, by their lives, sought to glorify. Pastor Ladlow's ministry has been rich and was just as fresh after nine years as it was at the beginning. Many advances have been made during his stay. The church building has been decorated and improved, and a new youth hall built due to his foresight and drive.

A public service to mark their departure was also held, at the request of various other Elim assemblies, presided over by Pastor A. Wilson, Irish Superintendent. Mr. C. Coulter spoke on behalf of the Irish Executive and Pastor H. Toft also contributed his appreciation.

Pastor and Mrs. Ladlow have our very best wishes for their pastorate in Motherwell. May the Lord richly bless them and grant them fruit for their labours.

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Extract from a report in the *Warrington Gazette* of Ron Jones's campaign by Betty Williams.

OVER 150 young people, many of whom admitted never attending church, were present at a youth night which was part of Rev. Ron Jones's crusade at present being conducted in Warrington.

Some wore their hair long and were dressed in leather jackets and jeans, and one girl was barefoot.

Others smoked cigarettes during the service.

But despite their appearance and nonconforming attitude to a religious service they all sat quietly and listened to Mr. Jones.

One young lad said to Mr. Jones: "We can't see the absolute logic of what you have said, but the thing that got us was your obvious sincerity in your belief."

Asked why he came and what he thought of the singer, another lad replied: "We're not interested in the trimmings; we came to hear what you had to say."

Twelve of the group must have been impressed, for they returned later in the week to attend a Sunday service.

In this crusade Mr. Jones has found one of the answers, if not *the* answer, to the world's biggest problem—juvenile delinquency.

In his words: "Juvenile delinquency should be renamed parental delinquency."

And this in my opinion is why these lads and girls attended the crusade—to find out for themselves what hitherto nobody had bothered to tell them, not even their parents.

These young people came to find the answers to the "purpose" of living.

I, personally, would not like to say how, but more importantly Mr. Jones has succeeded where others have failed.

I applaud Mr. Jones and his crusade, but I have a stronger feeling for the youths who attended the youth night and, compassion for those who did not.

COMPASSION

By F. H. Coleman

From time to time I receive urgent requests for prayer that are most touching. Some tell of broken homes or of incurable diseases, others of old age and of people no longer able to do what formerly they were able to do. They all ask for prayer that God will help them, heal them or undertake for them in their own situation.

We are told that Jesus was moved with compassion when He saw the multitudes and their present need. Compassion is one of the secrets of answered prayer. I can remember hearing a great evangelist whom God used mightily in healing the sick say that compassion was so essential in his ministry.

It is so easy for us who are well and strong to be indifferent to suffering and need. May we who pray for men and women have compassion on those who in their need look to us who pray for them. But there is one class who have the greatest need of all and these are those who are without God and without hope in the world. The Bible clearly teaches that if these are not saved by Christ the end is eternal hell. What compassion we should have for the lost! An evangelist who is getting great results in his campaigns all over the world once told me that the inspiration of his preaching was a vision he had once of hell. Let us pray for the salvation of the lost with compassion.

Prayer is requested for

Revival throughout Britain.

Elim missionaries.

An elderly sister suffering from an internal complaint and confined to her home.

Thought for the week.

His compassions they fail not.

LETCWORTH ELIM CHURCH HARVEST THANKSGIVING

Report by Miss C. V. Bradbury

OUR HEARTS are full of praise for the way in which the Lord is richly blessing our church under the able ministry of Pastor G. S. Hillman. Recently a very happy harvest thanksgiving service was held, the Sunday school taking part in the service. The choir sang "Let me adore Him." The Sunday school presented an illustrated programme entitled "Life's wondrous harvest."

The message of the evening by Pastor Hillman was on the text "Gather the wheat into my barn." We congratulate our pastor and teachers alike on their many hours of hard work in making this meeting such a success.

WOMEN'S COLUMN (continued from page 700)

their daughter and grandchildren have little knowledge, if any, of full salvation in Jesus Christ. To me this is such a tragedy, simply through neglecting spiritual essentials. The easiest and quickest way to backslide is to do nothing, that is all. This incident is comparable to the life of Jehoshaphat. Read 2 Chronicles 18:1; 21:6; 22:1-4. If Jehoshaphat could have foreseen all this he would have said "God forbid." It is good to cultivate the fine art of seeking to discern where our manner of living is leading us.

Text. "Look to yourselves . . ." (2 John 8).

SUNSHINE CORNER (continued from page 700)

Perhaps you would like to try filling a picnic box with things for a picnic from the Bible and see how many things you could put in it. Peter's bunch of grapes reminds us of something very important indeed. Wherever we go we must remember to take Jesus with us. Without His blessing things will never be right, but His presence makes all the difference.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY

Women's column

By GLADYS GORTON

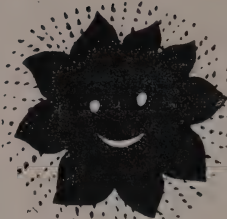
LOOK TO YOURSELF

"It's so easy to become slack and neglectful in one's Christian life. You have to look to yourself continually. When I was working my mind was fully occupied, but now I'm at home and with the baby I find my mind racing on and I'm not in touch with the Lord as I ought to be," said a young mother to me the other day. Within that same week another woman, elderly, said almost identically the same thing to me. "You have to look to yourself, otherwise you can soon lose out in your spiritual life."

These two Christian women are unknown to one another. One is young, the other much older. They live miles apart in two different towns. How necessary it is to keep on keeping on, to persevere with determination like Paul, who declared: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3: 13, 14).

I travel down memory lane recalling those who were keen and enthusiastic for God, but now they have lost out. Somewhere, some time, something happened which set them on the slippery slope toward the bog called "backslidden." Not a cataclysmic incident, a tragedy or bitter loss, for instance, but just a little neglect here and there which began in a gradual, casual way. It happened like this in the lives of Mr. and Mrs. T——. Thirty-odd years ago they were married in one of our Elim churches. They professed to love the Lord and attended the church regularly. Their interests began to wane when somebody offended them. Then their business became more exacting and demanding, and they became more and more engrossed in it. So the years slipped by and, sorry to relate, they were not visited by the people of that church. (Kindly note this: do not leave visitation entirely to your pastor and his wife. A visit from you might help too.) Near to them was another church which was worldly, and, for convenience, their daughter went to that Sunday school and later to the dances held in the church hall. Her mother would give her money to buy a new dance dress, and so it went on until she drifted, like many another, into the world, smoking, drinking, gambling, her parents tragically unconcerned. The daughter is now married, with a growing family, and they never attend a place of worship. Through their backsliding

(continued on previous page)



SUNSHINE CORNER

HELLO SUNBEAMS.

Peter and Jenny loved to go to Junior Crusaders. They always had such interesting things to do. Sometimes they stayed in the church for a quiz or sword drill. Sometimes they went out in the park or for a boat trip on the river. Every week was different, and they could hardly wait for Wednesday to come round.

One day when they arrived at the church they saw, to their surprise, some little plastic boxes. They looked just like the kind of boxes that Mummy packed sandwiches in when they went for a picnic. Everyone was very curious. What were they for? No one seemed to know, and Uncle Peter didn't seem to want to tell them. When they asked he just changed the subject, and that made everyone more curious than ever.

They had some good choruses and a Bible crossword (the boys won this time). Then they had a game called "Guess who" and the girls were the winners. Then Uncle Peter gave each Crusader a little box. There was such excitement when he explained what they were for. Next week they were to go on a picnic. Each one was to fill his box with things to eat for a picnic, but they must all be Bible things. The best one would win a prize.

Peter and Jenny had lots of whispered talks with Mummy and Daddy.

Peter had a very good idea and he whispered it to Daddy, who thoroughly agreed. It didn't seem to take long to fill his box, and he just wouldn't show it to Jenny. Jenny and Mummy spent a long time in the kitchen, but Peter and Daddy were kept outside. When Jenny's box was opened it had in it two things mentioned in Isaiah 55: 2. Jenny made this herself and Uncle Peter thought it was very good. The last thing Jenny made was found in 1 Kings 19: 6.

Peter opened his box last of all. Everyone was very surprised when he showed them five small loaves and two fishes (Peter loved sardines) and a bunch of grapes. Peter explained that this was a real Bible picnic and the grapes represented Jesus because it wouldn't have been a nice picnic without Jesus. Peter was so pleased when he got the prize.

(continued on previous page)



**YOUTH
PAGE**

*Conducted by the National
Youth Director*

THE PERSONAL TOUCH

By RAMON HUNSTON

In almost every part of life it is the personal touch that achieves results. Personal tuition in education and personal service in commerce are the themes of so many advertisements. It is equally true in Christian life and witness, for the majority of Christians first thought of spiritual things as a result of a personal contact—a tract, an invitation to a service, or a life lived for Christ in the office or the factory.

Christ was the master of this approach. While He did minister to the vast crowds He always had time for the individual, and this is still the pattern today. Firstly in our own lives we receive the thrill of a personal salvation and secondly the commission to be a personal witness for Christ. Not all the apostles were in the floodlight of publicity, and one who perhaps was the key to so much blessing to others has no recorded sermon, no outstanding miracle credited to his ministry, but was a giant in the sphere of personal witness. It was by the personal witness of Andrew that Peter was brought into contact with Christ. While other disciples debated on how much it might cost to feed the 5,000, it was Andrew who said "There is a lad here . . ." and introduced him to Jesus. He confessed he had no ideas as to how so little could feed so many, but knew that miracles were achieved by personal contact with the Master. When the Greeks desired to see Jesus the final approach was through Andrew. So much was achieved by a dedicated and consistent personal witness; it is still the same today. Christ's great plea is for dedicated young men and women, and His commission is for every one of us to be a burning, consistent, personal witness.

We, as young people, have the answer to the endless questing of youth for life and for satisfaction. It is Christ. There are three basic factors sought by ordinary young folk everywhere. Firstly, a sense of personal responsibility. Young men have said to me "I have no real purpose in life, I have no sense of direction in living," and the result is the tragic pattern of the youth situation in our land—increased delinquency, lowering of moral standards and growth of materialistic concepts. Crusader, you have a sense of your responsibility to Christ, you have a real aim in life and thrill in living if you are serving Christ. Secondly, young men and women need to feel a sense of "belonging," of fitting into life and society, of being wanted. Christ wants them to be His followers, to participate in His service, and here is the supreme power of personal witness in seeking men for Christ. Make them feel that your church, your youth groups want them, and welcome them to share in fellowship with you. Thirdly, it is in young folk that the flame of idealism burns at its brightest, and as Christians it is our responsibility to guide this vital fact of youth into the



**Ramon
Hunston**

Introducing our Younger Ministers

greatest and most satisfying ideal of all, that of personal salvation and personal service for Christ.

With these thoughts in mind, a new Junior Crusader group was formed in the Dowlais church. There was not an extensive advertising programme, but the employing of the principles of personal evangelism. No one man to do the job, but folk who felt a sense of real responsibility to God. Young people were personally approached and made to feel wanted, and in a matter of weeks forty young people were gathering together in prayer and fellowship. It is a great thrill to see such a group sitting together in every Sunday evening service, the great majority having now found Christ as their Saviour.

Crusader, do you want your church to grow, your youth work to flourish? You have the answer—it is your personal witness for the Master. As the old negro spiritual says, "You may not preach like Peter, you may not pray like Paul," but you **can** introduce others to Christ as did Andrew.

NATIONAL YOUTH RALLY

not with U missing—surely!

Saturday, October 31st, at 6.30 p.m.

again in the

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THE FAMILY ALTAR

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Notes
by
G. Harpin

Monday, November 2nd

Romans 16:17-27

"I would have you wise unto that which is good" (v. 19).

The Christians at Rome were known far and wide as obedient children of God, a fact which delighted Paul (v. 19). Yet he was afraid that their good reputation might be endangered by those who taught things contrary to the doctrine the people had learned. These false teachers with their use of fair speech and "good words" would sound convincing, yet they would not fear to divide the flock of God.

The Roman Christians were to "mark" these people and avoid them. They were deceivers who served not the Lord Jesus Christ but their own interests. They may have called Jesus "Lord and Master," but they were not His servants; their God was their belly (v. 18 and Philipians 3:19). Only the foolish would be taken in by their talk.

The best way to combat error is to be well acquainted with good, sound doctrine.

Tuesday, November 3rd

Psalm 144:1-15

"Yea, happy is that people whose God is the Lord" (v. 15).

"Happy, art thou, O Israel: who is like unto thee, O people saved by the Lord!" (Deuteronomy 33:29). So said Moses shortly before his death. David endorses his words in today's psalm, and specially so in verse 15. This verse first speaks of the happiness resulting from certain desirable circumstances outlined in the earlier verses. Victory over the enemy in war is dealt with (vv. 1, 2, 7 and 10) and peaceful conditions in which "our sons may be as plants grown up in their youth" and "our daughters may be as stones polished . . ." (v. 12). Plenty of food is envisaged and freedom from famine (v. 13), with security and contentment (v. 14). What more could a nation need? "Happy is that people" so blessed, says David. Such happiness had a spiritual foundation; it would prevail as long as they made Jehovah their God.

Wednesday, November 4th

Psalm 145:1-21

"He will fulfil the desire of them that fear him" (v. 19).

Those who fear God are those who reverence His name and His commands.

"Inasmuch as they have respect unto His will, He will have respect unto their will. They shall have their way, for they have His way in their hearts. A holy heart desires what a holy God can give, and so its desire is filled full out of the fulness of the Lord" (C. H. Spurgeon).

In the New Testament we find that Jesus said something similar: "If you dwell in Me, and My words dwell in you, ask what ye will, and you shall have it" (John 15:7, N.E.B.). It is a promise with a condition. If we learn what it is to abide in Him we shall know what **not** to ask.

"O Jesus, nothing may I see—
Nothing desire, or seek, but Thee."

(P. Gerhardt, tr. J. Wesley).

Thursday, November 5th

Psalm 146:1-10

"While I live will I praise the Lord" (v. 2).

There are at least two ways in which praise is comely. Firstly, while praising God we escape the snare of **idolatry**. Man is prone to worship that which captures his imagination and affection. Some men are devoted to pleasure, some to gain, others to ambition and yet others to business. These are but a few of the things, lawful and unlawful, that can absorb us so much that we have insufficient time or love for God.

Secondly, while praising God we are free from **murmuring**—a debilitating practice that can become chronic!

We close today with lines from a hymn which is a paraphrase of Psalm 146.

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers;
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures."

(I. Watts)

Friday, November 6th

Psalm 147:1-20

"He healeth the broken in heart" (v. 3).

What a fine picture is here of the Great Physician! Jesus Himself recognised that He was anointed for this ministry (Luke 4:18, 21). How many of those He healed, we wonder, were in this category? Many were cured of bodily ailments and many more who were broken-hearted were made whole.

A good definition of this latter condition is the state of being crushed with grief. We think of the innocent grieved by the oppression of the wicked; of the sinner burdened and groaning when convicted of serious offence. We remember the power of recurring illness to crush the bravest spirit as it tries to rise above overwhelming odds, and the desolate ache in the heart caused by bereavement.

Thank God! Jesus binds that which is broken.

Saturday, November 7th

Psalm 148:1-14

"Fire, and hail; snow, and vapours; stormy wind fulfilling His word" (v. 8).

Beginning with the "heavens" and the "heights" (v. 1), the psalmist proceeds to call for praise to God from the angels, the sun, moon, stars and clouds. They were created by His decree and are sustained by His power (vv. 5, 6).

Then the psalmist turns to the earth (v. 7), commanding the mighty oceans with their hidden depths, fire, hail, snow and tempest (seen here to obey God's word) to magnify the Lord.

The name of the Lord is exalted in the grandeur of the mountains and hills; in the fruit-bearing trees and cedars (v. 9); in the beasts, birds and "creeping things."

Lastly, but surely not the least, the writer features man: the mighty among men and the mean, the old and the young.

If man should be mute the very **stones** would cry out in praise to God (Luke 19:40).

Sunday, November 8th.

Psalm 149:1-9 and Psalm 150:1-6

"Praise God in his sanctuary" (Psalm 150:1).

Both these psalms begin with a reference to the house of God. In the first it is where the saints gather and in the second the sanctuary is named.

It is one thing to worship God beholding His handiwork and another to bow in church. The first must never be a substitute for the latter. We are told not to "forsake the assembling of ourselves together" (Hebrews 10:25).

The sanctuary is the setting for the continual rehearsing of God's mighty works in creation; but more to extol Him for His **new** creation. The work of redemption in the hearts and lives of His people is no less mighty.

Praise ye the Lord!

Coming Events

BIRMINGHAM, Langley Green. November 7. Elim Church, Mount Pleasant. Presbytery Rally at 7.30. Preacher: T. H. Stevenson.

BRIDGEND. November 7. South Wales Youth Rallies at 3.30 and 6.30, in the Town Hall. Evening service—demonstration: "The Fourth Dimension." Preacher: Ron Jones (Bristol).

BURTON-ON-TRENT. November 7. Elim Church, Moor Street, at 7.30. Nuneaton Full Gospel Choir. Preacher: David E. Dean.

CANNING TOWN. October 31 at 7.30. Elim Hall, Bethell Avenue. Great Saturday Rally. Alfred Webb and party from Dagenham Assembly of God. Convener: A. J. Brown.

DUNDEE. October 31 to November 8. Elim Church, Dudhope Crescent Road. The Fred Squire Crusade, conducted by International Evangelistic Association. Sundays at 11 and 6.30. Weeknights at 7.30. November 1 at 8. After-church Rally in the Y.M.C.A. Leech Memorial Hall, Constitution Street. Special musical items at every service.

EALING. November 1. Elim Church, Northfield Avenue, W.13, at 6.30, visit of A. P. Thomas (Kingston). November 14. In Y.M.C.A. hall, Bond Street, at 7.30, youth squash.

EAST HAM. November 7. Elim Church, Central Park Road. North London District Presbytery business meeting at 2. Missionary Rally at 7. At this service Alan Renshaw will be ordained; it will also be a valedictory service for Alan and Mrs. Renshaw, who are about to return to Southern Rhodesia. Preacher: L. Wigglesworth (Secretary, Elim Missionary Society). Convener: F. H. Coleman.

HASTINGS. November 1. Elim Central Hall, Station Road. Sunday at 6.30. Visit of the Auto-Harp Quintet.

HULL. November 5, 7, 8. City Temple, Hessle Road (corner Madeley Street). Thursday at 7.30. Saturday at 7.30. United Pentecostal Meeting in Jackson's Ballroom. Sunday at 10.45 and 6.30. Visit of Rev. Philip Wyles, missionary to Italy. November 14. Fraithorpe Camp Reunion at 3 and 6.30 (tea provided). Former campers warmly welcomed. Accommodation arranged. Contact I. R. Moore, 123 Belgrave Drive, Hull, Yorks.

INGATESTONE. October 24 to November 1. Elim Church, High Street. Sundays at 6.30. Weeknights at 7.30 (except Friday). Campaign by John Woodhead. November 7-12. Annual Convention. Saturday at 3.30 and 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Speakers: H. Burton-Haynes and J. Smith. Convener: Alan Seeman.

IPSWICH. November 14, 15. Elim Church, Vernon Street. Saturday at 7. Sunday at 11 and 6.30. Visit of G. Wesley Gilpin and Elim Bible College students.

MANSFIELD. November 5-8. Elim Church, Broomhill Lane. Youth weekend. Thursday at 7.30. Bonfire barbecue. Friday at 7.30. Crusader night. Saturday at 7.30. Convention meeting conducted by local youth team. Sunday at 11 and 6.30. Visit of Alex Tee (National Youth Director). Convener: R. Rees.

NEWHAVEN. November 7 at 3 and 6.30. Opening of new Elim Church, Meeching Rise, by H. W. Greenway (Secretary-General). November 8 at 11 and 6.30. Preacher: J. J. Morgan (Field Superintendent). November 9 to 12, at 7.30. Preacher: Brian Barnett (Watford). Convener: H. W. Holdstock.

NORWICH. November 7, 8. Elim Church, Trory Street, Vauxhall. Church Anniversary Services. Saturday at 6.30. Sunday at 6.30 and 8. Preacher: G. W. Gilpin. Items by Elim Bible College students. Everyone warmly welcomed. Convener: L. Reeves.

NUNEATON. November 10-15. Elim Church, Queen's Road. Visit of Aunty Sunny. Sunshine Corner, Wednesday to Friday at 6.15. Tuesday, Thursday and Saturday for adults at 7.30. Youth outreach. Wednesday at 8. Sunday at 2.30 and 6. Convener: D. E. Dean.

PONTYPRIDD. November 14-22. Elim Church, Thurston Road. Youth week. Saturday at 7.15 and Sunday at 11 and 6. Speaker: Alex Tee (National Youth Director). Tuesday to Saturday at 7.15 (excluding Friday). Sunday at 11 and 6. "This is the life."

ROMFORD. November 8. Elim Church, Wheatsheaf Road, at 6.30. Preacher: J. T. Bradley. Convener: A. W. Leavesley.

SHEFFIELD. October 31—November 1. Elim Church, Lee Croft, Campo Lane. Men's weekend. Saturday at 7. Sunday at 10.45 and 6.30. Breaking of bread at 8. Local preachers and male voice choir.

THORNTON HEATH. November 1-8. Elim Church, Marsham Road. Revival, divine healing and youth crusade, conducted by Tony Stone and party. Sunday at 11 and 6.30. Weeknights at 7.30. Youth special. Sunday at 8. Weeknights at 9. All welcome. November 7. District Presbytery business meeting at 2.45. Operation Descend by young people at 3 and 6.

ITINERARIES

The President, Pastor C. J. E. Kingston:

November 7, Gosport; 8, Portsmouth; 9, Petersfield; 10, 11, Ryde; 12, Sholing; November 14, Eastleigh; 15, Andover; 16, Canada; 17, Romsey; 18, Winterslow; 19, Southampton.

Joseph Smith:

November 1-5, Lowestoft; November 7-12, Ingatestone; November 14-19, Rayleigh; November 22-24, Chelmsford.

London Crusader Choir:

November 3, Barnett (Church House—British and Foreign Bible Society); November 7, Romford (F.I.E.C. Rally); 8, Hook Evangelical Church (evening); November 15, Broadmoor; November 21, Winter Gardens, Bournemouth (Symphony of Praise); 22, Winton Elim Church, Bournemouth; November 29, Pitsea Parish Church (evening).

OPENING OF THE NEW ELIM CHURCH MEECHING RISE, NEWHAVEN

Saturday, November 7th, at 3 and 6.30 p.m.

by

H. W. Greenway

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Sunday at 11 and 6.30, with J. J. Morgan
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Saturday, November 14th, at 7—GRAND RALLY

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BIRTHS

BALL. On September 17, to Malcolm and Patricia Ball, of Hull City Temple, God's gift of a son, Simon Martin.

CASTLE. On August 31, to Winston and Margaret Castle (Bath Elim Crusaders), God's gift of a daughter, Sarah. Dedicated on October 4 by J. J. Way.

ADAMS. On September 22, to Peter and Pat Adams, of Ipswich, the gift of a daughter, Sandra Dawn.

MARRIAGES

HALL—TINKER. On October 3, at the City Temple, Hull, Rev. Ian Hall (Church of the Nazarene, Accrington) to Sheila Tinker. Officiating ministers: A. Greaves and I. R. Moore.

RIGG—LANGHORN. On October 10, at Elim Church, Carlisle, Ian Rigg to Ethel Jane Langhorn. Officiating minister: H. Palliser.

WITH CHRIST

SAMPSON. On October 4, Elsie Alice Sampson, faithful member and worker of Elim Church, Leyton. Officiating minister at funeral: F. H. Coleman.

CLAYTON. On October 5, Mrs. Lily Clayton, faithful member and worker of Elim Church, Bath, since its beginning; aged 58 years. Officiating minister at funeral: J. J. Way.

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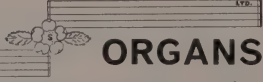
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THE ELIM EVANGEL

Vol. XLV No. 45

NOVEMBER 7th, 1964

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ELIM CHURCH**

**GOLDEN
AGE
FELLOWSHIP**
with
PASTOR L. REEVES



**HARVEST
THANKSGIVING**
with CHOIR

See page 711
for report.

THE ELIM EVANGEL

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



GAL. 1:3, 4.

Grace be to you and peace
from God the Father, and from
our Lord Jesus Christ,

Who gave himself for our sins,
that he might deliver us from this
present evil world, according to
the will of God and our Father.

EDITORIAL

THE TREASURE IN EARTHEN VESSELS

IT MUST be a source of questioning to all true
believers in Christ that God has not made the in-
dwelling of the Lord Jesus Christ in our hearts more
palpable to the world. It would make it easier all
round—easier for the Christian, for he would be
more easily recognisable as a God-chosen person;
easier for the world, for it would know from our
appearance that we were made different by God.

The indwelling of Christ in the heart—or, as we would probably
put it today, in the personality—is not a figure of speech describing
the result of conversion; we believe it to be literally the case that
the living Christ comes and takes possession of our hearts at con-
version. We prefer the Bible phraseology "of the heart," because
the heart is the source of our volitional life in words, thoughts,
motives and acts. The amazing doctrines of the Word of God that
hinge upon this indwelling of Christ, especially those set out in the
first eight chapters of Romans, are a delight to the Christian who
knows them.

We read that "the heart is deceitful above all things, and
desperately wicked; who can know it?" Again, our Lord said
"Out of the heart proceed evil thoughts, murders, adulteries, fornication,
thefts, false witness, blasphemies" (Matthew 15:19). These
words are written of the unregenerate heart, yet how often have we
heard them quoted of the regenerate heart! But Jesus Christ re-
generates and then dwells in the regenerate heart; the regenerate
heart is purified, so that it is no longer a source of evil but a foun-
tain of good.

Seeing that Jesus Christ dwells in our hearts we may well ask:
"Then why are we not more different? The mighty Christ, who
healed the sick, raised the dead, taught so wonderfully, lived so
beautifully dwells in me." "Ah, then," we wistfully ask, "why is not
He more mighty in me? Why does He not heal me and heal through
me? Why does He not make my life more beautiful, more like His
own? Why is there 'the hiding of His power' instead of its mani-
festation?" How frequently do Christians ponder these thoughts, and
how often are they disturbed by them!

Yet Jesus our Lord was the Son of God, God manifest in the
flesh; but how veiled was His glory! There was no outward indica-
tion whatsoever of the shining glory within, except on the occasion
of the transfiguration. Only the spiritually enlightened recognised Him
for who He was. What a verse is this: "God, who commanded the
light to shine out of darkness, hath shined in our hearts to give the
light of the knowledge of the glory of God in the face of Jesus
Christ." We may well ask on occasion "Where is the glory?" Men
could have asked with equal validity of Christ, "If He is the Son
of God, where is the Shekinah?" But except for a privileged three,
they saw only the earthen vessel.

(continued on page 709)

THE PERSON AND WORK OF THE HOLY SPIRIT

By *W. G. Hathaway*

5. STRENGTHENED BY THE SPIRIT

"Keep the unity of the Spirit" (Ephesians 4:3).

"And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption"

(Ephesians 4:30).

TWO PHASES of the work of the Spirit are seen in these two verses in this fourth chapter of the epistle. They are (a) keeping the unity of the Spirit in the bond of peace, and (b) avoiding everything that would grieve the Holy Spirit.

First, the unity of the Spirit is vital to the growth and development of the Church of Jesus Christ. It is also vital to each one of us if we are to abide in the love of Christ. To be strong in God we must always regard ourselves as part of the mystical body of Christ and not the whole. All that we know and appreciate as those who walk with God is only a part of the whole. All the manifestation of the Holy Spirit to and through us is also only a part of the whole. To forget this is to endanger unity and to allow Satan to make us proud and self-important. We can have pride of face and pride of race, but we can also have pride of grace. Let us keep clear of these danger spots.

There will be differences of opinion on methods of control, of government and of polity, but these need never disturb the unity of the Spirit with those who feel and think differently. Someone has likened the Spirit to water poured into a vessel; it takes the shape of the vessel into which it is poured. With all the different characteristics of all the races of the world, their different colour or conformity to national patterns of living, the Holy Spirit adapts Himself to the necessities of all, but He still imparts His life and fulness to all, and makes us one in Christ in a blessed unity with Him and with each other.

The Pharisees of Jerusalem who believed would have forced their pattern of conformity to the law of Moses on all believers everywhere, whether Jew or Gentile; but Paul, wise in the wisdom of God and in the knowledge of His will, defended the freedom

of the Gentiles from any such customs and established Gentile churches which owed no allegiance to Jerusalem, but nevertheless maintained the unity of the Spirit with them.

We are all members of Christ. There is only one body. "There is neither Jew nor Greek, there is neither bond nor free, neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). Jews and Greeks retained their nationalities. Masters and servants remained as such in the early Church. Male and female will always remain such while they remain mortals. Yet all are equal in Christ in this unity of the Holy Spirit of God.

Think of the sevenfold unity that binds all believers together in the "bundle of life" in our Lord Jesus Christ: (1) there is one body, the body of Christ; (2) there is one Spirit, the Holy Spirit of God, the third person of the Trinity; (3) there is one hope of our calling, the hope of the fulness of immortal and eternal life into which we shall enter at the return of our Lord in glory; (4) there is one Lord, our wonderful Lord Jesus Christ, though we remember that God the Father is the Lord of Hosts, and the Spirit is also Lord in the operations of the Church of Christ; (5) there is one faith, and that is faith in the death and resurrection of our Lord; (6) there is one baptism, the baptism into Christ by the Holy Spirit, which is synonymous with the new birth; baptism in water is only the symbol of our spiritual immersion into Christ—the mystical body of Christ; (7) there is one God and Father of all, who is above all, and through all, and in you all (Ephesians 4:4-6).

This sevenfold unity binds us to the triune God and by it we are integrated into His life and light and love. The Holy Spirit is spoken of in the book of the Revelation as the sevenfold Spirit of God. He is in all and through all and is the energiser of all Christian experience. He is Holy Spirit of God, the Spirit of Christ, the Paraclete, as well as the sevenfold Spirit of God.

Then, second, in order to preserve this unity, this

body of Christ is administered by five classes of gifted ministries, given as gifts to the Church by the risen and ascended Lord, the Head of the Church. They are apostles, prophets, evangelists, pastors and teachers; they are given for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ. This is to continue until the Church reaches the fulness of her life in Christ. What plenteous provision and equipment for growth and perfection is here, both for the individual believer and for the Church as a whole.

In addition to these five, the Holy Spirit is the dispenser of one or more of the nine gifts—miraculous operations—which are set out in detail in the twelfth chapter of the first book of Corinthians.

Third, we are strengthened by the renewal of the Spirit and enabled to walk as fully grown men and women in this new life in Christ, keeping together, striving to maintain our independence as individuals and our integration as members one of another in the Church as a whole. Since the operation of the Spirit within us is so vital to our unity, our growth, our full consecration to Him, we must see that we walk worthy of our calling.

Three dangers face us in our walk with God in the power of the Spirit, and all three are concerned with the Spirit Himself. We can "grieve the Spirit." Nothing will grieve Him more than disobedience to His guidance and leading. We can grieve Him by our formality, and our allegiance to man-made ceremonies and institutions that do not always honour God. We can neglect the means of grace and so grieve the Spirit, as also we shall do if we neglect our daily communion with God. Once grieved, the Holy Spirit is gentle and sensitive like a dove and does not quickly return to fellowship with us. But if we humble ourselves and confess our faults and seek His presence and help He will come to us again.

A more serious thing is to "quench the Spirit." We can do this by having a critical spirit or by worldliness and so quench His influence in our lives or in the assembly of the saints. This is tantamount to rebuking the Holy Spirit. Paul exhorts us not to quench the Spirit. Such an attitude is like trying to put out God's fire which He is kindling for our good. Those who oppose anything or everything that savours of emotion are in danger of quenching the Spirit, for tears of repentance come from His pleadings with the soul and cries for mercy come from those who feel the pressure of the Spirit upon them. Praises to God can burst forth from those who quickly feel the joy of forgiveness and whose eyes are suddenly opened to the light of God. We should not despise God's workings in the human soul.

Under John Wesley's preaching the people "trembled as with an ague." Under Peter's preaching they cried out "Men and brethren, what shall we do?"

It is well to be cautious, but not critical. We must not encourage undue emotion or excitement, but let us not forget that when the lame man at the Gate Beautiful of the temple was healed by Peter and John he "leaped up, and stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." This most unusual miracle was the means of the conversion of about "five thousand men" (Acts 4:4).

By far the most serious matter is to "resist the Holy Ghost." This we can do only at our peril. Only once do we read of it in the Scriptures: at the witness of Stephen to the Jews before his martyrdom. He cried out: "Ye do always resist the Holy Ghost." To resist the Holy Spirit means that you set yourself against God. You resist the divine messenger for your salvation. This amounts to blasphemy against the Holy Ghost. To know the witness is true and yet to fight against it is fatal. It is possible to reach a point in such resistance to the grace of God that there is no return, and no forgiveness. Even participation in the crucifixion of the Son of God was forgiven to those who believed on Him on that day of Pentecost, when 3,000 were gathered in. But blasphemy against the Holy Ghost, resistance against the gracious pleadings of the Spirit, can put one outside the mercy of God.

It is always dangerous in times of revival to set oneself against the manifestation of the unusual. Better to wait and give God the benefit of the doubt rather than arrange yourself against Him and His gracious movings in the hearts of men and women. God's ways of working are often strange and unfathomable to the human mind, but He is His own interpreter and will always make His workings plain to the believing heart.

So, in all His gracious and yet omnipotent workings for us and through us and within us, the Holy Spirit pursues His ways and His wonders with a perfect understanding of the will and mind of God, bringing to pass ultimately the full-orbed will and purpose of God. Consciousness of His operations and co-operation with Him in His purposes will strengthen us in our faith, in our consecration, and in our work and witness for our Master, the Lord Jesus Christ.

"O waiting soul, be still, be strong,

And though He tarry, trust and wait;

Doubt not, He will not wait too long;

Fear not, He will not come too late."



Pastor D. Holmes receives the key of Elim Church, Keynsham.

Extract from *Keynsham Weekly Chronicle* report.

"Let us claim this estate for God." This was the challenge to members of the Elim Pentecostal Church on Saturday during a service to mark the opening of the new church on the Park Estate, Keynsham.

The opening was performed by Ron Jones, who is minister of the City Temple, Bristol, and district superintendent minister of the Elim movement in the west of England.

After the ceremony the first to enter the church were the resident minister, David Holmes, and his wife.

Prayer was led by J. J. Way, minister of Elim Church, Bath. Also present were David Woodfield, assistant minister at the City Temple, and F. Day, minister of Elim Church, Swindon.

EDITORIAL (continued)

Why was not Jesus transfigured before Caiaphas? He would surely have exclaimed: "The Shekinah! He is indeed the Son of God." Or before Pilate? That would surely have turned that craven heart to boldness. "See," he would have exclaimed, "the glory of your God." Or even on the cross? What a tremendous conviction that would have produced. Why always, save to the three who would have been convinced, one imagines, in any case, was there "the hiding of His power"?

One purpose must be to prove our faith and the world's faith. "Blessed are they who have not seen yet have believed."

But the time is near when our Lord will be revealed to the world in great glory (Colossians 3:1). That day of the manifestation of the Son of God will also be the day of the manifestation of the sons of God in glory. How amazed will be the world when they see the ordinary folk with whom they rubbed shoulders in their everyday lives transfigured in glory. "It doth not yet appear what we shall be," but the potentiality is already in our personality. Hallelujah!

GOD'S MYSTERIES

Adoniram Judson clearly was appointed by the Holy Ghost to the ministry among the heathen. He reached Calcutta in the summer of 1812 full of ardour for preaching the gospel, only to receive peremptory orders from the British Government to leave the country at once and return to America. With sad hearts the little missionary company retreated to the Isle of France, wondering why what had seemed a wide and effectual door opened to them should now be violently shut. But with unconquerable determination they returned again to India, reaching Madras in the following June. Once more their purpose was thwarted, and once more they were ordered from the country; and being compelled to quit the land, with heavy hearts they fled to Rangoon, to a place which Judson had declared that he regarded with the utmost aversion as a missionary field. There he was permitted to stay, only to find bonds and imprisonment awaiting him. "How mysterious the ways of God!" he must have exclaimed many times. But all is clear now. Judson was forbidden by the Spirit to enter India because God would have him in Burma. There, among its wild tribes, was "a people prepared for the Lord." Park Street church in Boston, whose call the Spirit constrained Judson to decline, is still a large body, numbering perhaps 1,000 members; but the church in Burma which that same Spirit led Judson to found numbers today 30,000 communicants.

The Sunday School Times.

Only one Person was ever able to say "I have finished the work." Even Paul could not say it. He did say "I have finished my course."

REAL SALVATION

In a certain town there was a infidel blacksmith. He was well read in infidel literature, and rejoiced in his power to defeat in argument any opponent. A deacon in the town had a great longing for this man's salvation. He read up infidel literature, and the arguments in reply to it. When he thought he had mastered the subject he called upon this blacksmith to persuade him that he was wrong in his infidel opinions, but he proved no match for the blacksmith. In a few moments the blacksmith had shattered his arguments and defeated him utterly.

The deacon knew that he was right, but he could not prove it to the blacksmith, and in his deep yearning for the salvation of the blacksmith he burst into tears, and said: "All I can say is, I have a great spiritual concern for your soul." He then left, went to his home, burst in upon his wife, and said: "Wife, I am a botch on God's work. God knows, I really love that blacksmith's soul, and I went down to prove to him that he was wrong, and in a few minutes he beat me utterly in argument. I am only a botch on God's work."

He then retired to his room and knelt down to pray. He said: "O God, I am only a botch on Thy work. Thou knowest that I have a real desire for that man's salvation, but I have failed utterly in my attempt. I am only a botch on Thy work."

But soon after he had left the blacksmith's shop, the blacksmith went into his house and said to his wife, who was a godly woman: "Wife, Deacon — was just over talking to me. He used one argument I did not understand. He said he had a great spiritual concern for my soul. What did he mean?"

His wife, who was a canny woman, said: "You had better go and ask him."

The blacksmith hung up his apron, and went across the fields to the deacon's house. Just as he ascended the piazza and was at the door, he heard the deacon in prayer saying that he was a botch on God's work. He pushed up the door and cried: "Deacon, you are no botch on God's work. I thought I knew all the arguments for Christianity, and that I could answer them all, but you used an argument this morning I never heard before, and I cannot answer. You said you had a great spiritual concern for my soul."

The deacon had the joy then and there of leading that man to Christ.

Have you a great spiritual concern for the souls of the perishing? If not, the sooner you get it the better for you and for the lost,

DR. R. A. TORREY.

BRITISH PENTECOSTAL FELLOWSHIP SIXTEENTH ANNUAL CONVENTION

THE British Pentecostal Fellowship held its annual general meeting in Southampton on September 25th and 26th. Two business sessions, two ministerial meetings and two public meetings were held during these two days.

J. J. Morgan was elected to the chair of the business sessions, and among the sixteen or more subjects on the agenda were the following: the observance of comity, ways of making the B.P.F. more effective, suggested missionary conference, the quarterly publication, *The Ministry*, and the production of a Pentecostal photo-news sheet.

Sheffield is likely to be the place for next year's general meeting. Alfred F. Missen was elected secretary for the ensuing year, and thanks and appreciation were expressed to the retiring secretary, F. Coleman.

The next Pentecostal World Conference is to be held (D.V.) in Rio de Janeiro, Brazil, in July 1967. An advisory committee of twenty members has been appointed to take care of arrangements.

Steady increase in the circulation of *The Ministry* magazine was reported, and it was decided to continue its publication. All ministers and church officers are urged to take this quarterly. The annual subscription of 8/- should be sent to *The Ministry*, Evangel Press, Warltersville Road, London, N.19.

It was reported that seven B.P.F. booklets, dealing with various aspects of the Pentecostal movement and doctrine, have now been published, and another, on the Second Coming, is in hand. It was also decided to proceed with the production of a Pentecostal photo-news sheet or folder for distribution and door-to-door work.

The two ministerial sessions were of real profit. In the afternoon session P. J. Brooke was chairman, and J. Hywel Davies addressed the meeting on "The implication of the new Pentecost."

In the evening session, with J. B. Clyne in the chair, Alfred F. Missen addressed the meeting on "Pentecost in the second and third generations." Everyone was made aware of the very real need for the second and third generation Pentecostals to have a real Pentecostal experience, lest they should be Pentecostal in name only. Gimmicks and techniques employed to achieve results or manifestations were deplored. The public meetings were ably convened by A. A. Biddle in the afternoon and F. R. Barnes in the evening, when the sick were also prayed for according to the Scriptures.

In the afternoon the message was brought by E. Dando, who spoke on "The ark of the covenant."

It was a heart-warming message. The two solos by David Connell were greatly appreciated.

W. R. Thomas and Ron Jones addressed the evening gathering, and the choir pieces so ably rendered were a joy and blessing to all.

In response to the appeal several signified their acceptance of Christ, and others the re-dedication of their lives to the Lord. It was a joyous climax to the two days of meetings.

What is the purpose of the British Pentecostal Fellowship? It is "to foster greater scriptural unity among Spirit-baptised believers" and "to promote and strengthen the bonds of fellowship between the groups, and to obtain a fuller degree of co-operation on the basis of a common faith and testimony."

P.J.B.

Norwich Elim Church Pastor : L. Reeves

We do praise God for continued blessing in the Norwich Elim Church. Pastor L. Reeves has recently passed his sixth anniversary, and in looking back we can certainly say "Hitherto hath the Lord helped us." We are particularly rejoicing in our first harvest thanksgiving in the new church. The photograph shows the Norwich choir taking part during this great service.

Another encouraging feature is the founding of an over-60 fellowship, which we have called the Golden Age Fellowship. We now have approximately sixty on our books.

A regular outreach from the Norwich Elim Church is to contact 200 families for months on end, and then move on to the next 200 in the immediate district, so that the approximately 3,000 families living around the church will have been interviewed and left with gospel literature and with a gospel of John.

A stimulating experience was afforded us in a spirited public debate with a member of a Brethren assembly. We found this a wonderful opportunity to present to the many Brethren members present Elim's articles of faith and Pentecostal experience. To the credit of the brother debating with us, he conducted himself with great dignity and sincerity. It certainly created a stir in Norwich evangelical circles. Please continue to pray for us.

There are 2,800,000,000 people in the world who have never heard the gospel !

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EVERY GIRL'S QUESTIONS ANSWERED

By LOUISE ADAIR

Here is a fund of useful advice for every girl, compiled from actual letters written in to the problem page of the former "Every Girl's Magazine."

The questions discussed are re-echoed again and again in the minds of teenage girls. Who among them will not feel a kindred spirit with the girl "too shy to make friends" or "the girl whose boy has broken the friendship," and with so many teenagers who have "problem parents"?

There is a chapter headed "Should I or shouldn't I?" which seeks to show where true loyalties lie—with our parents or friends; with Tom or Tony; with ourselves or God; to tell a lie or not.

There are personal talks discussing such age-old queries as how fashionable a Christian girl should be and whether she should wear long or short hair. Other subjects discussed include blushing, day-dreams, my school, my job, talents, leisure, the devotional life and many other problems.

Teenage girls do have their problems and the Christian teenager is not immune to them. Chapter by chapter we learn that in the Lord Jesus Christ a happy solution can be found. Concern for the will of God in the young life, hand in hand with down-to-earth good sense, provides a happy balance in all the answers.

I would recommend that this book has a place in each youth fellowship library. At 5/- it is good value and would provide a worthwhile Christmas gift. Obtainable from Scripture Union and C.S.S.M., 5 Wigmore Street, London, W.1.
MRS. M. J. BROOMHALL.

In twenty-five years in North Africa Muslims have increased from 40,000,000 to 85,000,000.

THOMAS ASHCRAFT watched the traffic light a little impatiently. It was almost 2.30 in the morning of January 1957, and he was anxious to get home. Just before the signal flashed yellow, a thin, evil-looking man peered into his car and tapped on the window with a grimy finger. Rolling down the window, Ashcraft asked "Are you in trouble?"

"I run outa gas," replied the poorly clad stranger, shivering in the intense cold, unusual for Atlanta, Georgia. "How's chances for a ride to the taxi stand?"

"That man has a face I'd hate to meet in the dark," thought Ashcraft, "and now he's asking to get into my car."

As the traffic light turned green Mr. Ashcraft's first impulse was to say "Sorry, I'm in a hurry" and speed away. Instead, he opened the door and said "Come in."

He was able to do this only because of a promise he made to God several years ago.

Thomas Ashcraft divides his life into three important parts. The first was his rise from pan boy in a bakery to executive vice-president of the Car-roll Baking Company (Dutch oven bakeries) in Atlanta, Georgia; the second was the change in 1942 from a miserable sinner to a happy Christian.

Six years ago, during a watch-night service, after reconsecrating his life to God, the third phase began. It was then he promised the Lord that he would witness to everyone he contacted, if the opportunity came.

Since making this pledge he has led to the Lord many people from all walks of life. He has had hundreds of unusual experiences, but none quite as thrilling as his encounter with this stranger.

Meeting in Ashcraft's home for prayer and discussion, the Christian Business Men's group broke up their session unusually late. Since it was 1.30 a.m. Ashcraft offered to drive one of the men back to his hotel. After he had dropped him off he stopped at an intersection for the traffic light when he met his newest prospect.

As the small, dark man slid into the front seat beside him he eyed Ashcraft's car admiringly, remarking: "Nice car. Oldsmobile, ain't it?"

Ashcraft was not sure whether the shudder which passed over his body was due to the gust of cold air from the opened door or apprehension lest the stranger thrust a gun into his side and snarl "Stick 'em up, mister."

True to his promise to God, Ashcraft talked to the man about his soul until they arrived at the taxi stand. He was relieved when the stranger got out. Under the dim light, Ashcraft studied him as he

HE RISKED TO KEEP A PROMISE

pulled his worn jacket closer in the bitter cold. "This man is no ordinary bum," Ashcraft thought; "he looks more like a hardened criminal."

The man returned to the car and said hesitantly: "It's terrible cold waiting for a cab. . . . You wouldn't be willing to—to—" his eyes were begging.

"All right, I'll take you home," said Ashcraft opening the door for the second time.

The two were silent for a while, then the stranger talked in what was meant to be a gentler voice, "Ain't many guys would be kind enough to do this to someone like me."

"Glad to be of help, sir," Ashcraft replied, "Ever since the Lord came into my heart and changed my life I have tried to bring others to Him."

And then Ashcraft told the story of how, though his mother had been a devout Christian, he had insisted on trying the ways of sin; and how he finally found peace and happiness when he accepted Christ sixteen years before at the age of thirty-three.

Mr. Ashcraft shot a quick glance at his companion's expressionless face. The marks of sin and dissipation were clearly visible, but there was more than that. His eyes were crafty, and there was a dangerous set to his chin and mouth.

But now his face began to relax, and he spoke in a broken voice that contrasted strangely with his appearance.

"You remind me of someone who used to talk like that to me. I never did pay much attention to him, but it sounds different coming from you. Mister, I want to confess something.

"I'm the meanest man in Georgia. Been in every jail in the state; even took a rap in Alcatraz, I'm one of the seven that escaped from the pen in Georgia, where they said it couldn't be done.

A true story by ANNE SANDBURG

"There ain't nobody who ever took a look at my mug that could trust me, except [the man's voice became reminiscent and tender] one other guy, besides you."

Ashcraft felt his heart tighten when he realised that he was chauffeuring an escaped convict, who could very well be giving him a sob story while awaiting an opportunity to add him to his list of victims.

With a desperate, silent prayer, Ashcraft continued witnessing and urging the man to accept the Lord. But after the criminal had momentarily opened up he lapsed into an utterly unresponsive attitude. They drove for a long time in silence. When they finally reached a tenement district the man pointed to an old frame building, saying "This is where I'm staying."

Relieved that they had come safely thus far, Mr. Ashcraft said "Before you go, would you mind if I prayed for you?"

"No, thanks; I want *you* to come into the house with me." The convict gave a piercing look that sent shivers down Ashcraft's spine.

"This is it," thought Ashcraft. "This is the trap he has been leading me into. Doubtless he has confederates in the house who even now might be looking out of the window studying my new Oldsmobile and estimating the contents of my wallet!"

"But it's three o'clock," Mr. Ashcraft protested as he anxiously looked at his watch. "I—I—really wouldn't want to disturb anyone."

"Didn't you say you wanted to pray for me?" the stranger reminded, looking curiously disappointed. "C'mon in," he urged, with an impatient sweep of his skinny hand,

There was nothing else Ashcraft could do but follow him to the door. As Ashcraft stood in the darkened hall he heard lights flip on in another part of the building. There was no sound except the heavy breathing of a man. Then a voice from another room called "Who's there?"

"It's me and a friend of mine," replied the convict.

The hall light was snapped on, and Mr. Ashcraft looked into the sleepy face of a man who looked surprisingly like the convict.

"That's my brother," the convict said, as he pointed at the older man. Then, indicating Ashcraft, he added: "This man has been talking to me about God."

Immediately the older man's face brightened. "Come into the kitchen," he invited.

During the next few minutes Ashcraft discovered that his companion's brother was a Christian who had been praying for many years for his sinning brother.

With the restraint of fear completely lifted, Ashcraft continued to plead earnestly with the criminal: "You see how much God loves you. He answered your brother's prayer by sending me to you. Won't you give yourself to the Lord Jesus right now?"

It did not take much more persuasion before the man knelt and poured out a heartbroken confession of his need. After he became subdued, he quietly opened his heart to receive Jesus. There was much rejoicing as the two brothers embraced first each other, then Mr. Ashcraft, thanking him heartily for his interest and love.

When Mr. Ashcraft returned home he was too happy to sleep. The next day he related his experience to the business men, who were encouraged to continue to fulfil their pledge to witness for Christ at every opportunity.

The criminal was subsequently pardoned and is now living a consistent Christian life. He has changed so greatly that he does not even look the same. It is not so much the twenty-five pounds of weight that he has gained, but his transformed countenance that makes the difference. He is a member of a fundamental church and runs his own gas station.

One of the first things he did was to write to several buddies in prison, giving his testimony. He has also been speaking to a number of youths in his neighbourhood who were inclined toward delinquency and has been able to influence them to turn away from a life of crime.

No wonder he says "This last year has been the happiest year of my life."

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Carlisle Elim Church**Pastor : H. Palliser**

R. Arthur reports that once again instead of a fruit and flower display a special offering was taken for the Elim Missionary Society and £321 was received for the work in India, thus exceeding last year's harvest-time offering of £250.

Ealing Elim Church**Pastor : A. J. Chuter**

Mr. H. J. Silience reports on B. Garrard's visit to the church, his home church, on a recent Sunday to celebrate his tenth anniversary in the Elim ministry. Presentations were made to him and his wife to celebrate the occasion. One soul was saved at the evening service. Holland Park Elim Church joined recently with Ealing in a baptismal service, when twenty-one candidates were baptised, fourteen from Holland Park and seven, including a husband and wife, from Ealing, by Pastors Chuter and Corsie. The Ealing Elim Crusaders are active in evangelism, and Pastor Chuter, through his clinic and prayer centre, has been the means of helping many in spiritual need.

Salisbury Elim Church**Pastor : J. F. Hardman**

Recently J. F. Hardman commenced his fourth anniversary in Salisbury Elim Church and completed thirty years in the ministry. It was also the silver wedding anniversary of Mr. Hardman and his wife. The special speaker for the weekend was W. G. Hathaway, of Bournemouth, who had conducted the marriage ceremony in Wells Elim Church.

During the evening service the church secretary (Mr. A. W. Pike) expressed the church's thanks to Pastor and Mrs. Hardman for their unstinted service and devotion to the church during their ministry. A decorative basket of flowers had previously been sent to Mrs. Hardman and a cheque was presented to the minister on behalf of members and the church session. A vase was given on behalf of the Sunday school scholars. A solo, "God did a wonderful thing for me," was sung by Mrs. R. Wakeham, of Bournemouth. The theme of the address was "The battle of the books against the Book of God."

Farewell at Caerphilly**Pastor : J. B. Coleman**

For several weeks the Elim Church, Caerphilly, has been preparing for the farewell weekend of Pastor and Mrs. L. Green. For the Caerphilly folk there were memories of six happy years spent in the fellowship of the gospel.

On the Saturday evening many paid appreciation to Pastor and Mrs. Green in words and gospel music. The children of the church presented a bouquet of flowers to Mrs. Green and a sketch of the church exterior, which carried the signatures of many of the members, produced by Mr. A. Bowring, was presented.

On Sunday evening Pastor Green reminded the congregation of the great fundamental truths and exhorted all to contend for the faith. Departmental gifts were presented: from the Junior Crusaders a tape of the children's choir, from the Senior Crusaders a camera set, from the church a record player and a Welsh record of hymns to remind them of the Welsh singing, and from the Sisterhood a record rack. Earlier in the week the Senior Citizens had presented them with their little token of appreciation, a Pyrex dish.

Pastor Eddie Watkins (A.O.G., Machen) was present and expressed appreciation to Pastor Green for his help in the ministry during the last six years and the happy times of fellowship spent together.

Huddersfield**Pastor : F. D. Byatt**

Mr. H. A. Woodhouse reports on the Honley Feast Convention at Huddersfield Elim Church of the blessing received under the ministry of Pastor E. J. Thomas, of Alexandra Park Avenue, Belfast. Many rededicated themselves to Christ, and on one evening alone thirteen people answered the call to rededication or conversion—five of these from one family.

Elim Church, Rugby**Pastor T. T. Hodge**

Mr. John Gamble, a deacon of the Rugby Elim Church, reports on the fine harvest festival weekend at the church, with Pastor S. Beresford and his party from Blackburn as ministering guests.

Major world religions :

| | | | |
|---------------------------|-----|-----|-------------|
| Protestants | ... | ... | 210,000,000 |
| Roman Catholics | ... | ... | 470,000,000 |
| Greek Orthodox | ... | ... | 200,000,000 |
| Moslem | ... | ... | 475,000,000 |
| Confucianists | ... | ... | 350,000,000 |
| Hindus | ... | ... | 315,000,000 |
| Buddhists | ... | ... | 175,000,000 |
| Shintoists | ... | ... | 75,000,000 |
| Jews... | ... | ... | 12,000,000 |
| Pagan and other religions | ... | ... | 475,000,000 |

SUNSHINE CORNER *(continued from page 716)*

His own sheep by name." The shepherd has his own special name for each of the sheep, and when the sheep hear it they follow. They may all look alike, but each one knows its name and it knows the shepherd's voice. Jesus has a special name for each one of us, and when He calls us we must follow Him. Have you heard Him calling you?

'Bye now, and God bless you all,

Lots of love,

AUNTY DOROTHY.

A MOMENTOUS MEETING

By ARTHUR V. GORTON

IN Elim Church, Milford Street, Salisbury on September 19th some 500 or more gathered to witness the ordination of five Elim ministers. It was a service that those privileged to attend will not readily forget. The resident minister, James Hardman, conducted the service in the consciousness to us all of the presence of the Holy Spirit. After the reading of the Scriptures and a very lovely solo, the principal of the college introduced the ordinands, Peter Angold, John Cave, David Holmes, Christopher Smith and Mervyn Tilley, and we realised how personal was his interest in every one of his students. They each gave a short testimony and once again the influence of a godly home was emphasised by the majority and we were made to think of the sacrifice of parents that their boys might enter the ministry. One, Christopher Smith, is a son of the manse, and we all shared in the joy of his father, Joseph Smith, as we saw prayer and desire answered for his only child. The Field Superintendent, J. J. Morgan, delighted all hearts with a stirring and challenging message on 1 Timothy 1:12, and then came those solemn moments as a threefold charge in the form of questions was put to the ordinands and each made a firm response. Hearts thrilled as an appeal for others to be saved was made and hands were raised as a token of readiness to obey the call.

As the five ministers received their certificates of ordination, handed to them by our dear brother Joseph Smith, now one of our retired ministers, I looked at those young men on the threshold of their full ministry and thanked God that His work goes on.

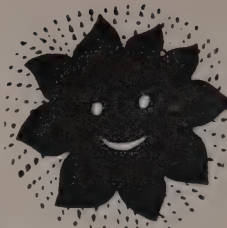
LETTER TO THE EDITOR

Dear Editor,

How thrilled I was to read Ron Jones's article "An empty church," for through it God graciously returned to me my first love. After years of knowing that I had lost my first love I was brought face to face with the realization that there was not a spark of response in my heart to the Spirit of God. Needless to say, I stopped going to church. I did not want the world, I wanted God, but there was just no communication. Thank God I belonged to a praying church, and after a short while their prayers began to take effect, and God fully restored me into fellowship again, but I was still conscious that my first love was not restored.

Then, praise God, I read in the EVANGEL that Christians ought not to tolerate besetting sins in their lives; that Christ took all our sins to the cross. Once more I went to the cross, this time as a saint, and I was made absolutely and perfectly clean, and my first love, that bubbling, boiling, burning love for the Master, filled my being once more and He set the joy bells ringing in my heart again.

A SISTER IN CHRIST.



SUNSHINE CORNER

HELLO SUNBEAMS,

When the "boys" get together and start talking about school I love to listen in. I love to hear them referring to each other, because although they have ordinary names like John, Brian, Michael and Stephen they never seem to use them. I hear them saying "Bod" or "Bonzo" or "Plush" or something equally strange. The masters, too, have such fascinating nicknames. Tom, Jammy, Taffy, Tu, or Wet Will are some I have heard. It took me quite a long time to discover that Tom was the affectionate name for the "old man" or the headmaster. He was fortunate to have two nicknames—the other one used on speech days and important occasions, when he was called by the boys privately "The Arch-Beako."

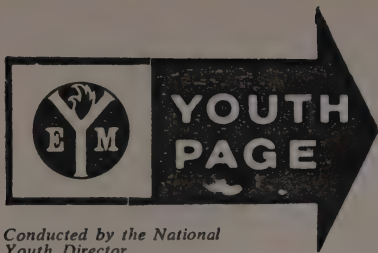
I wonder if you have a nickname. Lots of people have, and not always at school. You will remember my sister, whom we always call Squibs, though her proper name is quite different. Someone else I know very well indeed is called "The Bish" by some of his close friends. It always has such a friendly sound when one of these names is used instead of the more formal proper name.

Did you know that Jesus had special names for His disciples? In Mark 3 we read that two of His disciples He called Boanerges, which means "thunderers." It was a teasing name, because they were the two who wanted to call fire down upon their enemies. Simon He renamed Peter, which means "a stone." Stones are often used as weapons, but how rarely they land in the right place. I saw a little boy in Sunday school with a bruised lip because a stone had hit the wrong person. Peter was in as much trouble as a stone that was thrown at random. Jesus said that He would make Peter like a rock, steadfast and unmovable.

See if you can find some of the other nicknames in the Bible. You might find "the dreamer" and "the babbler." See if you can find a "double-crosser" who became a "prince." You will not find "double-crosser" mentioned, but his name meant that and his new name meant prince.

Jesus has many names, and one of them is the Good Shepherd. In John 10:3 we read "He calleth

(continued on page 715)



Conducted by the National
Youth Director

FOCUS ON FACTS (1)

By ALEXANDER TEE

Earthquakes and the second coming of Christ

SCIENTISTS and sceptics usually like facts before they will believe some of the glorious truths which we as Christians accept. When someone has been healed of cancer after being at the point of death, and utterly incurable as far as the medical world is concerned, he or she can say very little when healed after the laying on of hands in Jesus' name. In relation to the second coming of Christ some are often very sceptical. For example, I have known of one man who said that Jesus was very clever in saying there would be wars and rumours of wars, for, said he, it was obvious that there would always be wars and rumours of them throughout the generations. However, there are so many signposts highlighted by our Lord that the evidence is now too overwhelming to make it mere coincidence. In one verse alone (Matthew 24 : 7) we read of both national and international wars, then it speaks of famine, then of pestilence, and lastly of earthquakes in divers places. All of these have been on a colossal scale within this our generation. Millions of people go to sleep hungry every night! This is amazing in the face of all the agricultural machinery and artificial manures which we now have. Pestilences seem to rear their ugly heads one after the other in spite of all the modern medical advance. No sooner have we arrested the scourge of T.B. than up creeps polio. No

sooner have we got to grips with an answer to this than the dreaded cancer stalks through our nations, dragging thousands to a painful end in a way it never did before. These are hard facts which are striking other nations as well as our own. However, mankind is not in much of a position to argue when it comes to earthquakes. Matthew reports our Lord as saying "earthquakes in divers places." Luke records the statement by saying "great earthquakes shall be in divers places" (Luke 21 : 11). The following are but some of the earthquakes which have occurred within living memory. Note that they are not only great but are scattered around the entire world. They are the twelve largest ones of this century and appeared in a leading newspaper recently :

| PLACE | DATE | KILLED |
|------------|------|---------|
| Italy | 1908 | 75,000 |
| Italy | 1915 | 29,970 |
| China | 1920 | 180,008 |
| Japan | 1923 | 143,000 |
| China | 1932 | 70,000 |
| India | 1935 | 60,000 |
| Turkey | 1939 | 23,020 |
| Iran | 1957 | 2,500 |
| Chile | 1960 | 5,700 |
| Morocco | 1960 | 12,000 |
| Iran | 1962 | 10,000 |
| Yugoslavia | 1963 | 1,029 |

The question must be asked who controls the forces which cause earthquakes. Who but someone with more than human insight could foresee that such vast earthquakes would be taking place just at the same time as all the other many signs would be taking place. The prophet Daniel was told : "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall increase (Daniel 12 : 4). The whole background of this verse is in connection with the time surrounding the second coming of Christ. I ask every thinking reader, has there ever been a time for travel like our time? Has knowledge increased in a vast way within the last few years? One could go on and on telling of prophecies relating to the return of the Jews to Palestine. Enough has been shown from agricultural, medical, scientific, national, political and geological angles to make any reasonable person see that it is more than coincidence that all these signs which were prophesied as the immediate forerunner of the second appearing of the Lord Jesus Christ are in evidence before our very eyes. If you have been backsliding, or if you are not saved, you do well to get right with God.

QUIZ CORNER

Again many correct replies to last month's question. The answer : Jonah. Book tokens go to Joy Frost (Sheffield 7), David Evans (Porth) and Lorraine Park (Clacton-on-Sea).

QUIZ : Who were the "people" before Adam? There is a catch about this question, so to help you the answer is in the book of Proverbs. A 5/- book token will be sent to each of the first three young people who send correct replies. Send your answer, postcard please, to the Editor, ELIM EVANGEL, 20 Clarence Avenue, Clapham Park, London, S.W.4.

The Family Altar

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, November 9th

Ephesians 1:1-14

"Ye were sealed with that Holy Spirit of promise" (v. 13).

Dr. Oswald Smith tells us that the sealing of the Holy Spirit denotes three things: (1) a finished transaction, (2) ownership, (3) protection.

The believer can sing with the hymnist "'Tis done, the great transaction's done!" A covenant between God and the sinner is entered into. God's part is to justify the sinner on the ground of Christ's atonement and to grant him eternal life; the sinner enters in by repentance and faith.

Secondly, the sealing of the Spirit denotes ownership. "I am my Lord's and He is mine" declares Doddridge in the aforementioned hymn. To this agree the words of Paul in 2 Timothy 2:19: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

Lastly, that which God seals as His He is well able to protect. "He is able," says the apostle, "to keep that which I have committed unto Him . . ." (Timothy 1:12).

Tuesday, November 10th

Ephesians 1:15-23

"He raised Him from the dead and set Him at His own right hand . . ." (v. 20).

It is the mighty power of God to which the writer refers when penning the words of today's text. It was this power, he declares, that first raised Christ from Hades and then exalted Him to "the right hand of the Majesty on high" (Hebrews 1:3).

Moreover, this great power is directed for our good toward us who believe (v. 19).

The writer asks that the "spiritual powers of wisdom and vision" (v. 17, N.E.B.) be given to the Ephesian saints so that with enlightened eyes they might be able to perceive Christ's glory.

When earthly powers disdain and persecute God's children they need to see "the Son of man standing on the right hand of God." Stephen did (Acts 8:56).

"Far above all princely power
Is the Christ exalted now,
Having broken sin's dominion
By His death on Calvary's brow."

(E. C. W. Boulton)

Wednesday, November 11th

Ephesians 2:1-10

"The spirit that now worketh in the children of disobedience" (v. 2).

It is not difficult to identify the prince of the power of the air, "the spirit which is at present active within those sons of disobedience among whom all of us lived" (vv. 2, 3, Moffatt).

He is the one Jesus called "the prince of this world" (John 12:31). He is the spirit who encourages men to disobey God and to despise His law. At his instigation men transgress the law of God and thereby sin. "Sin is the transgression of the law" (1 John 3:4).

In Eden, through the mouth of the serpent, he cast doubt upon the words of God. "Ye shall not surely die . . . ye shall be as gods . . ." he said to Eve (Genesis 3:4, 5). Eve believed him and disobeyed God.

How do we stand in respect of obedience? "To obey is better than sacrifice and to hearken than the fat of rams" (1 Samuel 15:22).

Thursday, November 12th

Ephesians 2:11-22

"Jesus Christ himself being the chief corner stone" (v. 20).

A corner stone is the stone that lies at the corner of two walls and unites them. Thus Paul is anxious to show that the Gentiles are, because of Christ and His shed blood (v. 13), united with the Jewish Christians in one body.

"Ye are builded together," he says, "for an habitation of God through the Spirit" (v. 22).

The Gentile who trusts Christ is no longer a stranger and a foreigner, but a fellow citizen with the saints and belonging to the family of God (v. 19).

This new relationship which Christ came to establish is likened to a building. The apostles and prophets are in the foundation, with Jesus Christ Himself the chief corner stone.

Truly "the stone which the builders disallowed, the same is made the head of the corner" (1 Peter 2:7).

Friday, November 13th

Ephesians 3:1-13

"... might be known by the church the manifold wisdom of God" (v. 10).

The Church of Jesus Christ is His chosen medium for the dissemination of divine truth and wisdom.

She is often the subject of much scorn and reproach—sometimes deservedly, as is stated in these lines from Samuel Stone's hymn:

"... with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed."

For all that the same hymnist pictures her as having on earth union "with God the Three in One"; as being "elect from every nation," thereby overcoming racial barriers, and as holding "the charter of salvation."

Let us today try to see the Church as Paul saw her and we shall be encouraged. He knew that "Christ loved the church, and gave Himself for it . . . that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (Ephesians 5:25, 26).

Saturday, November 14th

Ephesians 3:14-21

"... to be strengthened . . . in the inner man" (v. 16).

There is a personal note here. As a chain is only as strong as its weakest link, so the Church is much less effective when but a few of its members fail.

Here the existence and need of the inner man ("inner being," N.E.B.) is established.

When one considers how much of our time is taken up in caring for the outer man it is not surprising that the inward being is neglected by so many. But this must be no excuse; it is a matter of getting one's priorities right. Physical strength is no substitute for moral power or for uprightness.

Spiritual strength is given and maintained by the Holy Spirit (vv. 16, 17).

Sunday, November 15th

Ephesians 4:1-16

"Walk worthy of the vocation wherewith ye are called" (v. 1).

The Christian's life is a walk; it is also a vocation. He spends his days and years developing and perfecting it.

He who walks worthily is the man whose way is humble and lowly; it is he who is patient and longsuffering and who endeavours "to keep the unity of the Spirit in the bond of peace" (v. 3).

This is the Lord's day; let us walk in it worthily.

"He walks with God who, as he onward moves,
Follows the footsteps of the Lord he loves,
And keeping Him for ever in his view,
His Saviour sees and his example too."

Coming Events

BIRMINGHAM, Langley Green. November 7. Elim Church, Mount Pleasant. Presbytery Rally at 7.30. Speaker: T. H. Stevenson.

BRIDGEND. November 7. South Wales Youth Rallies at 3.30 and 6.30, in the Town Hall. Evening service—demonstration: "The Fourth Dimension." Preacher: Ron Jones (Bristol).

BURTON-ON-TRENT. November 7. Elim Church, Moor Street, at 7.30. Nuneaton Full Gospel Choir. Preacher: David E. Dean.

BURTON-ON-TRENT. November 14-18. Visit of H. A. Court (Brighton). Saturday at 7.30. Sunday at 3 and 6.30, Sunday school prizegiving. Tuesday and Wednesday at 7.30, autumn Bible course on the epistle to the Ephesians. Convener: K. Smith.

DUNDEE. October 31 to November 8. Elim Church, Dudhope Crescent Road. The Fred Squire Crusade, conducted by International Evangelistic Association. Sundays at 11 and 6.30. Weeknights at 7.30. November 1 at 8. After-church Rally in the Y.M.C.A. Leech Memorial Hall, Constitution Street. Special musical items at every service.

EALING. November 14. Elim Church, Northfield Avenue, W.13. Y.M.C.A. hall, Bond Street, at 7.30, youth squash.

EAST HAM. November 7. Elim Church, Central Park Road. North London District Presbytery business meeting at 2. Missionary Rally at 7. At this service Alan Renshaw will be ordained; it will also be a valedictory service for Alan and Mrs. Renshaw, who are about to return to Southern Rhodesia. Preacher: L. Wigglesworth (Secretary, Elim Missionary Society). Convener: F. H. Coleman.

HASTINGS. November 21. Elim Central Hall, Station Road. Monthly rally at 7. Billy Graham film: "Shadow of the Boomerang."

HULL. November 5, 7, 8. City Temple, Hessle Road (corner Madeley Street). Thursday at 7.30. Saturday at 7.30. United Pentecostal Meeting in Jackson's Ballroom. Sunday at 10.45 and 6.30. Visit of Rev. Philip Wyles, missionary to Italy. November 14. Fraithorpe Camp Reunion at 3 and 6.30 (tea provided). Former campers warmly welcomed. Accommodation arranged. Contact I. R. Moore, 123 Belgrave Drive, Hull, Yorks.

INGATESTONE. November 7-12. Elim Church, High Street. Annual Convention. Saturday at 3.30 and 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Speakers: H. Burton-Haynes and J. Smith. Convener: Alan Seeman.

IPSWICH. November 14, 15. Elim Church, Vernon Street. Saturday at 7. Sunday at 11 and 6.30. Visit of G. Wesley Gilpin and Elim Bible College students.

MANSFIELD. November 5-8. Elim Church, Broomhill Lane. Youth weekend. Thursday at 7.30. Bonfire barbecue. Friday at 7.30. Crusader night. Saturday at 7.30. Convention meeting conducted by local youth team. Sunday at 11 and 6.30. Visit of Alex Tee (National Youth Director). Convener: R. Rees.

NEWHAVEN. November 7 at 3 and 6.30. Opening of new Elim Church, Meeching Rise, by H. W. Greenway (Secretary-General). November 8, at 11 and 6.30. Preacher: J. J. Morgan (Field Superintendent). November 9 to 12, at 7.30. Preacher: Brian Barnett (Watford). Convener: H. W. Holdstock.

NORWICH. November 7, 8. Elim Church, Trory Street, Vauxhall. Church Anniversary Services. Saturday at 6.30. Sunday at 6.30 and 8. Preacher: G. W. Gilpin. Items by Elim Bible College students. Everyone warmly welcomed. Convener: L. Reeves.

NUNEATON. November 10-15. Elim Church, Queen's Road. Visit of Aunt Sunny. Sunshine Corner, Wednesday to Friday at 6.15. Tuesday, Thursday and Saturday for adults at 7.30. Youth outreach. Wednesday at 8. Sunday at 2.30 and 6. Convener: D. E. Dean.

PONTYPRIDD. November 14-22. Elim Church, Thurston Road. Youth week. Saturday at 7.15 and Sunday at 11 and 6. Speaker: Alex Tee (National Youth Director). Tuesday to Saturday at 7.15 (excluding Friday). Sunday at 11 and 6. "This is the life."

ROMFORD. November 8. Elim Church, Wheatsheaf Road, at 6.30. Preacher: J. T. Bradley. Convener: A. W. Leavesley.

SHEFFIELD. November 21 to December 3. Elim Church, Lee Croft, Campo Lane. Salvation and healing crusade, conducted by G. Canty. Song leader: Brian Edwards. Weekdays at 7.30 (except Fridays). Saturdays at 7. Sundays at 6.30.

SHREWSBURY. November 21. Elim Church, Greyfriars Bridge. Visit of Graham Street, Birmingham, Youth Group and Quartet, at 7.30.

THORNTON HEATH. November 1-8. Elim Church, Mersham Road. Revival, divine healing and youth crusade, conducted by Tony Stone and party. Sunday at 11 and 6.30. Weeknights at 7.30. Youth special. Sunday at 8. Weeknights at 9. All welcome. November 7. District Presbytery business meeting at 2.45. Operation Descend by young people at 3 and 6. November 15, at 6.30, the Croydon Gospel Singers.

WEST BROMWICH. November 9-16. Elim Church, Victoria Street. Children's campaign by C.S.S.M. Commencing at 6.30.

ITINERARIES

The President, Pastor C. J. E. Kingston:

November 7, Gosport; 8, Portsmouth; 9, Petersfield; 10, 11, Ryde; 12, Sholing; November 14, Eastleigh; 15, Andover; 16, Canada; 17, Romsey; 18, Winterslow; 19, Southampton.

Joseph Smith:

November 7-12. Ingatestone; November 14-19, Rayleigh; November 22-24, Chelmsford.

London Crusader Choir:

November 7, Romford (F.I.E.C. Rally); 8, Hook Evangelical Church (evening); November 15, Broadmoor; November 21, Winter Gardens, Bournemouth (Symphony of Praise); 22, Winton Elim Church, Bournemouth; November 29, Pitsea Parish Church (evening).

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Saturday, November 7th, at 3 and 6.30 p.m.

by
H. W. Greenway

Continuing

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Monday to Thursday at 7.30, with B. A. Barnett
Saturday, November 14th, at 7—GRAND RALLY

D.785

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MARRIAGES

WILLIAMS—BALDWIN. On September 5, at Elim Church, Graham Street, Birmingham, Norman John Williams to Eileen Carole Baldwin. Officiating minister: Edward F. Cole.

WITH CHRIST

DORLING. On October 11, Mrs. Nellie Dorling, leader of the Sisterhood and missionary secretary of Canning Town Elim Church. Passed to her reward. Funeral conducted by C. J. Coe.

WALDER. On October 15, Mrs. Lily Walder, aged 88, member of Elim Church, Gosport, for many years. Officiating minister at funeral: Miss F. M. Munday. "The dead in Christ shall rise first."

BAXTER. On October 9, Sam Baxter, aged 63, faithful member and former deacon of Mason Street Elim Church, Hull. Funeral conducted by A. T. Harries and E. J. Jarvis. "And God shall wipe away all tears" (Revelation 21:4).

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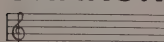
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THE ELIM EVANGEL

Vol. XLV No. 46

NOVEMBER 14th, 1964

6d



*“For every beast of the forest is mine, and the
cattle upon a thousand hills”*

Psalm 50 : 10

THE ELIM EVANGEL

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EDITORIAL

CHOU-EN-LAI DOES IT AGAIN

ABOUT a year ago we wrote in *The Ministry* that China's ability to keep the West on the jump had received another demonstration by Chou-en-lai's visits to several African countries. Many observers give the impression that they think that visit to have been a damp squib. It was not, of course, as reference to current Chinese activity in Africa will show. But the explosion of a nuclear bomb by the Chinese has proved no damp squib. It altered the balance of military power in the world overnight.

The matter that really concerns, or that should concern, the West, however, is not the actual explosion of the bomb—that was bound to come in time—but the speed with which China has evolved from a backward agricultural community to a position of industrial and technical advancement where she not only has the technical know-how and the industrial ability, but is sufficiently advanced economically to be able to divert sufficient of her economic, industrial and technical potential to the development of nuclear bombs. What it has taken Britain two and a half centuries to achieve, and America one and a half centuries, *Russia has achieved in forty years, and China in fifteen.* Our western militarists state that China has not the means of delivering the bomb. They must say that with their tongues in their cheeks.

To the Bible expositor the rousing of the Chinese giant in fifteen brief years gives point to those mysterious words in Revelation "that the way of the kings of the east might be prepared" (Revelation 16:13). When China's millions (400,000,000 of whom in this decade will be under twenty-five years of age) prepare to march, the civilisation cradled in the Euphratean valley will have a great question mark hung over it.

A map on page 725 shows the situation.

PAPAL IMPERTINENCE

Papal intrusions into the realms of divine prerogative are according to prophecy The popes and Roman Catholicism make pronouncements that belong to God alone. The "creation" of African saints is a case in point. This shows at once the greatness of God, the impertinence of Rome, and the anti-Biblical character of much of Rome's doctrine and practice. Only God can create saints; who are saints in His sight is clearly revealed in the New Testament: Romans 1:7; 1 Corinthians 1:2; Ephesians 1:1; Philippians 1:1; Colossians 1:2; and Peter himself states that sainthood is only by the Holy Spirit (1 Peter 1:2).

The translators of the Authorised Version of the Bible had no doubt as to what the Roman Church really was, as reference to their introduction to that version will show.

Rome makes no concessions on doctrine. If there is unity with Rome it will be on the basis of Roman belief in purgatory, the sacrifice of the mass, papal infallibility, the celibacy of the priesthood, the immaculate conception and assumption of Mary, her intercessory work ("Hail Mary, Mother of God, pray for us sinners"), and the acceptance of the Apocrypha as the word of God. True Protestants believe that these are not only contrary to truth but are obnoxious to it. They are part of the lie referred to in 2 Thessalonians 2:11. But we have not had a word from Rome on a single concession on one of these doctrines.

COVER PICTURE

Photograph by C. Bean

BIBLE VERSE



I, even I, am the LORD; and
beside me there is no saviour.

I have declared, and have
saved, and I have shewed, when
there was no strange god among
you: therefore ye are my wit-
nesses, saith the LORD, that I am
God.

ISAIAH 43:11, 12

THE PERSON AND WORK OF THE HOLY SPIRIT

by *W. G. Hathaway*

6. SATURATED BY THE SPIRIT

"The fruit of the Spirit" (Ephesians 5:9).

"Be filled with the Spirit" (Ephesians 5:18).

THERE ARE three things to be said about these two references to the outworking of the Spirit in our individual lives. First, we must be *faithful to Christ*; second, we must be *fruitful in Christ*; third, we must be *filled by Christ*.

Faithfulness calls for consistency in everything we do. The true Christian walk is a consistent walk. If we know the love of Christ and by the influence of the Spirit its power has become effective in us we shall walk in the love of God, think in terms of the love of God, and live so that nothing conflicts with the true principles of divine love.

The result of this must surely be that as the offering of Christ was a sweet-smelling savour to God, so our lives will also be a sweet-smelling savour of Christ wherever we go. It has been said that we speak more by our radiations than by our exhortations. Not only will we be an odour of Christ to God, but we shall also be so to those with whom we live and work and have fellowship. The presence of such a believer in a company of the ungodly will act as a reproving and restraining influence. We know of a soldier, in hospital from wounds, who in the hospital ward at bedtime knelt to pray before turning into bed at night. The result of seeing this unpretentious act of communion with God hushed into silence the ribald laughter and animated conversation of the others in the ward—a silence that could be felt. The effect of this was clearly evident by the results that followed afterwards.

No believer, lighted by the Light of the World, can ever walk in darkness or have fellowship with the unfruitful works of darkness, but will, by shedding his light, reprove them, often without making any vocal witness. Light will always show up the shadowy places, that is why Jesus said that we are the light of the world. We are light-shedders in a

world of darkness that knows not God. Our walk must be a lighted walk in faithfulness to Him who shed His light upon us.

Fruitfulness in Christ can come only by the inward working of the Holy Spirit. Christian virtues are the fruit of the Spirit indwelling us. To be fruitful requires that we have no fellowship with the darkness of the world. The works of the flesh are manifest in sexual crimes and perversions, in uncleanness, in idolatry of every kind you can imagine, in wrath and envy and strife, and in departure from the way of God. Works are produced by men's labours and energies. Fruit comes from the living power within the believer, and such fruit will be sweet to the taste, delightful and wholesome.

You can never be fruitful if you have fellowship with the ungodly. We cannot separate ourselves entirely from those who believe not, or from working in the same office as them or living in the same house as they do. To do that we would sometimes have to separate ourselves from those of our own flesh and blood. But our fellowship must be with those who love our Lord Jesus Christ in sincerity and truth. The fruit of the Spirit's indwelling will produce love, joy and peace, the inward attributes; longsuffering, goodness and gentleness, the outward attributes; and faith, meekness and self-control, the upward attributes.

There must be no sleepwalking into danger; let us keep wide awake and walk with full comprehension of all that is taking place around us and viewing all things in the light of God's Word. We must also be awake to every opportunity to witness as to whose we are and whom we serve.

To be filled with the Spirit is the highest excellency of Christian experience. It is Christ who fills us with the Spirit. John the Baptist said of Him: "I baptise you with water unto repentance, but He shall baptise you with the Holy Ghost and fire"

(Matthew 3 : 11). This phrase "be filled with the Spirit" literally means a continuous experience and could be translated "be being filled with the Spirit." This means that we are not to expect one filling and that is all. We can and should be continually filled with the Spirit for every day, for every need and for every service to God.

Just as men drink wine until they are under its power and influence, so the believer must be filled with the Spirit of God and His power and fulness. We must be literally surrendered to this fulness of divine power. On the day of Pentecost the multitude thought that the disciples were drunk. They were, of course, but with the *new wine of the Spirit*.

This much-discussed and much-misunderstood "filling with the Spirit" can perhaps best be explained by three circles: a central one, outside that another, and outside that again another. The Holy Spirit resides, or abides, in the human spirit (the inner circle), the shrine of the human life. Before conversion the human spirit is dead to God because of sin, but at conversion the Holy Spirit regenerates the human spirit by His imparted life and we "come alive" to God. This explains the radical change which takes place when we are "born again" or regenerated by the Spirit. Only by this can we enter into fellowship with God and with other believers. This new life within is the "gift of eternal life" which we have of God.

As a result of this change the Holy Spirit from within influences our human personalities (the next circle) so that our personalities become infused with a new light, a new power, a new perception, a new radiance. We have new desires, new tastes, new affections and new aspirations. Here we see what is meant by "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8 : 14)—led in new ways, in Christ-honouring ways. The whole personality with all its attributes and emotions comes under the gracious influence of the Spirit within.

Then, naturally, as apples grow on an apple tree and grapes on a vine, the fruit is seen in our physical lives (the outer circle). We walk with God. We serve God. Our hands perform His bidding. Our feet run in His ways. Our actions and our whole behaviour come under the influence of the Spirit of the Lord Jesus Christ, the Holy Spirit of God.

While it is true that every believer has the Holy Spirit dwelling within his human spirit, not all are filled with the Spirit so that their personalities are also filled with His power and influence. Many of us believe that we need, after conversion, a second experience of being filled with the Spirit so that the

Holy Spirit floods out from our innermost being—His abiding place—and fills our personalities and our physical beings with His power and radiance. This second experience can be understood only as we remember the three baptisms of the New Testament which all may and should experience.

The first of these baptisms is the baptism into Christ, into the mystical body of Christ, which is of course the true Church. In this baptism the baptiser is the Holy Spirit, the baptised the new convert, the element the body of Christ. This is evidenced by the words of Scripture: "By one Spirit are ye all baptised into one body" (1 Corinthians 12 : 13). The second of these baptisms is the immersion into the baptismal pool. The baptiser is the minister, the candidate the confessing believer, and the baptism into water is symbolic of the death and resurrection of Christ, with which the believer is now identified. It is a baptismal confession of what has actually taken place in the "new birth." There is no virtue in this baptism apart from confession of Christ and obedience to His command. The third of these baptisms is the much-disputed baptism into the Holy Spirit. Here the baptiser is the Lord Jesus, the candidate is the believer who is already "born of the Spirit," the baptism is into the fulness of the Holy Ghost. This is evidenced by the words of Matthew 3 : 11 and Acts 2 : 38.

In each of these three baptisms there are three diverse factors:

First, the convert baptised into Christ by the Holy Spirit.

Second, the convert into water by the minister.

Third, the believer into the Holy Spirit by Christ. Before the day of Pentecost Jesus, after His resurrection, had breathed on them, saying "Receive ye the Holy Spirit." As God did with Adam, so Jesus did with them. They were born anew. But they were commanded to wait for the descent of the Spirit to receive His fulness. They were then immersed into the fulness of the Spirit. This dual experience was repeated in at least four cases, as recorded in the book of Acts (8 : 12, 15-17, 9 : 5, 6, 17, 10 : 44-48, 19 : 5, 6).

Jesus Himself was a pure vessel, without sin. He was born through the overshadowing of the Virgin by the Holy Ghost. Yet He needed the baptism of the Holy Spirit before He commenced His public ministry.

To be filled with the Spirit means that our whole personality can be saturated by the Spirit's fulness and we be completely yielded to Him. This experience brings to us the excellence of the Christian

(continued on page 729)

CHINA'S SPREADING SHADOW

Map
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THE SINO-SOVIET BORDERLANDS

China and her 5,000 miles of borderland with Russia. As the late President Kennedy put it, "We assess China's power as 700,000,000 people, increasing at 14,000,000 or 15,000,000 a year, surrounded by countries which are, in every case but one, much smaller, which are faced with very difficult geographic and social problems, and which do not have a strong national history."

- President Kennedy's assessment of Chinese power is an under-estimation. In ten years China will have 700,000,000 people under twenty-five years of age.
- Do the implications of this map throw any light on Revelation 16:12? Does the drying-up of the Euphrates symbolise the termination of the civilisation cradled there, western civilisation, and the introduction of Asiatic opportunity?
- It was an American leader, incidentally, who some years ago, used on the radio the phrase THE WESTWARD MARCH OF EMPIRE, referring, of course, to the movement of empire, during the last three millenniums, westward from the Tigris-Euphrates basin to the American continent. Is it now to leap the Pacific Ocean?

RECONCILING THE APPARENTLY IRRECONCILABLE

by *J. T. Bradley*

SHOULD we always attempt to reconcile what appear to us to be irreconcilable scriptures and doctrines? This question was brought home to me recently in writing a pamphlet for the British Pentecostal Fellowship. It was pointed out that a scripture I quoted in the pamphlet could not be reconciled with the eschatological views held generally in Pentecostal circles. I pointed out that this scripture also was nevertheless true, apposite, and considered by the writer, Peter, as being applicable to the reader at the time of reading, whether A.D. 64 or A.D. 1964; and this led to consideration in my mind as to whether we should always attempt to reconcile Scripture or simply preach it.

This question touches two doctrines much to the fore today—predestination and free will, and the Second Coming of Christ. One contemporary writer goes so far as to state that C. H. Spurgeon's success was due to the prominence he gave to the Calvinistic interpretation of those scriptures which touch

on election. The answer to this is to point to the revival success of C. G. Finney, whose emphasis upon man's freedom of choice is a noteworthy theme of his gospel ministry.

Here we come into contact with the influence of Hebrew and Greek ways of thinking upon our own method of thinking. It seems to me that the rejection of the Hebrew way of thinking and the adoption of the Greek mode of thought by the Church during and since the Middle Ages has been detrimental to the interpretation of divine truth. The Hebrews, rather than the Greeks, were chosen by God to interpret His mind; the Church has neglected that heritage, to its loss and the world's loss.

The Greek method of thinking was either this or that; in other words, if this point of view is right that point of view is wrong; if this means that it cannot mean something else also. But the Hebrew mode of thinking was this is true, and that also may be true; this means so-and-so and it also

may mean something else. All readers of the Bible realise the truth of this last statement. Compare for example Hosea 11:1 and Matthew 2:15. In regard to physics the Greek method of "either, or" may be in order, but in regard to metaphysical matters quite clearly the Hebrew approach is more mature. **The Hebrews had been prepared by God mentally, spiritually and psychologically to develop this approach. Again, quite clearly the Hebrew approach is right, for if in the realm of physics language is hard put to it to explain the facts how much less can we say that any statement made about a metaphysical matter exhausts the truth about that matter?** It is axiomatic to Fundamentalists that all statements given by inspiration of God are not only true but are reconcilable each with the other.

Admittedly the Hebrews did not always put into practice their own way of thinking. This is seen in their attempts to reconcile the apparently contradictory statements in the Old Testament about the

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coming of their Messiah. These statements that they could not reconcile we, in the light of events, reconcile quite easily. The scriptures that clearly taught that their Messiah would be God, would subdue all His foes, would rule over all the world in righteousness and would reign for ever they seemed not to be able to reconcile with those scriptures that spoke of His humiliation, poverty, seeming defeat, shame and suffering and awful death at His enemies' hands. Their attempts at reconciling these apparently contradictory statements resulted in extraordinary explanations and interpretations, even to some believing that there would be two Messiahs, one to suffer and one to reign. Yet it is the writer's opinion that there were those, "the quiet in the land" as F. B. Meyer calls them, who, led by the Holy

Spirit, did have an insight into the truth. The lesson for us in all this is that the Hebrews should have declared all the scriptures and left the reconciling to God. So must we therefore preach all the scriptures and leave the reconciling to God.

It is a commonplace experience that the apparently irreconcilable in everyday affairs turns out to be readily reconcilable in the light of further information. This was true of the Old Testament scriptures about the Messiah. It will also be true about the scriptures concerning the events that will take place at the Second Coming of Christ and the scriptures concerning election and free will. **Our attitude therefore is that we declare the whole counsel of God and prepare ourselves and our hearers accordingly.** The purpose of God in the Bible

is not to impart knowledge for its own sake but to prepare us to live right. If what I read is in my obeying it more likely to prepare me or my hearers to be better Christians, or more ready to appear before the judgment seat of Christ, or more ready to meet God, or more ready for our Lord's coming again, then I must declare it as it stands. If it is true that in the comparatively simple science of physics the irreconcilable has proved reconcilable in the light of further knowledge, how much more true we know this will be in the realm of divine revelation because we know, first, that it is a divine revelation; second, that God cannot act or speak in an intrinsically contradictory way; third, that His revelations are obviously harmonisable; and fourth, His revelation will in the ultimate be a perfect unity.

Conclusion of W. J. Maybin's article on

THE LORD'S PRAYER

"And lead us not into temptation, but deliver us from evil." Daily provision, daily pardon, daily protection. For most of us temptation is a daily experience to be

faced and fully assessed. The petition is twofold, asking for protection from temptation and deliverance from the evil one.

With regard to "temptation" it should be remembered, firstly, that no man should say when he is tempted that he is "tempted of God." So says James. God does not tempt His people in that sense of the word. The Devil tempts to evil, and we are tempted when we allow ourselves to be led by our own lusts. David is the classic example here, and his yielding to temptation ended in disaster. In this sense there is no shame attached to running away from temptation, for to wait and parley with it is to risk defeat. Joseph did this, and he lived to fight another day. Secondly, if the word simply means "testing," then there is a sense in which God tests us, and it is quite legitimate for us to ask that we be not tested

beyond what we are able to bear. Thirdly, we should remember that temptation is not sin. The very fact of the tempter being in your path does not suggest that you are not in the way of God's will or choice. Never underestimate his subtlety, and never underestimate the power of God to deliver.

With regard to the phrase of the petition "deliver us from evil." it admits of another translation: "deliver us from the evil one." This would personalise the evil in the world, suggesting that behind the evil there is a personal devil. The Devil walks around as a roaring lion, seeking whom he may devour, and it is right that we should seek the deliverance of God from such an enemy. Paul would remind us (2 Corinthians 1:10) of One "who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us."

WALKING WITH GOD

*Feeling a hand in mine
Just when I needed power,
Knowing it is the Lord's,
Sharing my darkest hour;
Stepping with fearful heart
Into a path unknown,
Sensing His presence there,
Knowing I am not alone.*

*Drained of all human strength,
Finding that from above
His everlasting arms
Bear me along in love,
Taking each step of faith,
Trusting when sight is dim,
Knowing His will is best,
This is my walk with Him.*

C. SIMPSON.

APART from our Lord, Paul is the only man presented to us by God for imitation; as he say himself, by inspiration: "Be ye *imitators of me*, even as I also am of Christ" (1 Corinthians 11:1). This lends immense force to the master-passion of Paul, which, therefore, should become ours: "One thing I do" (Philippians 3:13). He says there is a mountain summit yet ahead that he has not reached. Paul the aged, Paul after writing his greatest epistles and having founded his noblest churches, nevertheless cries "*One thing I do*; I press on." He uses a careful word, "I *count* not myself to have apprehended": I have taken stock; I have summed up the facts; I have reached a mathematical conclusion; my whole life must be concentrated on one aim; "one thing I do."

Unapprehended

The apostle begins by acknowledging exactly what had not yet been achieved by the chief of the apostles; an unachievement which, if it included Paul, must embrace every one of us. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may—for it depends on my own effort—apprehend that for which also I am apprehended of Christ Jesus." Paul is the supreme master of the doctrine of assurance. His statements of our fundamental safety by saving faith are unsurpassed; his own salvation he was the last soul in the universe to doubt. Since he was as certain as anyone in the world that he obtained salvation, what was it that he had not "obtained"? "Not that I am already *made perfect*." The word "perfect" was used of racers and wrestlers when their strength and ability had passed the standard of their "agonistical" exercises. "Paul did not go to sleep over the singularity of his conversion; or rock himself in the cradle of his apostolic success; or soothe himself with the opiate of his official position" (W. M. Taylor, D.D.). Salvation can never be insecure: the prize can never be assumed until it is won.

The past

Paul now defines what he means by his concentrated singleness of aim. "*Forgetting* the things that are behind." Among the things "behind" Paul, take but a single group—his sufferings for Christ. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned; . . . in labour and travail, . . . in hunger and thirst . . . in cold and nakedness" (2 Corinthians 11:24-27). What a golden record! *He forgets it all*. Humility that begins to plume itself on its past is already dead. Equally vital is it to forget our failures, our disappointments, our sins; brooding on the past

paralyses the present and bankrupts the future. One word of our Lord counters both. "Many that are first shall be last [first-class runners may lose the race even in the last lap], and the last first" (Mark 10:31), for even if, at this moment, we are last we may yet be first, if—"one thing I do." Let the glorious, certain, infinite future, with its boundless possibilities, bury a stained and disappointing past.

The present

But again Paul defines his attitude, which makes our model, towards the present. "Stretching forward to the things that are before": stretching ourselves out, as the keen runner in a race, towards the things

ONE THING I DO

by D. M. Panton, B.A.

in front; not satisfied with any past achievement, or suffering, or consecration, but continually reaching forward with ever-growing ardour. An artist, standing before his latest picture, was seen to burst into tears. When asked why, he replied: "Because I am satisfied with my work." He had reached his ideal, and therefore exhausted it. Never so Paul. The successful runner is the racer who has girded his loins tight, forgetting the past—looking over the shoulder would lose any race—and with his whole energies is concentrated on the goal.* "Stretching forward to the things which are before, *I press on toward the goal*." Passionate absorption is beautifully illustrated in General Booth, when himself over eighty. A friend of his writes: "I learned the secret of his power. He said 'When do you go?' I said 'In five minutes' He said 'Pray'; and I dropped on my knees with General Booth by my side, and prayed a stammering and stuttering prayer. Then he talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness; and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian. With his eyes still overflowing

with tears, he bade me goodbye and started away, past eighty years of age, to preach on the Continent. And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or of what you are, but of whether God controls you."

The prize

Paul next makes clear what lies beyond the "mark"—the tape which the winner first touches. "I press toward the mark *for the prize*." If I touch the goal first I am awarded the crown of wild olive, which was the prize of the winner in the Greek games. Concerning the gift, Paul has just said "not

"Brethren, I count not myself to have apprehended; but this ONE THING I DO, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the work for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

having a righteousness of mine own." God has given me His, a pure gift; but what I have not yet apprehended, because not yet made perfect, is a prize; and no prize ever existed that did not have to be won. An important difference, however, between the human race and the divine race is that in the human there can be but one prizewinner, who ousts all the other runners; whereas in the divine race all who reach the prize standard attain the prize; and so our Lord "apprehends" us all for the prize.

Likeminded

Paul makes a final appeal: "Let us therefore, as many as be perfect [full-grown, as opposed to babes], *be thus minded*: and if in anything ye are otherwise minded, *even this* shall God reveal unto you." Multitudes of Christians are content just to be saved; others in youth have wrought marvels, and are now drifting downstream on motionless oars; others—as Paul here assumes—have, quite sincerely, had wrong convictions concerning the prize. Our Lord has expressed the principle for ever; "if any man *willeth to do* his will [he who has made up his mind to put into action whatever God tells him to do], he shall

know of the teaching, *whether it be of God*" (John 7:17). If "one thing I do," God will open my eyes. "There is no one among us, however limited his powers may be, whose weakness and incapacity may not be changed into wisdom and knowledge; his timidity into firmness and fearlessness; his hardness and unloveliness into amiability and gentleness" (Marsaken).

Concentration

So our magnificent opportunity awaits us: "One thing I do." Scatter-brained people never arrive anywhere. Many aims dissipate energy; contrary pulls on the soul cancel out, and leave a man powerless; if anything is to be well done it must be done with the whole soul and with every faculty. Paul does not mean this *only* do I do, but this is my all-controlling purpose, my one over-mastering aim: all my evangelism, all my missionary effort, all my prophetic study, all my practical sanctification—all is embodied in one master-passion: "that I may apprehend that for which also I am apprehended of Christ Jesus." Paul thus adds here a wonderful revelation nowhere else (so far as we recollect) explicitly made, namely that Christ apprehended every one of us for this very purpose. Seize the victory, he says, for which Christ seized you. The prize is so much our Lord's wish and intention for us all that He chose every one of us with a view to it. Not that universal achievement will happen. "They which run in a race run all, but *one* receiveth the prize. So run, that ye may obtain [the prize]" (1 Corinthians 9:24).

* Professor Eadie expresses it thus: "The picture is that of a racer in his agony of struggle and hope. Every muscle is strained and every vein starting—the chest heaves, the big drops gather on his brow, his body is bent forward, as if he already clutched the goal."

The Person and Work of the Holy Spirit (continued)

life. It is open to every believer. To be filled with the Spirit is a *command*. You can be filled and filled again for every need. There is only one baptism into the Holy Spirit; after that there can be many fillings.

If you desire to be filled with the Spirit your life must be Christ-centred. Whatsoever you do must be to the glory of God. This must be the supreme object of our whole lives. Spirit-filled believers will lead normal lives, but they will walk with God. The more we are filled with the blessed Holy Spirit the more natural will be our deportment as we walk and work and witness for our Lord Jesus Christ.

PRESIDENTIAL DIARY

October 13th. Carlisle. The train was an hour and a half late arriving from London, owing to a derailment ahead of us, and the meeting had commenced when I arrived. Pastor H. Palliser gave me a real welcome, all the more fervent because he had been wondering if he might have to take my place! I spoke on the work of the Holy Spirit, illustrated by His power to move upon sin-hardened hearts and, through His baptism, to give power in the life of the Christian to live the victorious life.

October 14th. Whitehaven. The Elim church here, pastored by Mr. W. J. Allen, is worshipping in a new building, efficiently warmed by two ten-kilowatt fan heaters. These operate on off-peak electricity charges and have proved both economical and satisfactory. The meeting was as warm spiritually as it was physically and I had liberty in preaching from Acts 1:4, 5. In the after meeting nearly twenty came out for prayer and the power of God blessed us all, but especially one brother who was prayed for for healing.

October 15th. Aberdeen. This was a long hop, but the journey was made interesting by the scenery we passed through. About forty of the congregation welcomed me, which, as it was election day, was quite good I thought. Pastor J. C. Quinn is appreciated for his work, and recently several of the Crusaders have been filled with the Holy Spirit. One was counselled and two were prayed for in the after service.

October 16th. Dundee. As it was Friday, rent collection day in Dundee, it was feared that this might prevent many coming, but about forty gathered and listened very well to my talk on the baptism of the Holy Spirit. Afterwards, so many stayed for prayer that Pastor F. F. Frost had difficulty in finding room in the vestry for everyone. The power of God was manifested and several testified to blessing received, one to the healing of an ulcer.

October 17th. Paisley. It was youth rally day and bus loads of Elim people from Dundee, Motherwell, Greenock and Glasgow, as well as from other towns, nearly filled the Presbyterian church kindly loaned for the meetings. There was a real consciousness of God's presence throughout. Pastor Felix Lloyd-Smith ministered in the evening on the sower and the seed; I on 1 John 5:13. Pastor R. Lighton, the youth commissioner, ably chaired the meetings.

October 18th. Paisley and Woodside, Glasgow. Paisley church has a new and modern building in a prominent position. Pastor L. Green has recently taken the oversight and we had a congregation in the morning of about seventy, many of them men. My subject was on "God confirming His Word"

from Mark 16:20. At Woodside, Glasgow, in the evening I ministered to a small but loyal congregation who meet in a hired hall. With a very high rent to pay, there is a need for a less expensive place to worship in. Mr. E. Forsyth (of the Paisley church) is at present taking the oversight. The singing was good and the Lord gave me liberty as I spoke on "The creative word of faith" from Romans 10:8. Afterwards four were prayed for for healing.

ELIM'S YEAR OF PRAYER

By L. W. GREEN

"Prayer is a wonderful thing,
Blessings untold it will bring;
I've had mine answered, and now I can sing,
Oh, prayer is a wonderful thing."

THE HALF can never be told of the far-reaching results of Elim's year of intercession, for the creative influence of prayer is immeasurable. Prayer creates prayer, and so sets in motion a chain reaction of spiritual power.

Someone has said that Jeremiah 33:3 is God's telephone number, for there God says: "Call unto Me, and I will answer thee, and shew thee great and mighty things which thou knowest not." For another year the "royal line" to the palace has been continually "engaged" by someone of the Elim family.

While we can never assess the far-reaching results of continuous prayer, let us rejoice in some of the known facts. Here are just six brief reports from

Rhodesia

One night an Elim minister in South Wales was constrained specially to pray for Dr. Brien (Elim missionary, Rhodesia). So insistent was this call to prayer that the date and time were noted. Later it was discovered that at the corresponding time in Africa Dr. Brien was in particular need of prayer at the commencement of a long and perilous journey.

South Wales

A word of thanks to the Caerphilly church (South Wales) for its willingness to fill in any extra gaps occurring from time to time. God, however, has richly rewarded this assembly, for at times, without preaching, almost the whole congregation has been broken by the presence and power of the Spirit of God.

Swansea

Who can measure the force of the river of intercession which commenced with a tiny stream of continuous prayer in Swansea? It gripped a church, then a presbytery and then a movement. Through prayer a Roman Catholic young man surrendered to the

Lord. He won another young man, who is now an Elim missionary. He in turn won another, who is preparing to go as a missionary to Japan, and so the river flows on.

Sweden

The writer was told that, seeing the results of continuous prayer in South Wales, two ministers from the Continent decided to inaugurate continuous prayer in Sweden. The outcome of this was a great outpouring of God's Spirit in blessing there.

Scotland

It seems as though the organiser of the year of prayer had to come to Scotland to hear of results there. Immediately following the session of prayer at Shotts (Scotland) there were five remarkable conversions.

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ELIM'S YEAR OF JUBILEE

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Women's Column (continued)

same towards each other, and whether able to meet often or not it makes no difference; when they do meet, that deep bond of affection and sympathy is still there. The ties of Christian love and friendship are very precious" (Mrs. I. Slatem, Eastbourne).

"A friend to some might be an animal or a bird or a favourite book, but that friendship is so limited. A human friend, however loving, comes short so very often. Only Jesus my Redeemer can meet all the needs of a true friendship. First of all, when I was a guilty sinner, condemned by a righteous judge, He stepped in and took my place. Now He is my best Friend and constant companion. I can fully trust Him, for He has pledged Himself to take me all the way from earth to heaven. He encourages, exhorts, strengthens and chastens and admonishes if need be. The thing I like best is that His friendship is eternal. He will never let go my hand, guiding and keeping me, and when I come to the 'great divide' my Friend will be there and He will take me to that place which He is now preparing for me" (Mrs. E. Kaye, Leeds).

LOOK OUT FOR ANNOUNCEMENT OF THE
JUBILEE YEAR SOUVENIR BROCHURE

Women's column

By GLADYS GORTON

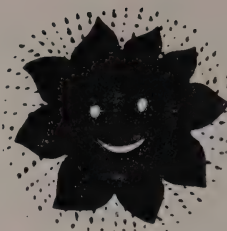
SHORT ESSAYS ON "WHAT IS A FRIEND?"

"A FRIEND is one whom you can trust and depend on at all times; one who stands by you in any kind of trouble and is willing to lend a helping hand if at all possible; one with whom you can share your sorrows as well as your joys and who knows how to comfort even though, perhaps, in need of comfort too. A friend is one who can keep all the secrets of your heart which you may entrust to him or her, and even when knowing the worst about you loves you just the same. And if when you go into the presence of this friend you can sense the presence of the Saviour, then this is a friend indeed, faithful to the end" (Miss J. Newton, Leytonstone).

"I think a friend's chief characteristic is loyalty, someone we can confide in and who can keep a secret. A true friend is a very precious gift. As the saying goes: 'True friends are like diamonds, precious and rare; false ones, like autumn leaves, can be found everywhere.' Another good point in a friend is dependability, someone we know we can depend on at all times and in all circumstances of life. In trouble we know we are sure of a welcome, a hearing and sound advice. One upon whom we can lean, who will encourage and lift our despondent spirits. Many people find their true friends when they are in trouble. But we know the best friend of all is the Lord Jesus Christ. He fully understands because He loves us and is able to help at all times. C. H. Spurgeon wrote: 'A friend loveth at all times. Having once given his heart to his chosen companion he clings to him in all weathers, fair or foul. He loves him none the less because he is poor or because his fame suffers an eclipse, but his friendship like a lamp shines the brighter'" (Miss E. Jones, Holyhead).

"The greatest friend of all is Jesus, and no other friend can ever compare with Him; but as He Himself sought earthly friendship while He dwelt below, so we need friends. One of the greatest qualities in a friend is to be able to trust him, to know confidence given will be kept, and to feel that he or she seeks to understand and share in all that concerns one's life; not always perhaps agreeing with all one says or does, but being able to talk things out in a loving and Christ-like way. Real friends feel the

(continued on previous page)



SUNSHINE CORNER

HELLO SUNBEAMS.

Judith is four. Normally she is a very happy little girl who loves to run and play, but at the moment she is in hospital. She had a nasty accident and was badly burned, so she has bandages on both arms and legs and on her body too. As you can imagine, for a while she was very unhappy and didn't want to eat or drink. Poor Judith, I felt so very sorry for her and wondered how I could help. Mummy told me that Judith liked "fizzy pop," but Judith even refused to drink this and we were all in despair. We did want Judith to get better.

It was Teddy who came to our rescue. He was always there in Judith's bed, but one day he disappeared for a little while. When he was returned he was almost covered in bandages just like Judith was. We told Judith that he must have plenty to drink to make him better and that he must eat his pudding too. Judith wanted Teddy to be well, so she began to help him. She shared Teddy's drink and Teddy's food, and together they both began to recover. When Judith has her dressings changed Teddy's are changed too and they comfort one another. I am so glad they are both getting better.

Judith is getting better because Teddy shared her suffering, and that is just what Jesus does for us. We were suffering because of sin and we could never have recovered alone. Jesus came down to this earth and became like us. He lived the same kind of life that we live. He died that we might live. He took away all the pain and sorrow that we would have had to endure and made us happy. One day we shall go to live with Him in heaven, and what a wonderful sharing that will be. We will share all His joy and happiness, for the Bible says that in heaven there is no sighing or tears and no sorrow. What a wonderful Friend we have in the Lord Jesus!

Do remember to pray for Judith and other boys and girls who are sick, won't you? Don't forget to say "Thank you" to the Lord Jesus for being such a wonderful Friend to us.

'Bye now, and God bless you all.

Lots of love.

AUNTY DOROTHY.

Coming Events

BLACKHEATH, Birmingham. November 21. Elim Church, Cardale Street. At 3. Opening of new minor hall and schoolrooms by H. W. Greenway. Services continue at 7, and on Sunday at 11 and 6.30. Preacher: H. W. Greenway.

BURTON-ON-TRENT. November 14-18. Visit of H. A. Court (Brighton). Saturday at 7.30. Sunday at 3 and 6.30, Sunday school prizegiving. Tuesday and Wednesday at 7.30, autumn Bible course on the Epistle to the Ephesians. Convener: K. Smith.

EALING. November 14. Elim Church, Northfield Avenue, W.13, in Y.M.C.A. hall, Bond Street, at 7.30, youth squash. November 22, at 6.30. Preacher: A. Tee.

ENGLEFIELD GREEN. November 28. Elim Church, Bond Street. At 7.30. United rally conducted by T. W. Walker and the Clapham Gospel Rhythm Group.

HASTINGS. November 21. Elim Central Hall, Station Road. Monthly rally at 7. Billy Graham film: "Shadow of the Boomerang."

HULL. November 14. City Temple, Hessle Road (corner Madeley Street). Fraithorpe Camp Reunion at 3 and 6.30 (tea provided). Former campers warmly welcomed. Accommodation arranged. Contact I. R. Moore, 123 Belgrave Drive, Hull, Yorks.

IPSWICH. November 14, 15. Elim Church, Vernon Street. Saturday at 7. Sunday at 11 and 6.30. Visit of G. Wesley Gilpin and Elim Bible College students.

LEYTON. November 21-23. Saturday at 3 and 6.30, in Leyton Methodist Church, High Road. East London revival rally. Preacher: J. A. Wright Southend. Sunday at 11 and 6.30. Monday at 7.30.

MACCLESFIELD. November 25, 28-30. Wednesday: anniversary services. Saturday at 7.30. Sunday at 11 and 6.15. Monday at 7.30. Preachers: J. J. Morgan and S. Beresford.

NEWHAVEN. November 21. Elim Church, Meeching Rise. At 7. Youth rally. Preachers: D. Hinchcliffe and D. Ayling. Items by Eastbourne Elim Crusaders. Convener: B. J. Hayes. November 28, 29. Evangelistic weekend. Saturday at 7. Sunday 11 and 6.30. Preacher: A. Tee. Convener: H. W. Holdstock.

NUNEATON. November 10-15. Elim Church, Queen's Road. Visit of Aunty Sunny. Sunshine Corner, Wednesday to Friday at 6.15. Tuesday, Thursday and Saturday for adults at 7.30. Youth outreach. Wednesday at 8. Sunday at 2.30 and 6. Convener: D. E. Dean.

PONTYPRIDD. November 14-22. Elim Church. Thurston Road. Youth week. Saturday at 7.15 and Sunday at 11 and 6. Speaker: Alex Tee (National Youth Director). Tuesday to Saturday at 7.15 (excluding Friday). Sunday at 11 and 6. "This is the life."

SALISBURY. November 10-15. Elim Church, Milford Street. Revival services conducted by Felix Lloyd-Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

SHEFFIELD. November 21 to December 3. Elim Church, Lee Croft, Campo Lane. Salvation and healing crusade, conducted by G. Canty. Song leader: Brian Edwards. Weekdays at 7.30 (except Fridays). Saturdays at 7. Sundays at 6.30.

SHREWSBURY. November 21. Elim Church, Greyfriars Bridge. Visit of Graham Street, Birmingham. Youth Group and Quartet, at 7.30.

THORNTON HEATH. November 15, at 6.30. Elim Church, Mersham Road. The Croydon Gospel Singers. November 22 at 6.30. Baptismal service conducted by B. G. Edwards.

WEST BROMWICH. November 9-16. Elim Church, Victoria Street. Children's campaign by C.S.S.M. Commencing at 6.30.

ITINERARIES

The President, Pastor C. J. E. Kingston:

November 14, Eastleigh; 15, Andover; 16, Canada; 17, Romsey; 18, Winterslow; 19, Southampton.

Joseph Smith:

November 14-19, Rayleigh;
November 22-24, Chelmsford.

London Crusader Choir:

November 15, Broadmoor;
November 21, Winter Gardens, Bournemouth (Symphony of Praise); 22, Winton Elim Church, Bournemouth;
November 29, Pitsea Parish Church (evening).

TWO GREAT MEETINGS AT NEWHAVEN

Saturday, November 21st, 7 p.m.

GRAND YOUTH RALLY

Speakers:

D. AYLING (Sussex Youth Commissioner)
D. HINCHCLIFFE (Evangelist)

Saturday, November 28th, 7 p.m.

Sunday, November 29th, 11 a.m. and 6.30 p.m.

GREAT EVANGELISTIC WEEKEND

with

REV. A. TEE

D.807

SALVATION AND HEALING CRUSADE

conducted by

EVANGELIST GEORGE CANTY
AND PARTY

November 21st—December 3rd

Evenings 7.30 Saturdays 7 Sundays 6.30
(Not Fridays)

ELIM CHURCH, LEE CROFT,
CAMPO LANE, SHEFFIELD

D.800

LATE NEWS FLASH

PORTISHEAD, NEAR BRISTOL

Ron Jones reports that he took a public hall on Sunday night, November 1st. Over 100 local people in; thirty decisions for Christ.

A book can change a life.

Read good books.

Give good books.

MIRACLE OVER TELEVISION

By J. J. HARWOOD, B.A.

I SAT alone watching television one evening when I experienced a miracle. I was an atheist, or so I used to tell my school companions. The truth was that I did not know how to believe in God, especially after He had failed to answer my prayer for the reunion of my parents, who were divorced. But I did want to believe, and that was good enough to set God's great plan in motion.

It was no ordinary programme that night. Billy Graham was preaching from Scotland, and he spoke on how to believe in God and how to put God to the test. During his appeal I wept and invited Christ into my life, little realising what effect this miracle of grace would have on my future.

It was another two months before I entered a church, for I had no church background, but at last a young lady invited me to her church—an Elim church, where at the age of fifteen I began my new life in God's family. I learned to read my Bible, to pray, to witness and to enjoy Christian fellowship. I was baptised in water and God filled me with His Holy Spirit. They were such wonderful days, as if I was living in a new world.

When I was eighteen I went to university to read Spanish and to prepare myself for a career of teaching, but God was beginning to guide me in another direction. Although I was looking forward to teaching, God had been for a number of years preparing me for the ministry. I knew this, but it was not until I was in the middle of my teachers' training course that I took the decisive step and applied for entrance to Elim Bible College. I taught for one year before entering the college, and during that year I was able to point some forty girls to Christ. This thrilled me and caused me to want more and more to enter the ministry in order to devote my whole life to soul-winning.

The two years at college were invaluable, especially on the practical side, for I had ample opportunities to witness and to preach in all strata of society, from the sedate church sisterhood to H.M.



**J. J.
Harwood**

prisons. Then at last the great day arrived when I stood in the pulpit of my first church to preach the gospel.

The life of a minister is a full one, but so is that of any Christian, for the world is full of sinners who need salvation. Our task is a never-ending one, but it is a thrilling one because the Lord works with us.

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THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, November 16th

Ephesians 4:17-32

"Not as other Gentiles walk" (v. 17).

Paul continues to write of the believer's walk. He first deals with what that walk is **not**. It is "not as other Gentiles walk." How did they walk? "In the futility of their minds," says Paul (v. 17, American R.S.V.). "Their wits are beclouded, they are strangers to the life that is in God, because ignorance prevails among them and their minds have grown hard as stone" (v. 18, N.E.B.). Their consciences gave them no trouble, for they were dead to the feeling of goodness, of purity and truth. Because of this these Gentiles could abandon themselves to greed and vice without scruple.

The believer cannot so abandon himself to evil however tempted; if he falls he is deeply grieved and usually anxious to be restored.

The influence of the Holy Spirit (v. 30) makes the child of God sensitive of not only the evil **action**, but also the evil **word** (v. 29).

Tuesday, November 17th

Ephesians 5:1-14

"Walk in love" (v. 2).

Walk in love because love is pre-eminent. To have learning, eloquence, prophecy and faith and not to have love is to come short of God's standard. Moreover, we may give away our possessions, we may even give our life and not be profited unless divine love motivates us (1 Corinthians 13:1-3).

'Love is not hasty, but patient; not inconsiderate but benevolent.

Love is not envious, but content; not boastful, but unostentatious.

Love is not arrogant, but humble; not rude, but courteous.

Love is not selfish, but self-forgetful; not irritable, but good-tempered.

Love is not vindictive, but generous; not malevolent, but high-principled.

Love is not rebellious, but brave; not suspicious, but confident.

Love is not despondent, but undiscourageable; not conquerable, but indomitable."

(Dr. Graham Scroggie)

Let us "follow after love" (1 Corinthians 14:1, R.V.).

Wednesday, November 18th

Ephesians 5:15-33

"Redeeming the time . . ." (v. 16).

"See that you walk circumspectly," says the apostle in verse 15, "not as fools, but as wise," saving all the time you can for the best purposes; buying up every fleeting moment out of the hands of sin and Satan, out of the hands of sloth, ease, pleasure, worldly business; the more diligently, because the present "are evil days," days of the grossest ignorance, immorality, and profaneness (J. Wesley).

The complaint that there is so little time to spare is often heard, and because of the swift pace of modern living one feels it is in many cases a genuine claim.

Today's text suggests that we as Christians may do something about it. Certainly we are not to **waste** our time. Is

there need for discipline in this respect in your life and mine?

Thursday, November 19th

Ephesians 6:1-9

"With good will doing service, as to the Lord and not to men" (v. 7).

Many of these servants to whom Paul refers were slaves; yet they were the Lord's freemen. The apostle encourages them to please their earthly masters not by design and "eyeservice" but by serving as to the Lord.

An evil master might discourage his servant from giving of his best and might withhold the rewards due for service, yet the Lord will reward that servant who in such circumstance continues to do well.

The same principle applies to God's children in respect of their service to earthly masters today.

Masters, too, will be blessed by the Lord if they treat their workers, bad as well as good, as souls for whom Christ died and not merely as tools.

Friday, November 20th

Ephesians 6:10-24

"Praying always with all prayer and supplication" (v. 18).

In this chapter prayer is set in the context of spiritual warfare; it is therefore needed in the conflict with evil. More than that, it cannot be dispensed with if the Church is to succeed; it is vital.

The story of Israel's battle with Amalek is familiar to many. Moses, Aaron and Hur climbed the mountain while Joshua led Israel's army against the enemy.

As long as Moses' hands and "the rod of God" were held up Israel prevailed; when he let down his hand Amalek prevailed (Exodus 17:11). So with the saints, perseverance (v. 18) is required, for the enemy is a persistent and untiring foe.

"Restraining prayer, we cease to fight;

Prayer makes the Christian's armour bright;

And Satan trembles when he sees

The weakest saint upon his knees."

(W. Cowper).

Saturday, November 21st

Psalm 119:81-96

"I am become like a bottle in the smoke" (v. 83).

The skins used for containing wine, when emptied, were hung up in the tent, and when the place reeked with smoke the skins grew black and sooty, and in the heat they became wrinkled and worn. The psalmist's face, through sorrow, had become dark and dismal, furrowed and lined . . . His character had been smoked with slander, and his mind parched with persecution; he was half afraid that he would become useless through so much mental suffering and that men would look upon him as an old worn-out skin bottle, which could hold nothing and answer no purpose (C. H. Spurgeon).

Yet in spite of these circumstances he held on to the statutes of God. They were like a rock beneath his feet. He knew that God would be faithful to him (v. 90).

Sunday, November 22nd

Psalm 119:97-112

"Thy word is a lamp unto my feet" (v. 105).

Throughout this lengthy psalm, in one way or another, the word of God is extolled. Here it is likened to a lamp to guide the feet of the traveller. Life is like a maze with its turnings and byways, many of which are blind alleys. It is not always a straight, easy choice between black and white. The Devil is a cunning showman, well able to dress up error so that it appears as the truth, thereby deceiving the unwary and uninitiated.

Even the lamp of Holy Scripture has been dimmed by the smoke of doctrines built upon isolated texts wrenched from their context. We must remember that if "no prophecy of the scripture is of any private interpretation" (2 Peter 1:20) scripture must be compared with like scripture where obscure passages are being considered in order that we may arrive at the truth.

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All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 20 Clarence Avenue, Clapham Park, London, S.W.4, and should arrive SATURDAY morning for issue a fortnight later.

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BIRTH

EWING. On September 27th, to Stanley and Janet Ewing (née Penney), of Longton Elim Church, God's gift of a daughter, Brenda Jane.

ENGAGEMENT

FISHLOCK—COWLING. The engagement is announced between Jacqueline Fishlock, S.R.N., only daughter of Mr. and Mrs. Fishlock, of Bristol, and Harold Cowling, second son of Mr. and Mrs. Cowling, Tripp Farm, Brendon Hill, Watchet, Somerset. C.791

MARRIAGES

TOWN—PATTERSON. On Saturday, October 10th, 1964, at Elim Church, Halifax, John Town (only son of Mr. and Mrs. Harold Town, Oddmoor, Ogden, Halifax) to Ann Beatrice Patterson (daughter of Pastor and Mrs. W. J. Patterson, Greenock). Officiating minister: R. J. Morrison (uncle of the bride).

MACKENZIE—BREWSTER. On August 29th, at Elim Church, East Ham, Pastor Ronald Mackenzie to Betty Brewster. Officiating minister: H. Shaw.

WITH CHRIST

MARSHALL. On October 14th, Henry Marshall, aged 78 years, faithful member of Elim Church, Rotherham. Officiating minister at funeral: C. J. Watkins.

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THE ELIM EVANGEL

Vol. XLV No. 47

NOVEMBER 21st, 1964

6d



Jesus said:

*“ The
birds of
the air
have nests;
but the
Son of man
hath not
where to
lay
His head.”*

MATTHEW 8 : 20

THE ELIM EVANGEL

EDITORIAL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.
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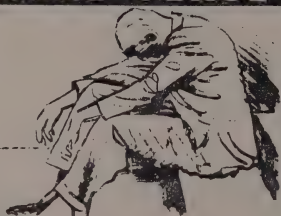
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COVER PICTURE
Photograph by C. Bean.

"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters" (Exodus 15:27).

BIBLE VERSE



If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

DEUT. 15:7

"WE ARE NOT INTERESTED IN THE GIMMICKS"

SO REPLIED a young fellow to a question as to what they thought of one of the items on the programme put by Ron Jones to a group of teenagers who attended a meeting arranged for them by him at Warrington. "We are not interested in the gimmicks." This is what we have always suspected. One of the most successful campaigns of recent years, at which about 1,200 professed conversions, nearly 800 of whom were known still to be attending church months afterwards, was preceded by three years of earnest prayer and preparation, but a newspaper reporter commented that the campaigner made no concessions whatever to modern ideas. In a recent meeting of young people which we attended it was clear that the gimmicks were accepted with a casual appreciation, but the message—well told, admittedly, and straight from the shoulder, by half a dozen young men—was obviously the real point of gripping interest. The church cannot outdo the world in gimmicks and methods—it must of necessity lag behind. But its message is always in advance of the age.

This young fellow continued: "but we are all interested in what you have to say." It is curious that the Church seems more interested in methods, whereas it is the message that is "the power of God unto salvation." The passion of youth for something "out of this world" can be satisfied by a life from "out of this world," a programme from "out of this world" and a Person from "out of this world." These the evangelical has; it is these that he declares; it is these that satisfy.

"CHANGE YOUR THINKING"

We revert to this theme, for we must ask ourselves why the tremendous efforts of enthusiastic Christians to get souls saved meet with so little response in this country. The answer lies in the image that the Church has created for itself in the eyes of the world. Although there are individuals and groups that have changed their thinking, the Church as a whole has not. On a great many major issues we think exactly as the world thinks. On war as an instrument of national policy the Church thinks exactly like the world, not like its Lord. On the question of possessions the Church thinks exactly like the world, not like its Lord. On the question of the bomb the Church thinks exactly like the world. In the matter of ultimate salvation Dr. J. B. Phillips, in his preface to his *Letters to Young Churches*, reveals that the Church thinks exactly like the world. "All roads of the human spirit lead to the celestial benevolence." If, as this statement implies, the Church believes that the Mohammedan is saved by his beliefs and the Buddhist by his, or the churchgoer is saved by his churchgoing and good works, the answer of the man in the street, with his down-to-earth logic, is that obviously the Church thinks that it does not matter what we believe. How then, he asks, is the Christian message different from any other, and why therefore believe in Christ more than in any other,

(continued on page 740)

THE PERSON AND WORK OF THE HOLY SPIRIT

By *W. G. Hathaway*

7. SWORDED BY THE SPIRIT

"And take . . . the sword of the Spirit, which is the word of God" (Ephesians 6:17).

... "Praying always . . . in the Spirit" (Ephesians 6:18).

THE Ephesian epistle is one of the prison letters of the apostle Paul, written during his imprisonment in Rome. Here, as we are told by Luke in the last chapter of the Acts, Paul remained in his own hired house closely guarded by a Roman soldier to whom most of the time he was chained.

During these two years he was allowed a measure of liberty for his friends and companions to visit him. All the saints in the city knew of his bonds, even those in Cæsar's household. Throughout this period he had many opportunities of preaching the gospel to those who came to him. While he waited Cæsar's pleasure to bring him to trial he had opportunity also to study his captors. It is from observation by Paul of the armour of the soldiers who guarded him that he gives us this pen picture of the Christian in this last chapter of the epistle.

From this dramatic description we see the Christian as a warrior in armour going into battle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual [hosts of] wickedness in high places."

Up to the present we have been considering the many aspects of the indwelling of the Spirit within the believer, but here is a complete change in the metaphor Paul uses. Now we behold the believer armed, or "sworded," by the Spirit to engage in combat against the Satanic hosts by which we are continually opposed.

The gallantry of the soldier is beautifully typified in the creation of a knight by the ruling sovereign—today our gracious Queen Elizabeth II. Called into audience by the Queen, the recipient of the honour kneels before her. Taking a sword, she places it upon his shoulder, saying "Arise, Sir —." He is "knighted" or "sworded" by the Queen. In

the old Turkish empire the sultans were never crowned, they were sworded.

We are apt to forget that the moment we become followers of the Lord and are received into His kingdom and begin to serve Him we are bitterly opposed by all the forces of evil. They will use every means, employ every tactic to overthrow us. Every instrument they can use will be marshalled against us. So the Spirit equips us with His armour and with His sword—the "sword of the Spirit"—so that we may withstand all the powers of evil ranged against us. Our fight is not against men and women, but against evil powers that are well organised and will sometimes use men and women in their onslaught against us. But we are told to discern their tactics and to recognise these devices of the Devil.

Our sevenfold equipment is absolutely perfect, sufficient if properly used to make us more than conquerors in the fight. If God be for us, who can stand against us? Take a look more closely at the Spirit's equipment given to us.

The girdle of truth. To have and to hold the truth in its fulness and with true spiritual understanding will gird our loins and give us great confidence in our Captain, who has never yet lost a battle.

The breastplate of righteousness. This will cover all our weak points and completely protect us like a coat of mail. The Roman breastplate went right around the soldier, back and front. The righteousness of Christ will completely cover all our imperfections. In this sufficiency we are perfect in God's sight and secure from sword or spear thrusts of the enemy.

The shoes of witness. We can never go into battle without our shoes. We must always be ready to witness for the Lord. Witnessing does not always call for theological discussions or expository treatises. It simply means that we can witness effectively by just telling others what He has done for us and what He is now to us. We are witnesses of

Jesus, and witnesses tell what they have seen or experienced. Witnessing brings great joy to your own heart.

The shield of faith. A firm understanding that what God says He means is one of the best descriptions of faith. Those who believe implicitly in the promises of God and in the plain statements recorded in His Word have a shield that will effectively quench all the fiery darts of doubt and unbelief the Devil can hurl against you.

The helmet of salvation. This will preserve your thinking as well as your acting. Your mind and will are like the control tower of a battleship, like the headquarters of the commander in battle. Salvation in Jesus Christ, with a clear understanding of your position and standing before God through faith in His Son, will preserve your vital controls because you are His blood-bought possession and are precious in His sight.

The sword of the Spirit. This is the vital weapon for attack. Always remember that the best defence is to attack. All strategists know that. To be well acquainted with the Word of God is an essential in this combat. If you know the Word of God you know the mind of God and the will of God. We must be acquainted with His promises and His purposes. We must know His guarantees. His future plans for His kingdom are known if you know well His Word of truth. You will not be ignorant of the Devil's devices. Therefore you can with the Sword of the Spirit lunge forward not in defence but in attack. Nothing makes the Devil flee quicker than a fierce attack against him by a believer. Remember, too, that he is already a defeated foe, and in your commander's might you are more than conqueror in every fight. Remember how Jesus used the sword of the Spirit against Satan in the wilderness temptation, and how quickly Satan fell back before the thrust of the Word of God. Keep your sword sharp and bright always and at the ready at all times. Jesus said that the Church will be so strong, when built upon the rock of His deity as the Son of God, that the gates of hell shall not prevail against it. This does not mean when the Church is on the defensive, but when she goes into the attack. The gates of hell will fall before the onward march of the militant Church of Jesus Christ. This means that finally she will triumph over death in His name and at His coming.

Finally, there is the one absolute essential in equipment, the attitude of *praying always in the Spirit*. This must be the believer's recourse always. Without prayer we cease to fight. Nothing is accomplished, nothing is gained without prayer. It is the attitude

of the soldier who, realising the nearness and the guile of the adversary, is always on the alert, ready for anything, whether it be defence or attack. When we maintain constant prayer in the Holy Spirit's power we keep ourselves on a wartime footing—ready for action at any time at the call of our Commander.

Maintaining the unity of the Spirit in our Lord Jesus Christ, we stand shoulder to shoulder with all who love and serve Him—never fighting against each other, but in love caring for our fellow believers, even though they do not see eye to eye with us on non-essentials, always resisting the Devil in the power and might of the Spirit. There are always more with us than against us, and if at any time you are in any doubt as to your ability to cope remember that the ultimate victory through Him that loved us is *never in doubt*.

In the equipment of the Spirit here described the believer is invincible. We may be attacked, but we can never be defeated. We may be imprisoned, but never bound. We may be surrounded, but we can never be overcome while we keep our armour bright and are watching with prayer. In his epistle to the Romans, chapter eight, Paul writes his most inspiring challenge to the believer—to you and to me:

"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:33-39).

EDITORIAL (continued)

or go to church more than to any other place? We who profess the name of Christ must change our thinking to conform to that of His Word and of Himself. The Church's duty is to declare what God has to say, not to declare what it thinks about what God has to say; then and only then is the Church fulfilling its mission.

LOVE: THE FIRST FRUIT OF THE SPIRIT

Dr. R. A. Torrey

Love is the first fruit of the Spirit, and it is the all-conquering power in soul-winning work. I doubt if there is a heart on earth that cannot be conquered by love. We have in America a devoted Christian woman of culture, refinement and position, with a heart full of love to the most outcast and abandoned. She has devoted much of her life and strength to getting matrons appointed in jails and lock-ups for the reception and charge of female prisoners. Oftentimes she has found it hard work to induce the authorities to put a woman in charge of the female prisoners.

In one city they said to her: "Mrs. Barney, no woman can manage the class of women with whom we have to do."

Mrs. Barney replied: "You never had a prisoner that I could not manage."

"We would like to have you try your hand on 'Old Sal,'" was the laughing reply.

"I would like to," replied the gentle lady.

"Well, the next time we have her under arrest we will send for you."

Not long after, early one morning, Mrs. Barney received word that "Old Sal" was under arrest, and she hurried down to the lock-up. She asked to be shown to "Old Sal's" cell.

The sergeant at the desk protested that it was not safe. "Look there," he said to Mrs. Barney, pointing to four policemen with torn clothes and faces, "there is a specimen of 'Old Sal's' handiwork. It took these four men to arrest her."

"Never mind," said Mrs. Barney, "show me to her cell."

"Well, if you must go, an officer must go with you."

"No, I will go alone. Just let the turnkey open the door, and I will go to her cell alone."

Before going down Mrs. Barney had asked the sergeant at the desk for "Old Sal's" right name.

"Why," he said, "we always call her 'Old Sal.'"

"Yes," said Mrs. Barney, "but I wish her right name. What is her right name?"

"It is a long time since we first booked her, and we always book her now as 'Old Sal.'"

"Look up her right name," said Mrs. Barney.

The sergeant went back through the books and found "Old Sal's" proper name. The turnkey opened the door and pointed to her cell down the corridor. When Mrs. Barney reached the door she saw

a wild creature with grey, torn hair, dishevelled garments and glaring eyes crouching in the corner of the cell waiting to spring upon the first policeman who should enter.

"Good morning, Mrs. —," said Mrs. Barney, calling her by her true name.

"Where did you get that name?" said the poor creature.

Without answering her question, Mrs. Barney said: "Sarah, do you remember the first time you were committed here?"

"My God," she cried, "don't I, I spent the whole night crying on the floor of my cell."

"Suppose," said Mrs. Barney, "there had been some kind Christian woman here to have received you that night, and to have treated you gently, do you think your life would have been different?"

"Altogether different," she replied.

"Well," said Mrs. Barney, "I am trying to get them to appoint a woman in this lock-up to receive young girls when they are brought here for the first time, as you were when you were brought here that first night. Will you help me?"

"I will do all that I can," she said. All the time Mrs. Barney had been drawing nearer, and was now kneeling by her side upon the cell floor, gathering up her torn and grizzled hair, fastening it up with pins taken out of her own hair, pulling together the torn shreds of her garments and fastening them with pins taken from her own garments. The work was now done, and Mrs. Barney, rising to her feet, said: "Sally, we are going into the court-room. If you will be good they will appoint a woman in this lock-up. Shall I go in on your arm, or will you go in on mine?"

The strong woman looked at Mrs. Barney and said: "I think I am stronger than you are. You had better go in on my arm."

And in they went into the court, the gentle lady leaning on the arm of the hardened old criminal.

Sally restrained herself through the whole trial, answered the judge's questions pleasantly. She forgot herself once, and swore at the judge, but immediately begged his pardon. Everybody was amazed at the transformation. A woman was appointed as matron of the jail, but, best of all, Sally got her feet upon the Rock of Ages, and today "Old Sal" is in the glory. Love had conquered. It always will.

PRESIDENTIAL DIARY

C. J. E. KINGSTON

October 19th. Glasgow (Cathcart Road)

There was a good attendance for a Monday night. Pastor W. W. Kelly, in introducing me, mentioned how as a lad he had attended campaign meetings conducted by the late Fred Farlow and myself in the Limestone Road area of Belfast about forty years ago.

At the close of the meeting, at which my subject was the baptism of the Holy Spirit, a grey-haired gentleman approached me to ask had I ministered in Lisburn many years ago. He was the son of a Mrs. Mason with whom I boarded at that time (1921) while pastoring the Lisburn church. I urged him to accept Christ and he promised to do so that night. Please remember him in prayer.

October 20th. Govan

The Govan church and their pastor, John Cave, now worship in their own building after having had the heavy expense of a hired hall. The meeting was well attended and one sister was prayed for afterwards for healing and another counselled. There is an enthusiastic choir, and as it was choir practice night we enjoyed listening to their singing.

October 21st. Kirkintilloch

In this fast-growing town Elim has a fine new church building which, owing to the self-sacrificing giving of the members, is nearly paid for.

Though there were not many able to be present, God's presence was realised and several came out for healing.

Pastor John Seaman told us he had recently heard that an Anglican minister, Rev. Don Wootton, who was in college with him but had now a church in Canada, had written home to tell of a remarkable outpouring of the Spirit upon his congregation. At the close of a recent service the Holy Spirit fell on the people and 150 of them, including his wife and himself, received the baptism in the Holy Spirit and spoke in tongues.

October 22nd. Greenock

It was a pleasure to return to the warm-hearted Greenock people, especially so because it was the church of my predecessor in office, Pastor W. J. Hilliard, and is now pastored by a friend of my early Irish ministry, W. Patterson. There was a good congregation and the Lord blessed the word. A number remained for an after service, during which the Holy Spirit fell on several who were prayed for.

October 23rd. Clydebank

Worshipping in a temporary hall while awaiting

the erection of a new church, the Clydebank church is pastored by Ivor Nicklin. About thirty were present and we had the pleasure of a visit from some young people from Kilsyth, led by Mr. Stephen Tee, who sang and played the gospel message. I spoke on Joel 2:28, and in the after meeting one girl, from the Bible class, was counselled for salvation and several for the fullness of the Holy Spirit.

October 24th. Motherwell

Having ministered here some years ago, when the congregation was meeting in the Y.M.C.A., I looked forward to seeing the church again in its lovely modern building. Pastor G. L. W. Ladlow welcomed me and the minor hall of the church was crowded, extra chairs having to be brought in. I spoke on the three appearances of Christ (Hebrews 9:24-28). Afterwards one man was counselled for salvation and a good number remained for prayer.

October 25th (morning). Coatbridge

This thriving Elim church is pastored by R. Lighton, who told me that nearly every week God is saving souls and that the congregation is growing. About forty were present at the communion service in the beautiful new and modern church building. I spoke from Isaiah 57:15 on the subject of personal revival and God blessed His Word.

October 25th (evening). Edinburgh

The Elim church is in a good central position and Pastor A. Anstey told me that God is saving souls through the ministry here. There was a good response as I spoke on "The Word of Faith," and in the after service the power of God fell on us as the sick and those seeking the baptism were prayed for and one woman was counselled.

I finished my itinerary in Scotland feeling assured that God had a work to be done through Elim's message but that the task needed the power of the Holy Ghost as well as the determination of all to press on in spite of all obstacles.

The home-call of sister M. E. Dorling, of Canning Town.

On Sunday, October 11th, a few minutes before the commencement of the gospel service, our sister M. E. Dorling, the Sisterhood leader, missionary secretary and, until recently, Sunday school secretary of the Elim Church, Canning Town, since its commencement, passed into the presence of the Saviour she had learned to love and labour for. How grand to look back on the life of one who spent so many years in devoted service to her Lord. She had a wonderful testimony among the unconverted because of her untiring service in helping others. She attended every service she could, and loved to give to God's work at home and overseas. Her home-call is a sad loss to us at Canning Town, but we think of her in the eternal joy of His presence, assured that we shall meet again when the Lord returns in glory.

PASTOR C. J. COE.

THE BIBLE IS NEWS

by E. J. Jarvis

1. NEWS FOR TODAY

THE BIBLE may be an old book, but its contents are certainly not outdated. A careful study of its pages will reveal that the most pressing problems of our day are adequately dealt with. The word gospel means "good news," and the early disciples were told by Jesus to "Go into all the world, and preach the gospel to every creature."

The Bible, this Book of books, has had a miraculous existence. Down the ages it has been the target of incessant persecution. Century after century men have sought to burn and bury it. Crusade after crusade has been organised to exterminate it. Evil men have resorted to all kinds of appalling methods to confiscate this wonderful book and to wreck its influence. Godly men have suffered persecution, prison and sometimes death in their glorious attempt to preserve it and propagate its message.

Perhaps the most subtle and the worst opposition to the Bible has been during the last two centuries when men like Hume, Voltaire and Paine, who strangely enough claimed "liberty of thought," sought by extensive propaganda to exterminate the Bible and destroy its influence. Thomas Paine in his day predicted that the Bible would be extinct within fifty years. He is quoted as saying "The Bible's prestige will be entirely forgotten, scorned and disowned." In the year 1795 he wrote *The Age of Reason*, and, strange to say, the very printing press which printed this treason against the word of God later assisted in multiplying it.

All these efforts utterly failed because they attempted to fight against God. The hammers of hostility break one by one, but God's anvil stands immovable.

God has preserved this book in order that people down the centuries until this present day might hear the good news. This book which has moulded the shape of history contains a message for you today.

The early disciples went forth at the Master's command and spread abroad the "good news" that the crucified, discredited prophet was alive, and that He alone could bring salvation to mankind. These early preachers earned the title that they "turned the world upside down" (Acts 17:6). They revolu-

tionised human thought and life by their fearless proclamation of the gospel.

This same message comes to you in the twentieth century as news! News for today! News that emphasises the fact that Jesus can solve your personal problems and give you a purpose in life.

Multitudes today are disillusioned by life, distraught by circumstances, numb with despair, and the cry of their heart is "No man careth for my soul." They ask: "What is the meaning of all this? Is there any purpose in this life? Is this life all? Is there a God in heaven above, and if there is does He care?"

Now the Bible has the answer to all these questions. It was written for times like these, and people like us. Does God really care? Yes. He cared enough to send His only Son to this world and allow Him to be crucified for our sins and sorrows. The Bible says "God commendeth His love towards us, in that while we were yet sinners, Christ died for us" (Romans 5:8). If you have perchance lapsed into some grievous sin, the good news in the Bible is "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

If you are advancing in years and have not yet found an anchor for your soul, why drift any farther? Put your trust in the Saviour of men. Does sorrow overwhelm you? Do burdens oppress? Does each succeeding day seem darker? Accept then the invitation of Jesus, who says "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

It matters not how involved your difficulties may be; the solution can be found in God's word. The Bible is news—news for you! Today!

SALVATION AND HEALING AT GLOUCESTER

Report of John Woodhead's campaign by the minister, E. J. Jarvis.

All too quickly the eight-day crusade by Pastor John Woodhead sped by. Numbers fluctuated, but the anointed ministry of our brother was forthright and forceful. Eventually sixteen decisions were recorded. One convert who was wonderfully healed of arthritis in the hips says she cannot stop telling everyone about it.

It was significant that more people came in through personal invitation than by the advertising sent out.

Besides being the means of extending the kingdom, the church members were themselves stirred, and the blessing continues with yet further decisions being recorded.

Work the will of God

FOLLOWING the first disobedience of man, God issued a curse on Adam. Included in this curse was the statement: "Cursed is the ground because of you; in toil you shall eat of it all the days of your life. . . . In the sweat of your face you shall eat bread till you return to the ground" (Genesis 3:17, 19, R.S.V.).

We can conclude from this curse, first of all, that man is to *work* for the food he eats; the wording suggests strenuous work. It apparently is not God's usual will that man shall receive food as a gift that involves no exercise on his part, or in other words "for nothing."

The second thought, not so obvious, is that in this curse of God there lies intertwined the great love of God. Even in proclaiming this curse God showed His understanding of man's need and His concern for him by providing for his best interests. By man's act of disobedience he became estranged from God and acquired a tendency to do evil instead of good.

I believe God saw it would be better for man, as a "fallen" creature, to be busy and involved in working for his food and other necessities, rather than to be idle. With man's tendency toward self-centredness and its resulting destructive potential, God saw that this could be thwarted to some degree by work. Besides thwarting this destructive potential, man might also be helped to grow in character.

Enjoying work

It has been said: "The happiest man is the one who is too busy to think about whether or not he is happy." Of course this is not entirely true, but there is a measure of truth that can be useful.

There are several attitudes that Christians should have toward their work. First, the Scriptures indicate definitely that it is God's will that we enjoy our daily work. This makes a lot of sense, for we are doing it approximately eight hours a day, five days a week—in many cases much more than this. "Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward" (Colossians 3:23, 24, R.S.V.).

Putting all of oneself into the job makes a person more likely to do his work well, and thus glorifying to God. This will also result, generally, in greater enjoyment of a job.

It is important that somehow we as Christians learn to enjoy our work. This is important for our own mental health. It is a mistake to feel that we are able to live for God only *after* work. It may take a lot of creative thinking and looking at a job from every possible perspective really to enjoy it. And we

Why Work ?

may need to pray fervently for God's help to discover ways to enjoy our work. This is essential for the person who seems never to be satisfied with his work and frequently changes jobs in search of a "perfect" one.

It is easy in any job not to work hard. A prevailing attitude in our society is that it is highly desirable to avoid work, to work fewer hours for more pay, and eventually to reach a stage where work is not necessary. But the absence of work does not usually make a person truly happy. For instance, a "working girl" who quits her job to get married may at first be bored and unhappy because she finds that housekeeping for two is not sufficient to keep her busy. There are students who have not learned how to study, and are not able to use all of their time profitably. A labourer may find after retirement that it is not as enjoyable as he had anticipated. A professional man who has been "on call" most of his life may find that he has to make an effort to keep busy to fill the vacuum after he retires. Having no work is not the answer.

Work conscientiously

The Scriptures teach emphatically that we should be faithful employees or employers. Colossians 3:22 and 4:1 say: "Obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God. . . . Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

The Christian's prime motivation for doing his best in his job is that he is not working as unto men but unto God. "Ye serve the Lord Christ" (Colossians 3:24). Christians are those who have turned to live for Jesus Christ instead of for themselves. This must affect our work and the way we do it. This decision for Christ will affect, among other things, whether or not we are willing to be truly honest in our work. Dishonesty can take many subtle forms; for instance, not doing a good day's work can be a form of stealing.

by Robert J. Mann

Certainly the way we work can be a witness to those around us of what Jesus Christ means to us, and what He can do in a Christian's life. There are many non-Christians who have been justly dissatisfied working with some Christians. In his letter to Titus Paul says that some of the Cretans were lazy. In the same letter Paul says that Christians should show "all good fidelity; that they may adorn the doctrine of God our Saviour" (Titus 2:10). Christians should be the most faithful workers an employer has. Unhappily, too often Christians take licence in their work by not being strictly honest or by not putting forth their best, sometimes due to group pressure of other employees. Sometimes Christians tend unconsciously to take more liberties when working for Christian employers; however, the Scriptures tell us we should serve them all with our very best. "Those who have believing masters must not be disrespectful on the ground that they are brethren; rather they must serve all the better since those who benefit by their service are believers and beloved" (1 Timothy 6:2, R.S.V.).

On the other hand, Christians may be tempted to do less than their best because their employer is unfair or disagreeable in one way or another. What should be one's attitude in such a case? The Bible's teaching is plain: "Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, mindful of God, he endures pain while suffering unjustly" (1 Peter 2:18, 19, R.S.V.).

Why work?

There are a number of purposes for work mentioned in Scripture. One is that we might have to give to others. "The man who used to steal must now stop stealing; rather he must keep on working and toiling with his hands at some honest vocation, so as to have something to contribute to the needy" (Ephesians 4:28, Williams). One of God's greatest gifts to a man is the ability to give to people in need because he loves them and is not interested in getting something in return. This is made possible if we can

work and earn. Our Lord said: "As ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matthew 25:40).

Another purpose of work, the most obvious, is to provide as far as possible for our own needs and those of our families. Paul says to Timothy: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). There are certain instances in which God has allowed a breadwinner to be disabled and thus unable to provide for his family, but the able-bodied should do their best to provide for their own, and should be willing to help those who are truly disabled.

PASTOR J. S. MATTS'S FOURTH ANNIVERSARY IN JERSEY

SUNDAY, October 4th, was a special day in the Elim church in Jersey and a very happy occasion, being the fourth anniversary of Rev. J. S. Matts as the pastor of our assembly.

We had as our guest speaker Mr. W. Proudfoot, of the local Brethren, and everyone in the packed church enjoyed his ministry.

The secretary also gave a few words on the four years' work and ministry of Pastor Matts and said how happy the church and deacons had been to work with him. During his ministry many souls had been saved, believers baptised in the Holy Ghost and bodies healed. The membership of the church has greatly increased and the financial position is very good. Thanks to the hard work of the pastor a site has been purchased costing £1,500 and another £3,000 has been raised towards the new church building.

The missionary work of the assembly has also progressed and has gone from strength to strength, with an average quarterly total in the missionary boxes of £90, the last quarter's total being a record one of over £145. Every year an average of twenty 22lb. parcels are sent out to the mission field, and just recently fourteen were dispatched in one week, thirteen of these going to Hong Kong, where our missionary had suffered much through a typhoon.

During his ministry the pastor has ministered the Word of God faithfully and has been a great visitor, and he was accepted by the people from the very first service.

The whole church rejoices with Pastor and Mrs. Matts on the birth of Paul Jonathan, who will always remind them of Jersey.

G. W. HUELIN (*Elder and Secretary*).

THE PRAYER AND PRAISE FELLOWSHIP

F. H. COLEMAN

DEATH NOTICE

I read the following notice in an American Pentecostal magazine recently and thought you would like to share it with me.

"Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of revivals, she was a strong, healthy child, soon growing into world-wide prominence, and was a most influential member of the famous church family.

"For the past several years sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, and weakness of purpose and will power. At the last she was but the shadow of her former self. Her last whispered words were about the strange absence of her loved ones.

"Experts, including Dr. Works and Dr. Reform, disagreed as to the cause of her fatal illness, and administered large doses of organisation, socials and contests, but to no avail.

"A post-mortem showed that lack of spiritual food, shameless desertion and non-support were contributing factors. Only a few were present at her death. Carefully selected pall-bearers were tenderly to carry her remains away but failed to appear. There were no flowers. Her favourite hymns were not sung. Miss Ima Modern sang 'Beautiful isle of somewhere,' but none had any idea where that isle might be.

"In honour of her going, the church doors will be closed on Wednesday nights, save on the third Wednesday night of each month, when the ladies of the Pink Lemonade Society serve refreshments to the members of the men's football team."

Thought for the week

A church is strongest on its knees.

DOROTHY OLDHAM, OF COVENTRY

THE HOME-CALL of our beloved sister will interest her many Elim friends across England. Dorothy was confined to her wheel chair and bed for many years. God graciously guided her to the Loughborough campaign, in which she was gloriously saved. Although spiritually liberated, her physical handicap remained with her. It was this physical limitation which created a profound dedication in prayer and meditation. We saw the risen Christ operating by His Holy Spirit through His choice servant. Her infirmity remained to the end of her earthly life, but His grace was greater than her need and weakness, and His strength was made manifest and perfect. Dorothy belonged to Jesus, and heaven has claimed its treasure.

Many tributes were made in the memorial service held in the Elim Church, Coventry. Her life was full of joy and contentment, for she knew her Lord. The following chorus, so true, its music so simple, its words so fitting, is a fine assessment of Dorothy's life:

"He's the sunshine of my heart,
He's the sunshine of my heart.
The joy-bells ring,
This song I sing,
He's the sunshine of my heart."

JACK NEWMAN.

PASTOR AND MRS. JOHN MacINNES'S FAREWELL FROM CROYDON ELIM CHURCH

Based on a report by David Hall

An element of victory pervaded the valedictory service for Mr. and Mrs. J. MacInnes held on October 20th to commend them to God on their return to British Guiana. Their two sons, Ian and Philip, both remaining at Elim Bible College as students, testified, and Joel, their seven-year-old son, thrilled all hearts by his reciting from Mark 10.

Right from the start it was a happy service. After Pastor W. Maybin had welcomed the missionaries on behalf of the Croydon church he welcomed Pastor and Mrs. Archie Nicolson, who had returned from the Southern Rhodesia mission field just five days before.

One of the impressive moments was when three friends of Pastor and Mrs. MacInnes from British Guiana testified to God's grace shown through the missionaries on the field. They said that Pastor and Mrs. MacInnes were "like mother and father" to them and the many other Christians on the field.

Another impressive moment was when Pastor MacInnes told about Frank, a boy who started Sunday school when they began the work fifteen years ago. He is still in the Church today. The first year of full attendance at Sunday school earns the children a Bible. Frank attended every service, and when the twelve months were up he received his Bible. Then he completed another year's attendance and was told he could have a book. But Frank said he wanted another Bible—this time for his mother. And sure enough his mother had the Bible. Readers will remember seeing Frank's photograph on the youth page of the September 12th ELIM EVANGEL and reading the report that Frank L. Douglas gave of British Guiana.

Such testimonies as these give cause for thanksgiving for the work of our missionaries. Readers will continue to pray for our brother and sister and Joel, and for Ian and Philip remaining at home.

REFLECTED LIGHT

I was speaking to my large class of business men on the Christian's being the "salt" and "light" of the world: salt, penetrating power, the effect of a quiet influence that works internally; light, an illuminating power, working externally, reflected from the Light of the World. After the class a gentleman came and related this experience. Going into his cellar one day, he discovered in one of the darkest corners a number of potatoes that had alone taken root and flourished.

After several days he discovered that the cook had hung from the ceiling near a cellar window a copper kettle which was always kept brightly polished, and which caught the sun and reflected it down into the dark corner, causing the remarkable growth. "When I saw that," said he, "I said to myself: 'I may not be a preacher or a teacher with ability to expound Scripture, but at least I can be a copper kettle catching the rays of the Light of the World and reflecting it down to someone in some dark corner.'"

KEITH BROOKS.

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CHRIST

When Thorwaldsen had finished his statue, "Christus Consolator," he showed it first to a little girl of whom he was very fond, and asked her who it was. She said "Some great man." Thorwaldsen was greatly disappointed, but went to work again, and again brought in his little friend, and asked her who it was. She said, "It is 'Suffer little children to come unto me,'" and Thorwaldsen was satisfied. A traveller looking at the statue in the church at Copenhagen one day expressed his disappointment, and was overheard by a little girl, who told him, 'You must go up close, kneel down, and look up into His face.'

SNOW

"Wash me, and I shall be whiter than snow" (Psalm 51:7). I was once admiring some linen hung upon a line, beautifully white against the dark slates of the roof; but a snow-storm came on, and against the snow they hardly looked white. "Your clothes seem to have lost their whiteness," I said to the good woman. "Ah, sir," she replied, "the clothes are as white as they were;—but what can stand against God Almighty's white?"—F. B. MEYER, D.D.

An outstanding new book ★★★★★

Be Still My Soul

ELIZABETH URCH

While in Dundee, Elizabeth Urch tragically lost her husband, a beloved Elim minister, leaving her with three young children. This moving and dramatic new book has been born out of her deep experiences. Her *Silver Lining* broadcasts are well known. Famous author Catherine Marshall writes: "A true story, movingly told. It offers inspiration as well as practical help." Many readers will know of Elizabeth Urch's first book, *Queen of the Manse*, which she wrote under the pseudonym Elise Brogan.

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In the vestry of Worthing Tabernacle hangs the following verse:

"A Christless cross no refuge were for me;
A crossless Christ my Saviour might not be;
But, O Christ crucified, I rest in Thee."

SUNSHINE CORNER (continued)

citing to be able to see him straight away.

Perhaps you are like Squibs, who thought that God had made a mistake. I love the words of the chorus:

God answers prayer in the morning,
God answers prayer at noon,
God answers prayer in the evening,
So keep your hearts in tune.

God answers prayer, and He doesn't forget or make mistakes, so keep on praying.

Lots of love, AUNT DOROTHY.

WOMEN'S COLUMN (continued)

in after school.' After everyone had gone the silence was terrible and tears began to well up in my eyes, and after a while I was told to go. I went into the lobby to fetch my coat and hat and there stood my friend. She hadn't let me down. Now, fifty years later, we are still good friends and have never had a quarrel."

Women's column

By GLADYS GORTON

YOUR REPLIES

SOME OF you may wonder when your entries for "What is a friend?" are going to be published. I waited over three weeks, because your letters were still coming in, before I went through them all and made my decision as to which were the best. I have sent copies of *Polish Your Silver* to the following three who gave the best concise definitions. One, you will notice, is a brother living in Wales.

"A friend is one who understands me when no one else does and is always there at the point of need" (Mrs. L. D. Coleman, Sutton Coldfield).

"A true friend is one who stands by you when things go wrong and the whole world seems against you. That's when friendship proves itself" (Mrs. Edith Gosling, Ashford).

"A faithful friend is the medicine of life, and they that fear the Lord shall find him" (Ecclesiasticus 6:16)" (Mr. W. G. Element, Swansea).

Many of you sent almost the identical quotation, which was something like this. "A friend is one who never fails us whatever the circumstances may be" (Mrs. J. Toon, North Kensington; Mrs. J. Wilson, Bishop Auckland).

"A true friend is one who is not afraid to tell you the truth at all times and from whom no secrets are hid" (Mrs. E. Binks, Prittlewell).

"A friend is one who when he knows the worst about you still identifies himself with you" (Mrs. Hopper, Chadwell Heath).

"A friend is one who knows the worst about you
And loves you just the same.
There's only One who loves like this,
And Jesus is His name"

(Mrs. E. Hetherington, Donaghadee, Northern Ireland; Mrs. Ada Britton, Warrington).

A few essays which I received were so good that the writers deserved a book. Here is a short one written by Mrs. F. Sexton, of Horsham, who also composes poetry.

"One afternoon in class I was speaking to my friend. The headmistress heard me and asked 'Who is speaking?' I raised my hand, 'Very well, you stay
(continued on previous page)



HELLO SUNBEAMS.

My sister Squibs and I had measles. It was when we were quite small, and we felt very miserable indeed. We had horrible itchy spots and we had to stay in bed. Mummy tried very hard to make us comfortable and she decided that we needed cheering up. Perhaps some exciting news would do the trick. For quite a long time we had been praying for a baby brother. We had two big brothers, but there were no babies in our family. When we said our prayers together we all finished them with "and please, Lord Jesus, we would like a baby brother."

Mummy came in to see us to tell us the exciting news. "Do you know," she said, "little Davy across the road has just had a new baby brother." She intended to add the words "and perhaps it won't be long before our baby brother comes too," but she just didn't manage to speak the words.

Squibs sat up in bed and looked very cross indeed. "We have been praying for a baby brother for all this time and now God has sent him to the wrong house."

No wonder we nicknamed her Squibs; there were times when she was just a little squib. I daren't tell you her real name because she hated it, so Squibs she has always been to us.

It was only a week or two later that Squibs came rushing into our bedroom to tell me the news. "He's come, he's come," she shouted.

Our baby brother had come at last, so God hadn't made a mistake. Squibs looked very happy and not at all cross now. Squibs was a very little girl, so perhaps she can be forgiven for thinking that God had made a mistake. As Squibs said afterwards, God has so many prayers to answer. The wonderful thing is that He never forgets and never makes any mistakes.

When we pray to the Lord Jesus He hears our prayers and answers them. Sometimes He answers very quickly, almost before we ask. Sometimes we have to wait until it is God's time. I'm glad we waited that little while longer. If our baby brother had come too early we would have had to wait to see him because of the measles. It was very ex-
(continued on previous page)

Coming Events

BIRMINGHAM. Graham Street. December 5. District Presbytery Youth Rally at 7. Billy Graham film, "Oil Town." All welcome.

BLACKHEATH, Birmingham. November 21. Elim Church, Cardale Street. At 3. Opening of new minor hall and schoolrooms by H. W. Greenway. Services continue at 7, and on Sunday at 11 and 6.30. Preacher: H. W. Greenway.

CATERHAM. November 28. Elim Church, Holmesdale Road. Monthly Rally at 7.30. E. R. Corsie and party.

EALING. November 22. Elim Church, Northfield Avenue, W.13, at 6.30. Preacher: A. Tee. November 29, at 6.30. Preacher: B. G. Edwards (Thornton Heath).

ENGLEFIELD GREEN. November 28. Elim Church, Bond Street. At 7.30. United rally conducted by T. W. Walker and the Clapham Gospel Rhythm Group.

GLASGOW. November 28. West Hall, Christian Institute, Bothwell Street. Scottish Camp Reunion at 7.30. Preacher: Malcolm Smith. Convener: Peter Smith.

HASTINGS. November 21. Elim Central Hall, Station Road. Monthly rally at 7. Billy Graham film: "Shadow of the Boomerang."

ILFORD. November 26, 27, 29. Elim Church, Clements Road. Three special services dealing with the subject "Edification and Revival." Speaker: Cecil Cousen (Bradford). Thursday and Friday at 7.30. Sunday at 8.15.

LEYTON. November 21-23. Saturday at 3 and 6.30, in Leyton Methodist Church, High Road. East London revival rally. Preacher: J. A. Wright (Southend). Sunday at 11 and 6.30. Monday at 7.30.

MACCLESFIELD. November 25, 28-30. Wednesday: anniversary services. Saturday at 7.30. Sunday at 11 and 6.15. Monday at 7.30. Preachers: J. J. Morgan and S. Beresford.

NEWCASTLE, Co. Down. November 29—December 14. Elim Church. Campaign conducted by Wm. Hartley, evangelist (Southampton). Sundays at 7. Weeknights at 8.

NEWHAVEN. November 21. Elim Church, Meeching Rise. At 7. Youth rally. Preachers: D. Hinchcliffe and D. Ayling. Items by Eastbourne Elim Crusaders. Convener: B. J. Hayes. November 28, 29. Evangelistic weekend. Saturday at 7. Sunday 11 and 6.30. Preacher: A. Tee. Convener: H. W. Holdstock.

PONTYPRIDD. November 21, 22. Elim Church, Thurston Road. Saturday at 7.15 and Sunday at 11 and 6. Speaker: Alex Tee (National Youth Director).

RANDALSTOWN, Co. Antrim. November 28, 29. Silver Jubilee Convention. Saturday at 3.30 and 7.30, in Orange Hall. Sunday at 3.30 and 7.30 in Elim Church. Details later.

RATHERILAND, Co. Down. November 28, 29. Elim Church, Newry Road. Annual Convention. Saturday at 3.30 and 6.30. Sunday at 12, 3.30 and 7.30. Preachers: W. Hartley (Southampton), Fred Carson and S. C. Cain. Convener: W. H. Holohan. Refreshments provided.

SHEFFIELD. November 21 to December 3. Elim Church, Lee Croft, Campo Lane. Salvation and healing crusade, conducted by G. Canty. Song leader: Brian Edwards. Weekdays at 7.30 (except Fridays). Saturdays at 7. Sundays at 6.30.

SHREWSBURY. November 21. Elim Church, Greyfriars Bridge. Visit of Graham Street, Birmingham. Youth Group and Quartet, at 7.30.

THORNTON HEATH. November 22, at 6.30. Elim Church, Mersham Road. Baptismal service conducted by B. G. Edwards.

WEST WELLOW, near Romsey. December 5. Methodist Church, Murrays Lane, at 7.30. Portsmouth District Presbytery Rally. Preacher: J. McBurney (Winton). All welcome.

WORTHING. December 5. Elim Church, Grosvenor Road. Sussex District Presbytery Business Meeting at 3, public rally at 7. Preacher: A. Brooks. Sunday at 11 and 6.30.

ITINERARIES

The President, Pastor C. J. E. Kingston:

November 29, Ulster Temple (morning), Ballysillan (evening); 30, Apsley Street; December 1, Saunders Street; 2, Lisburn; 3, Newtownards (ordination of J. Kay), United Service, Bangor and Millisle; 4, Megaberry; December 5, Armagh United Rally; 6, Lurgan; 8, Portadown; 9, Gilford; 10, Monyeslane; December 12, Melbourne Street United Rally; 13, Ballymena.

Joseph Smith:

November 22-24, Chelmsford.

November 28—December 3, Gun Hill, Bowers Gifford.

London Crusader Choir:

November 21, Winter Gardens, Bournemouth (Symphony of Praise); 22, Winton Elim Church, Bournemouth;

November 29, Pitsea Parish Church (evening).



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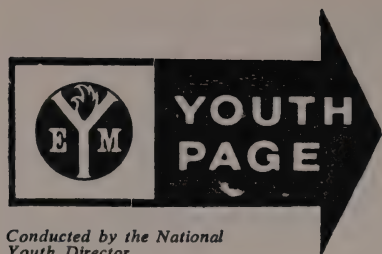
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Courting and Christianity

by Alex Tee

SEX WAS created by God, who is pure and holy in all things. Today, however, this word has been dragged through so much literary mud that we tend immediately to link it with the immoral and the debased.

For two Christian young people to commence a friendship which grows in an honourable way until they ultimately come to God's house to make their wedding vows is of divine ordination. But sin has eroded the integrity of thousands of people on matters which need careful, prayerful and practical thinking. Modesty and chastity have been replaced by what is called "eye-appeal." Christian young people, in fact all, are warned in the word of God against present-day licence. The cultivation of character and self-control is of much greater value than the self-display of modern times. No thinking young man really wants to live his life with someone who has little more than a beautiful appearance, nor does any young girl want to live with an attractive young man who is disloyal.

Purity and holiness

The attraction which one sex has for the other is in itself pure and God-ordained. We who are followers of the Lord must never do anything to dishonour the name of Jesus by what we do in matters which are sacred. It is wrong to stir the emotions of someone with a friendship which causes him or her to think that your intentions are sincere when you are not sincere. This sort of behaviour has caused endless harm and has even caused many a young person to become so disillusioned that in the end he or she has backslidden.

When a Christian young couple go as far as getting engaged to be married, it is a very serious matter when their friendship is later broken off. We do well to consider the full implication of this step of becoming engaged before taking it. Again let it be said that there are certain things which no young Christian couple should do before they are married.

Today young couples go away together on holiday far from their homes and parents. The highest integrity must be maintained at all times if we are going to walk in the ways of God. All the modern trend of experimental marriage is utterly evil and totally unscriptural. Personal holiness cannot be emphasised too much.

The divorce rate in our country is really alarming. Here are the figures for the past five years: 1958, 23,456; 1959, 24,017; 1960, 23,989; 1961, 26,360; 1962, 30,203.

Although there are many reasons why there are so many divorces in our land today one of the greatest lies in the fact that many young people neither think enough about marriage nor approach the matter in the correct way. It is a life-long decision involving a person's disposition as well as good looks. How few there are who prayerfully bring God into this all-important step in life. One very famous preacher gave good advice to young Christians when he said that it was good to try to find a partner in life who was more spiritually minded than yourself. Never let your eyes knock you off your feet! It is wiser to close your eyes in prayer before you take a step than to wipe them after it is too late. Marriage is a most important step, and even though you might not believe in divorce and think that such could never happen to you remember the wise words of a famous man: "Marriage is a 60-60 proposition; each one must go more than half-way."

Here is a Bible study for your next week's morning reading:

Monday. The sanctity of marriage. Matthew 19:3-9.

Tuesday. A divine bridegroom. Ephesians 5:22, 23.

Wednesday. A blessed wedding reception. John 2:1-11.

Thursday. A godly home. Genesis 18:1-19.

Friday. A pattern for happiness. 1 Peter 3:1-12.

Saturday. When problems arise. Proverbs 3:3-14.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes

by

G. Harpin

Monday, November 23rd.

Psalms 119:113-128

"I hate vain thoughts: but thy law do I love" (v. 113).
The Revised Version of the Bible gives the first part of our text as follows: "I hate them that are of a double mind..."

James has something to say about the double-minded. "A double-minded man," he writes, "is unstable in all his ways." The wavering man he likens to "a wave of the sea driven with the wind and tossed"; such a man may not hope to receive anything from the Lord (James 1:7).

The double-minded man is unsettled not only in his ways but in his thinking; in fact he is unstable in his actions because he is indecisive in his thinking.

"The disciples after Pentecost were . . . no longer double-minded, conscious and sub-conscious warring with each other—they were single-minded, because single-controlled. They were Spirit-filled men" (Stanley Jones).

Tuesday, November 24th

Psalms 119:129-144

"Thy testimonies are wonderful" (v. 129).

The Scriptures are "wonderful" with respect to the matter which they contain, the manner in which they are written, and the effects which they produce. They contain the sublimest spiritual truths, veiled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similitudes, etc. When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. . . . While we have these holy writings, let us not waste our time, misemploy our thoughts, and prostitute our admiration, by doting on human follies and wondering at human trifles (George Horne).

The psalmist not only worships with his lips the "testimonies" of God—he keeps them (v. 129).

"Lord, Thy word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth"

(H. W. Baker).

Wednesday, November 25th

Psalms 119:145-160

"Quicken me, O Lord" (v. 159).

This word "quicken" in its scriptural context means to revive by new supplies of grace, comfort and mercy.

Four times in today's reading the psalmist asks God for this quickening. As the physical life weakens if not regularly nourished, so too will the spirit languish without the frequent reviving brought about by the Holy Spirit's quickening.

It is not only His love and mercy God uses to revive the soul and to stimulate the growth of spiritual life—He uses judgment (vv. 149, 156). God's judgments awaken us to see our neglect and sloth and arouse us to take sanctifying action. Thus here the psalmist shrinks not from chastisement but invites it if by its ministry he is saved from spiritual death.

"New mercies each returning day
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven"
(John Keble).

Thursday, November 26th

Psalms 119: 161-176

"I have gone astray like a lost sheep" (v. 176).

If David wrote this psalm—and many think he did—it is not unreasonable to suppose that when writing the words of our text he was thinking of the moments in his life when he had turned from the path of righteousness and wandered in the way of the transgressor.

Some of his sins were dark indeed; and this is the more surprising since he is spoken of as a man after God's own heart.

Yet this is not the whole story of his life by any means. In his psalms we are given a picture of a man whose struggle against evil was persistent; a man who trusted God when all men were against him; a man who, in spite of all his weaknesses, desired to fulfil all the will of God (Acts 13:22).

Friday, November 27th

Malachi 1:1-14

"O priests, that despise my name" (v. 6).

When the book of Malachi was written the Jewish people were under a governor (v. 8), no doubt one appointed by the Persian emperor. The temple was standing, as was the altar, and sacrifices were being offered as in days gone by.

The revival tide of spiritual life that had followed the return from exile in Babylon, and which had inspired the rebuilding first of the temple and then of the walls of Jerusalem, had now ebbed. There was spiritual indifference. In this chapter the priests are rebuked for offering polluted bread upon the altar (vv. 6, 7); they were leaders in the spiritual defection of the nation.

Let us beware of offering to God, as did they, that which because of its imperfections is of little use to us (v. 13).

Saturday, November 28th

Malachi 2:1-17

"Ye have corrupted the covenant of Levi" (v. 8).

The indignation of an insulted God can be felt in the words of Malachi, God's spokesman. First, he condemns the priests for their failure to be impartial in their dealings with the law of God (v. 9). That which a priest should be and do is outlined (v. 7). He is recognised as "the messenger of the Lord of hosts." But these priests had profaned "the covenant of our fathers" (v. 10), which covenant is also referred to in verses 4, 5 and 6.

It often follows that where the leaders of a nation bring the law into disrepute by their corruption, the people tend to do likewise.

Malachi rebukes the nation now because of the mixed marriages and divorces, portrayed by the deserted wives weeping at the altar (vv. 11-16).

The sins Nehemiah cleansed the nation of were again being committed (Nehemiah 13:23-30).

Sunday, November 29th

Malachi 3:1-15

"He shall purify the sons of Levi, and purge them . . ." (v. 3).

There could be no revival of spiritual life without purging. The dead wood of a corrupt priesthood and of broken marriage ties, of sorcery, adultery, oppression and fraud, must be cut away to make room for the growth of spiritual reform.

The chapter opens with the glorious prophecy and promise of the coming Christ and His messenger—Jesus Himself shows us that the messenger Malachi refers to was John the Baptist, Christ's forerunner (Matthew 11:10).

"The Lord, whom ye seek, shall suddenly come to His temple" declares the inspired prophet. "But who may abide the day of His coming? And who shall stand when He appeareth?" he asks.

How true this was of Jesus in His rebuking of the corruption, oppression and fraud in the priesthood of His day.

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MARRIAGES

CARTWRIGHT—NOWLAND. On September 26th, at the Hanley Elim Church, Michael Cartwright to Anne Nowland. Officiating minister: J. G. Cooper.

WHITEMAN—BUSHBY. On November 4th, at the Carlisle Elim Church, John J. Whiteman to Anne Bushby. Officiating minister: H. Palliser.

WITH CHRIST

JONES. On October 26th, suddenly, Mrs. Gwladys Jones, aged 70. Faithful member of Elim Church, Reading. Officiating minister at funeral: T. W. Thomson.

BARLOW. On October 15th, Miss Harriet Barlow, aged 51, Founder member of Hanley Elim Church. Greatly missed by the church. Officiating minister at funeral: J. G. Cooper.

DILWORTH. On October 28th, Mrs. Gladys Maud Dilworth, faithful and beloved member of Halifax Elim Church. Officiating minister at funeral: W. J. Hilliard.

TWO GREAT MEETINGS AT NEWHAVEN

Saturday, November 21st, 7 p.m.

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 D. HINCHCLIFFE (Evangelist)

Saturday, November 28th, 7 p.m.

Sunday, November 29th, 11 a.m. and 6.30 p.m.

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THE ELIM *EVANGEL*

Vol. XLV No. 48

NOVEMBER 28th, 1964

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Photograph by C. Bean

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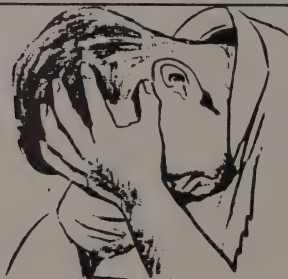
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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters" (Exodus 15:27).

BIBLE VERSE



ISA. 48:22

There is no peace, saith the LORD, unto the wicked.

THE SCIENCE OF THE GLORY OF GOD

IT WAS the reading of the word "scientia" this morning in the Vulgate in 2 Corinthians 4:6 that prompted the thought of our editorial. The world is having its fill of the science of the glory of man and the power of Satan. This science or knowledge is working exactly as God said it would: "In the day you eat of the tree of knowledge of good and evil you shall surely die." We are poisoning the ground, the air, water and space by science and seem to be about to destroy the race by it. It was the tree of knowledge of good and evil—not only evil but good. The good attracts, the evil destroys. The first result of the application of the science of nuclear physics was death, and horrible, horrible sickness and mutilation to hundreds of thousands of people.

Now is the time to seek the "science" of heaven, that of the glory of God in the face of Jesus Christ. This science has nothing to do with filling the world with complicated ironmongery. Such science is easy, though we pride ourselves that it is clever. It is of little use putting a man on the moon if we cannot keep ourselves alive on earth. Enough of the science of the glory of man in the face of the Devil! More of the science of the glory of God in the face of Jesus Christ! This science tells us how **to live** in every circumstance. 2 Corinthians 3 and 4 tells us that it is to be found only in the Word—the living Word, Christ, and the written Word, the Bible. Preaching is the means of disseminating it (2 Corinthians 4:5, 13) and the only means of obtaining it is by the Holy Spirit. The person who achieves this knowledge has achieved life's purpose for time and eternity; the person who misses it misses everything for time and eternity.

THE PURPOSE OF LIFE

Regarding the purpose of life not one member of the Brains Trust recently had a clue as to what it is. The Bible has the answer. We are born that we might have opportunity to be born again; we are created once that we might have opportunity of being created twice; "if any man be in Christ he is a new creation"; we receive physical life that we might have the opportunity of receiving eternal life; we come on earth that we might have an opportunity to go to heaven. This is the purpose of life. It is a principle of Scripture that that which is first is of this life, that which is afterwards is of the life to come. "Howbeit, that was not first which is spiritual, but that which is soulish, and afterwards that which is spiritual."

Regarding our first birth, our having physical life, our possession of a soul and the soulish, we had no choice; but by our choice we can be born again, receive eternal life, and enter into the life of the Spirit of God for time and eternity. Happy the man who has seen this! To be born again is fundamentally to achieve life's purpose. If

(continued on next page)

we are born again, whatever else we may not possess, we possess the fundamental reality—Christ—and He possesses us. If we have not been born again, whatever else we may possess or achieve, we have in reality nothing; we are lost, empty, undone, derelict, for time and eternity. Jesus' word for it is "we perish."

"By our choice." Here we have it. Even the privileged Jew, Jesus said, must confirm his privilege by his choice. "If ye were Abraham's descendants, ye would do the things I say," said Jesus to the Pharisees, implying that, though they could claim physical descent from Abraham, by their choices and manner of life "they were of their father, the Devil."

Some may argue that they did not ask for this privilege, they do not want the responsibility of this choice. In the plan of God we have this responsibility, think how we will. When Jesus said to Nicodemus "Ye must be born again" it was not only that Nicodemus should thereby escape condemnation but that only thereby would the purpose of his being once born be achieved.

A single glimpse of the eternal world of glory awaiting the "born again" is sufficient confirmation to them that in being born again they have received the answer to the question "Why was I born?"

To such a one the question that follows is: "If being born into this world carries with it such a high privilege, such glorious opportunity, what kind of opportunities result from the possession of eternal life in Jesus Christ?"

Johann Scheffler's great hymn, translated by John Wesley, expresses the theme:

*"O God, of good the unfathomed sea!
Who would not give his heart to Thee?
Who would not love Thee with his might?
O Jesus, Lover of mankind,
Who would not his whole soul and mind,
With all His strength, to Thee unite?"*

*Fountain of good! All blessing flows
From Thee; no want Thy fulness knows:
What but Thyself canst Thou desire?
Yet, self-sufficient as Thou art,
Thou dost desire my worthless heart;
This, only this, dost Thou require.*

*High-throned on heaven's eternal hill,
In number, weight and measure still
Thou sweetly ord'rest all that is:
And yet Thou deign'st to come to me,
And guide my steps, that I, with Thee
Enthron'd, may reign in endless bliss."*

CHRISTLIKE CONDUCT

A young missionary in Chicago in her visitation found an infidel dying with consumption. Day after day she visited him with little gifts to make his last days on earth pleasanter. One day it would be a glass of jelly, another day something else.

After about thirty days of such kindly ministrations, she became fearful that his time was short. She came to me at the close of my Bible class one Sunday afternoon and said: "Won't you come with me to see a dying man? I am afraid he will not live through the night."

I hurried down with her to the poor room where the infidel lay dying. His wife was a Roman Catholic. I sat down by his bed and read the Scriptures to him, the Scriptures that make plain the love of God to sinners, the death of Christ in our stead, and the way of salvation through our crucified Saviour. I then asked him if I might pray for him, and he consented. I prayed God to open his eyes to show him that he was a lost sinner, but that Jesus had borne all his sins in His own body upon the cross. Then I began to sing in a low tone by his bed:

*"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee—
O Lamb of God, I come!"*

I sang it through, verse after verse, until I reached the last verse, and then I heard the dying infidel in a feeble voice join with me in the verse:

*"Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe—
O Lamb of God, I come! I come!"*

I looked up and asked him if he really had come. He said that he had. He passed into eternity that night.

I was asked to conduct the funeral services. Standing by his casket with his infidel friends standing on the other side, I told how utterly insufficient his infidel views had proved in the time of crisis and of death, and how in those last hours he had accepted Christ. Then I said: "Who of you today will take the same step?" One stalwart infidel reached his hand across the casket, and said "I will. I have sympathised with this man in his infidel views, but I give it up now and take Christ." His wife also accepted Christ, and is today a devoted member of our church in Chicago. But it was not my brief visit that won him to Christ. It was the kindly, Christ-like conduct of the young woman missionary.

DR. R. A. TORREY.

THE FAITHFULNESS OF GOD

by Michael P. Horban

IN A WORLD that is full of change and decay it is encouraging to reflect on the great faithfulness of our God. God has been our help in ages past and He will be near us in the uncertain days ahead. The Word of God contains many assurances of divine faithfulness, such as Deuteronomy 7:9: "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations."

Our faith rests upon the faithfulness of God. Faithfulness is a perfection in God by which He is true to His word and promises. God is every bit as good as His word and He will not disappoint the trusting soul. For the believer this is a very practical truth. It is a pillow for the weary head, a stimulant for the fainting heart, and a brace for the feeble knees. To emphasise the reliability of God, Moses said that He is faithful to a thousand generations.

Our faith in human nature has been upset many times. We know the awfulness of deceit, lying, insincerity, exaggeration and fickleness. What a tragic thing it is when marriage vows are broken. Sometimes in business agreements and obligations are not carried out. In every area of life men have discovered that they cannot always trust each other.

A reporter of one of the big American dailies was covering World War II. As he lay on a hospital bed in war-torn, blood-soaked, bullet-riddled France, he phoned his editor across the ocean and said "I'm sick of humanity." Most of us have felt something of that kind of disappointment as we have seen the wreck and ruin caused by unfaithfulness.

But God is not like that. He is wholly true and absolutely trustworthy. Notice particularly His faithfulness regarding three things.

1. *God is faithful to His promises.* The inspired writer in Hebrews 10:23 says "For he is faithful that promised." Faith is the assurance that the thing which God has said in His Word is true and that He will carry it out. Our God does not make wild promises—He never promises more than He can fulfil.

One of the things that seemed to amaze Jesus while He was here on earth was that men doubted God, His word, His love, and His power. This was a great disappointment to Him. He encouraged us to be great believers, saying "Have faith in God."

Wherever He found faith He was pleased, but He rebuked unbelief.

It is faith that brings us into contact with God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). Eternal and spiritual things become real when we believe God. Spurgeon said "A little bit of faith will take you to heaven, but great faith will bring heaven to you."

2. *God is faithful to pardon.* "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The forgiveness of sins is the greatest blessing that can come to the heart of man, and God wants us to be sure of it. That is why it is promised in such a clear and definite way. There is nothing vague in His offer to cleanse us from all sin. If we repent and confess our sins we can count on His full and free forgiveness, for He is faithful. There can be no failure on God's part.

God knows our hearts, and He also knows how to apply the blood of Jesus and wash out all our sins. He promises a 100 per cent cleansing. You can stake your soul on this promise.

Furthermore, this is something that God *wants* to do for you. There is absolutely no reluctance or hesitation on His part. You need not coax or persuade Him to do it. It is His number one desire. We are told that He delights in mercy. Remember, the forgiveness of sins is arranged by God Himself, and He offers it out of the goodness of His heart.

3. *God is faithful to us in our trials.* "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). This assurance is salve for sore hearts. It tells us that we can rely on God not to overload us with burdens. He will not take us past the breaking point of endurance—His grace will always be sufficient.

An old Negro was heard to pray: "Lord, help me to remember that nothin's goin' to happen to me today that you an' me together can't handle." Exactly!

You can always count on God's help in any time of trouble. Difficulties are opportunities to prove and learn the faithfulness of God. He will not permit

the storms of life to break you to pieces. With God's help you will ride out the storms.

A wise and philosophical old gentleman once explained how he overcame his difficulties. "How do I get through a trouble? Well, I first try to go around it, and if I can't go around it I try to go under it, and if I can't get under it I try to go over it, and if I can't get over it then God and I plough right through it." God is faithful and He will see us through every time.

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness" (Lamentations 3:22, 23).

MEN'S FELLOWSHIP AT CLAPHAM COMMENCED

F. J. Pavitt reports.

"TO PROMOTE fellowship among the brethren of our church." At the inaugural meeting on October 12th T. W. Walker gave this as the object of our new venture.

After we had all enjoyed a time of praise and singing he introduced H. W. Greenway, our guest speaker.

Mr. Greenway was himself a member of Clapham church. During that period he was a Sunday school teacher, and while at Clapham became the first treasurer in the Elim Crusader movement.

He spoke to us on "Retrospect and prospect," taking us, under the Spirit's anointing, from the beginnings of Elim through nearly fifty years, ending with encouraging words for the days ahead.

The meeting ended with discussion.

THE TESTIMONY OF ESTHER MAYHEW

(of East Ham)

Found in her wallet after her home-call

I was brought up by a godly father. I say father rather than mother because when I was eight years of age my dear mother was called home to be with her Saviour. When I did wrong, as all children do at times, my father would say how grieved God was at my misbehaviour. Of course, it seemed very irksome to be reproved so seriously by an elderly parent, and I never really thought of God as a Friend and Saviour, but rather as someone to be afraid of offending. When I was about twelve years old I was more alone with my father (my elder sister being married and my other sister being sent to service) owing to father not being well enough to do full-time work. I used to read the Bible to him every evening. But I still did not take the Lord personally. At the age of thirteen my father died, and I felt I had lost my best friend. But his influence overshadowed my life, so I always went to chapel and Christian Endeavour and things of the world never tempted me. Soon after I was seventeen I met a friend of my married sister's family. He was a Christian, and used to write to me asking me to give myself to Jesus. I thought "What a bother that man is; I'm all right as I am." I had a talk with my minister, but I did not feel any different. But one day I began to think there must be something more in this Christianity, and in my bedroom I knelt down by my bedside and surrendered, and asked Jesus to come into my heart and life. Floods of joy swept over my soul when the reality was realised by me. I was baptised a few months later. My baptismal text was "I will guide thee with Mine eye." and indeed I can trace the hand of God through my life. The young man who was the means of bringing me closer to my Saviour has been my dear husband for forty-eight years. We have faced many joys and many sorrows together, but God has brought us through. Praise His wonderful name.

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THE BIBLE IS NEWS

by *E. J. Jarvis*

2. News of tomorrow

THERE WAS widespread concern a while ago because three girls had been found gassed in their home near Blackburn. The affair was regarded by the police as a case of murder. The tragedy was only heightened when the bodies of their parents were recovered from the sea at Blackpool. A letter left by the parents mentioned their unwillingness to bring up the children in the present uncertain state of the world.

This family disaster was sponsored by fear—fear about the future. Mr. Marshall in his fear and mental anguish took extreme measures, resorting to crime. However, he is not alone in his mistrust of the future, for multitudes of thinking people wonder where it will all end. The late H. G. Wells, when commenting on the use of atomic weapons, said: "This is the end. It is impossible to predict the course of human history any longer. The world is out of control."

Nuclear weapons and space ships, which made the fiction of yesterday, have become the facts of today and the fears of tomorrow.

When our Lord was talking about the days in which we live He spoke of of distress, perplexity, and "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

Everybody is interested in the future. The thought of it sometimes fascinates us and sometimes terrifies us. We have a natural curiosity about tomorrow, the reason being that it affects us all.

Jesus congratulated the religious leaders of His day because they could read the face of the sky and thus predict tomorrow's weather. However, He reprimanded them because they could not read the "signs of the times." They failed to recognise that Jesus Christ was the true Messiah who was clearly spoken of by the prophets in the Old Testament. This book, with amazing accuracy, foretold hundreds of years before Christ came how, when and where He would be born. With minute detail it described His betrayal, death, burial and resurrection.

While the Old Testament contained news about

the first advent of Jesus Christ, the New Testament predicts very clearly His second advent. This is the news of tomorrow. There are over 300 references in the New Testament to the second appearing of Jesus Christ. Many of these references are in the form of distinct signs which we can observe as the events of our present day.

The signs of the times suggest that the stage of history is set for one of the world's greatest events, namely the personal return of our Lord. Some may dismiss this as a figment of imagination, but the Bible says: "There shall come in the last days scoffers saying, Where is the promise of His coming?" (2 Peter 3:3).

Just as the Old Testament signs relating to His first coming were fulfilled with divine accuracy, so we have every reason to believe that the New Testament signs concerning His second coming will be fulfilled with the same exactness. The argument of fulfilled prophecy is one of the greatest proofs that the Bible is reliable.

We need only to compare the prophecies of Jesus with current events to be convinced that the Bible is news for today and tomorrow. Let me list a few examples: the constant fear of war; the moral state of the world; the problem of juvenile delinquency; the increase of false religions; the inordinate love of pleasure; the revival of the Israel nation; the tense situation in the Near East. These Bible signs are clear indications that the Lord is at hand.

Last week I emphasised that the gospel means "good news" for today! Let me with the same emphasis say that the message of our Lord's return is to every sincere Christian good news of tomorrow!

To the unbeliever the present outlook is black, and the future even darker. Why not put your trust in Jesus Christ? The affairs of this world are in His hands. He offers peace for the present and joy in the future. The events of today which strike fear into the heart of the non-Christian can be to you signs of hope and expectation in the assurance that Jesus Christ is coming again. Jesus said: "Then shall ye see the Son of man coming in a cloud, with power and great glory" (Luke 21:27).

The Bible is news of tomorrow!

NOTICE

Readers will observe that we have changed over the Coming Events, Youth Page and Family Altar to different pages. This is to help our printer to expedite printing and so speed up delivery. We hope thereby your "Elim Evangel" will be received earlier by you.

PRAYER CONTROLLING NATURE

When I first came to America, thirty-one years ago, I crossed the Atlantic with the captain of a steamer who was one of the most devoted men I ever knew; and when we were off the banks of Newfoundland he said to me: "Mr. Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened that has completely revolutionised the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Muller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by someone tapping me on the shoulder. It was George Muller.

"Captain," said he, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday.

"It is impossible," I said.

"Very well, if your ship can't take me, God will find some other means of locomotion to take me. I have never broken an engagement in fifty-seven years.'

"I would willingly help you, but how can I? I am helpless.'

"Let us go down to the chart room and pray," he said. I looked at this man and I thought to myself, 'What lunatic asylum could the man have come from? I never heard of such a thing.' 'Mr. Muller,' I said, 'do you know how dense this fog is?'

"No," he replied, 'my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life.'

"He went down on his knees, and he prayed one of the most simple prayers. I thought to myself, 'That would suit a children's class, where the children were not more than eight or nine years of age.' The burden of his prayer was something like this, 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement You made for me in Quebec for Saturday. I believe it is Your will.'

"When he had finished I was going to pray, but he put his hand on my shoulder and told me not to pray. 'First,' he said, 'you do not believe God will do it; and, second, I believe He has done it.'

"I looked at him, and George Muller said this: 'Captain, I have known my Lord for fifty-seven years and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door, and you will find the fog is gone.' I got up, and the fog was gone. On Saturday afternoon George Muller was in Quebec."

CHARLES INGLIS.

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THE HOUR OF PRAYER

IT IS the hour in which the soul lives—that is, lives its true life and rehearses for that life of eternity—in which prayer in its highest sense will be rapture. It is the hour of its intensest discipline, when acts are produced which vibrate long afterwards through the hours of the day, through the spaces of life. It is the hour of calm when the thronging elements of man's personal life are ranged in order and marshalled in obedience, so that the will may aim at one thing and one thing only. It is the hour of the kindling of that precious fire—the fire of divine love—which must burn through every pulsation of life, or else life's deeds can never be borne to the heavens, but must drop like leaves to wither on the earth. It is the hour when the continual presence of the awful Sovereign of the creature is, in a certain sense, made actual and real, when the heart speaks to God and—what is of infinitely greater moment—when God speaks to the heart.

BISHOP HEDLEY

THE ATONING BLOOD OF CHRIST

CONCERNING the atoning blood of Christ an old hymn writer says,

"In heaven His blood for ever speaks
In God the Father's ears."

God the Father knows the value and importance of the atoning blood of Christ as no angel and no man ever has or can. Let us consider some of the things the Bible teaches concerning it.

1. *The atoning blood of Christ is the most precious thing in the universe of God.* Its value cannot be fully known to any man or angel: God alone knows its full worth. The apostle Peter called it the "precious blood of Christ" (1 Peter 1:19). It is precious because it is of more value to God than any other thing in the universe. It is precious beyond "silver and gold" (1 Peter 1:19). All the silver and gold of the whole world cannot do what the atoning blood of Christ can do. It is precious because it is absolutely priceless. Its full value cannot be computed by any finite being.

2. *The atoning blood of Christ is the blood of Deity.* It stands absolutely and entirely alone—it stands apart from any other blood. This uniqueness is shown in Acts 20:28: "Feed the church of God, which He hath purchased with His own blood." Matthew Henry said: "It is here called the blood of God, for it was the blood of Him who is God." Its uniqueness is also shown in the words "His own blood." Twice in scripture it is called that (Acts 20:28; Hebrews 9:12). The word in the original means the blood that is "peculiarly His own," belong to Him exclusively. There was never any other like it.

3. *The atoning blood of Christ was incorruptible blood.* When Peter wrote that we "were not redeemed with corruptible things, as silver and gold," he was contrasting them with the blood of Christ, and implying that it was incorruptible (1 Peter 1:18, 19). This is a most important point and fact. The atoning blood of Christ was not made from the "seed" of man—not of Joseph, the husband of Mary—for if it were it would have been unclean, as taught in Leviticus 15:16, 18. As Matthew Henry

says again, "The seed by which we become the children of men is corruptible," whereas the blood of Christ was in a body that was called by the angel Gabriel "that holy thing." His body and blood therefore were "without blemish and without spot" (1 Peter 1:19). It did not see corruption (Acts 2:31). It was incorruptible blood.

4. *The atoning blood of Christ is the one thing the cherubim of God cover and guard and hold in highest esteem.* Twice in the book of Exodus we are told that the cherubim cover the blood-sprinkled mercy seat with their wings and gaze at it with eyes (Exodus 25:20; 37:9). It was to that picture Peter referred when he wrote of things "the angels desire to look into" (1 Peter 1:12). Matthew Bridges refers to it in his hymn:

"No angel in the sky can fully bear that sight,
But downward bends his wondering eye at mysteries
so bright."

The angels of God have the highest possible regard for the atoning blood of Christ. "Covering the mercy seat with their wings, and their faces . . . toward the mercy seat." It was as though they knew that Satan would rob the atoning blood of Christ of its meaning and power. They are therefore pictured guarding it from any desecration by devils or man.

5. *The blood of the Lamb is the thing that God Himself looks at and respects.* What He said about the blood of the Passover lamb is true of the blood of Christ in an infinitely larger sense: "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." Blood is the key word of the book of Exodus, the book of redemption. This is as it should be, and it teaches us of the efficacy and value of sacrificial blood in the sight and thought of God. "The blood of the Lamb was the foundation of everything," said C. H. MacIntosh.

Exodus 12 tells us some of the most important things about sacrificial blood. It secured the deliverance of Israel, and made them a redeemed people. What that blood was to Israel the blood of Christ is to us, for "Christ our passover is sacrificed for us"

HOME AT LAST!

A true story

By GAYLORD BRILEY

by *Arthur Petrie*

(1 Corinthians 5:7). Not only was the blood of the Lamb the "foundation of everything" to Israel, it was also the beginning of everything for them—they began their new life, their new hope. So is the atoning blood of Christ to us. Hallelujah!

6. *The atoning blood of Christ is the one indispensable thing without which the redemption of man is impossible.* God's problem was, speaking after the manner of men, how to be "just and the justifier" (Romans 3:26). There was only one way, and that was "through the redemption that is in Christ Jesus . . . through faith in His blood" (Romans 3:24, 25). Had there been any other way God would have known it and used it. The atoning blood of Christ is the only way, for "without shedding of blood is no remission" (Hebrews 9:22). The meaning in the original is that, apart from *sacrificial* blood-shedding, redemption is impossible. It is in the atoning blood of Christ alone that we have redemption.

7. *The atoning blood of Christ was the first thing and will be the abiding thing in the heart of God.* Redemption by the blood of His Son was no after-thought with God: it was in His heart from the foundation of the world and before it (Revelation 13:8; 1 Peter 1:18, 19). Redemption by the atoning blood of Christ was in the mind and purpose of God before He created man, and it will be there abiding in the heart of God throughout eternity. The memorial of it will be before the saved throughout all the generations of the ages.

The Lord Jesus went back to heaven with the marks of His blood-atonement in His body. He was seen in heaven, "a Lamb as it had been slain" (Revelation 5:6). The Greek perfect tense of the word "slain" indicates that the marks of His sacrificial sufferings were still there! And in eternity He will be known as "the Lamb," for we read that "the throne of God and of the Lamb shall be in it" (Revelation 22:3). In that blessed and glorious eternity we shall never be allowed to forget that we are there with Him because He was and is "the Lamb of God." That name is His for ever because of His atoning blood.

"All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise and glory shall not fail
Throughout eternity."

AS THE cool morning mists began breaking up under the heat of a Louisiana sun, a farmer stood, bucket in hand, under the tin roof of his front porch, listening. There! He heard it again.

From somewhere in the piney woods across the red sand road, when the breeze picked up he could hear fragments of words and names—names some of which he recognised and some he didn't. Putting down his bucket for a moment he stuck his head back in the door and said: "Sounds like Ma Briley is home at last."

Ma Briley, a tiny woman in her seventies, had been gone a week at a camp meeting up near the Arkansas line. Now she was home, doing what she did every morning, praying out loud for every needy soul she knew in these backwoods.

The whole community knew how each morning she sought the company of God next to a fallen log or an old stump, there to pour out her concern for the sick, the sinning and the saints. While this section of Louisiana had more than its share of deadly coral snakes and rattlers, somehow these creatures never disturbed this defenceless old woman in her open-air prayer closet.

She prayed for little things—"Help little Billy down the road to make his marks in school"—and for the big things—"O God, don't let this young mother die." And she could pray with a marvellous patience. Her youngest son had died before he could bring home his wife and their baby. She prayed for her unseen grandson for seventeen years before laying eyes on him. Her prayers were answered, for he accepted Christ as his Saviour a year before he saw his grandmother for the first time.

Her special concern was the "prayer orphans"—people who had no one else to pray for them. She adopted in prayer the girl who had gone wrong, the boy who joined the army because he thought no one cared for him, the newlyweds whose parents were not Christians.

When she died, so many of her spiritual wards appeared that the local patrolman said he had never handled so large a crowd in all his years on the police force.

The morning after the funeral, the farmer stood again on his porch. This time he heard nothing but the wind. He stepped down to get a good look at the unclouded sky and said to himself: "Reckon Ma Briley is home at last."

Pentecostal Evangel.

A NEW MAN NEEDED

by *Normand J. Thompson*

ONE day a minister was preaching in London's famous Hyde Park. A heckling Communist in the crowd pointed to a man in rags. He cried: "Communism can put a new suit on this man." The preacher promptly answered, "Christ can put a new man in that suit."

Christ is the answer to the world's social problems. The trouble with society is *man*. Christ reaches the core of the problem—the human heart. Then old desires, false attitudes and evil habits go. A man becomes a new creature, born from above, with a Christ-centred set of values.

More than a century ago, John Ruskin, famous English art critic and reformer, wrote a book, in which he relates his experience of searching for something disgustingly dirty in order to display it as a symbol of absolute filthiness. Underfoot he found suitable material—the black slime from a footpath in a smoke-stained manufacturing town.

He analysed this filthy slime, and found it contained four component parts: clay, soot, sand and water.

The worthless clay particles, said the author, can crystallise into a hard, transparent lump. When it does its value soars. It becomes a gem, a sapphire, highly prized for its beautiful blue colour.

The dirty soot can become an octahedron mass of pure carbon. When this happens it acquires amazing hardness, lustre and flash of colour. Its ugly blackness mysteriously disappears. Now its crystals refract and disperse light. Behold, a precious stone with brilliant lustre and display of prismatic colours to thrill the heart of some bride! A diamond we call it now.

Let us look at the sand. Tiny particles of sand can arrange themselves in mysterious, infinitely fine scales or plates, to reflect blue, green, purple and red rays of light. Then these grains of sand are miraculously transformed into a thing of beauty and value—a translucent stone called opal.

Last of all we consider the water. It can become a teardrop wrung from a penitent heart, or a pure white, beautiful crystalline star of a snowflake, or a wide ocean carrying great ships and uniting continents. Life-giving water—more precious than all the gold in all the world! Men have fought and died for a few drops of the refreshing liquid. With-

out it no luscious fruit, no golden grain, no fragrant flower can grow.

As God can transform common clay, soot, sand and water into priceless objects of marvellous beauty, so can He change the vilest sinner into a shining saint. He can put a new man in that suit.

An American traveller in China once asked his rickshaw driver if he had ever read the gospel story. The man replied: "No, but I have seen it."

The American was puzzled until the coolie explained: "I have seen a man who was the terror of his village with his cursing and his violent temper. He was an opium smoker, a criminal, and as dangerous as a wild beast. One day he heard the religion of Jesus preached. Since that time he has become gentle and good, and has thrown away his opium pipes. No, I have not read the gospel, sir. But I have seen it, and it is good."

Shining saints, twice-born men, are desperately needed today to give light and life to this dark, sinful world. The trouble with society is not head trouble. Educating a devil will not make him a saint—just an educated devil. Putting a new suit on his back will not put salvation in his soul. Filling his pockets with dollars will not give him treasure in heaven.

As easily as God changes worthless clay into sapphires, sand into opals and dirty soot into sparkling diamonds of great price, so He can make the drunkard sober and the fallen woman pure, and teach the blasphemer how to pray.

The Bible says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ . . ." (2 Corinthians 5:17, 18).

Full surrender to God, commitment, perfect love, the victorious life, dedication—call it what you will. The Bible says "Ye must be born again." Only this rebirth can make you a new man in Christ. This is no new creed; it has been preached for centuries. Yet many dear people—even some faithful churchgoers—have never experienced the transforming power of God.

If such be your case, we urge you, in the words of Scripture, *Be ye reconciled to God*.

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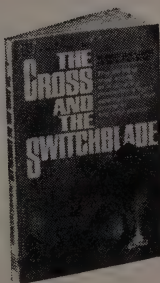
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Sunshine Corner (continued)

remembering that Jesus had said that He loved the little lost sheep best of all, and he knew that Jesus was the Good Shepherd. He belonged to Jesus now and Jesus loved Him.

Yes, sunbeams, Jesus loves all boys and girls—the lost and unhappy ones and the lonely and forgotten ones. Benjamin was glad that Jesus found him. Has He found you?

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

Women's Column (continued)

she cut some sandwiches for her children and left them with a key at a neighbour's, explaining how she felt. The neighbour tried to dissuade her, but the impulse became stronger every minute. Before noon she was opening her mother's door . . . the doctor arrived. . . . The bone healed quickly and Mrs. Lister was about again. God's promise still holds good: "It shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65: 24).

N. R. LEYLAND

Condensed from *The Friendly Magazine*

Women's column

By GLADYS GORTON

BEFORE THEY CALL

MRS. LISTER lived in a cottage built on a rocky shoulder of a hill. From her tiny windows she could see one of the finest views in the west country.

She was eighty years old, bright and active and with a cheery smile for everyone. Although her life had been full of sorrow she was always willing to comfort others. Far and near she was known as a friend who could always be called upon in time of trouble. In spite of her age she was able to keep her house spotlessly clean and to look after her son and grandson who worked at the colliery four miles away. She was one of the oldest worshippers at the chapel nearby. Prayer to her was the very breath of life.

One cold January her married daughter climbed the steep hill to see her mother. She usually did this once a week and always left feeling much brighter and more cheerful. Mrs. Lister made a pot of tea and then mother and daughter had an hour's chat. It was then time for the daughter to return to her own home two miles away to see to her husband and family.

After she had gone Mrs. Lister started making preparations for the substantial meal she would cook in the afternoon. Her son and grandson expected a hot meal when they came home at five. Crossing the floor with a shovelful of coal to put on the fire, she slipped and fell heavily. She was stunned for a little while and then came to with an agonising pain in one leg, and she knew it was broken. Calling out for help, she realised that the neighbours in the nearest cottage were out. She lay on the cold stone floor with the spilt coal all around her and no prospect of help until the men came home at five. The brass-faced clock in the corner had just struck eleven. Then her faith in God overcame the pain and she began to pray earnestly. "Oh, God, send my daughter back to me at once. Lord, if it be Thy will, send her back now." It seemed an impossible thing to ask, for her daughter would be just reaching her home and it would be most unlikely that she would return after such a long walk. But Mrs. Lister's faith was strong. She knew God had heard and she lay calm and still.

Meanwhile, as her daughter turned into her own home she felt impelled to return. "Your mother needs you; hasten," something seemed to say. Hastily

(continued on previous page)



HELLO SUNBEAMS.

Benjamin heard them all talking together. It seemed that they could talk of nothing else. They were all having new clothes and Jacob was boasting about his new sandals. Esther's mother was to speak for them all. She was related to one of the disciples, so they might listen to her. One thing was certain, all the children wanted to see Jesus.

Benjamin wouldn't be with them; he had no mother to take him. His clothes were old and worn and he had no sandals to wear anyway. He would follow at a distance to see what went on. It was useless appealing to his uncle; he would be much too busy to bother about a preacher. If Benjamin asked to go with the others his uncle would be sure to find him a job to do, and he didn't dare mention it to his aunt, for her sharp tongue was something to be feared.

When Benjamin saw them setting off together, he followed at a distance. Only little Mary called to ask if he was coming with them, but she was soon silenced by her mother and he was forgotten. Something drew him on to where the crowd had gathered, but he kept himself hidden; he didn't want Jesus to know he was there. He heard the angry voices of the disciples and the rebuke they received. Jesus began to tell the children a story about a little lost lamb. They listened wide-eyed, all drawing as close to Jesus as they could. One little girl was holding His hand and another sat on His knee.

Benjamin envied them. "If only my mother had been able to bring me with her" he thought. Benjamin could scarcely remember what she looked like. He only knew that he missed her more each day. The little lamb hadn't a mother either and he was left out and forgotten. He had fallen down a steep rock and he was hurt and frightened, but the good shepherd had found him and brought him back again. The good shepherd loved that sheep best of all.

Jesus had finished the story and the others were saying their goodbyes. Jesus looked round to where Benjamin was hiding and called his name. In a moment his old clothes and his bare feet were forgotten. The arms of Jesus were round him and he knew that Jesus understood. Jesus called him His little lost lamb and Benjamin felt so happy. He kept

(continued on previous page)

Coming Events

BIRMINGHAM. Graham Street. December 5. District Presbytery Youth Rally at 7. Billy Graham film, "Oil Town." All welcome.

CATERHAM. November 28. Elim Church, Holmesdale Road. Monthly Rally at 7.30. E. R. Corsie and party.

EALING. November 29. Elim Church, Northfield Avenue, W.13, at 6.30. Preacher: B. G. Edwards (Thornton Heath). December 5. North London District Presbytery youth rally at 7. Preacher: D. Evans. Convener: Eldin Corsie (Youth Commissioner). December 6 at 6.30. London Crusader Choir.

ENGLEFIELD GREEN. November 28. Elim Church, Bond Street. At 7.30. United rally conducted by T. W. Walker and the Clapham Gospel Rhythm Group.

GLASGOW. November 28. West Hall, Christian Institute, Bothwell Street. Scottish Camp Reunion at 7.30. Preacher: Malcolm Smith. Convener: Peter Smith.

HASTINGS. December 13. Elim Central Hall, Station Road. At 6.30 and 8. Bexhill Male Voice Choir.

ILFORD. November 29. Elim Church, Clements Road. "Edification and Revival." Speaker: Cecil Cousen (Bradford). Sunday at 8.15.

LONDON. Friday, December 4. Church House, Dean's Yard, Westminster. Sunday School Conference organised by the North London District Presbytery. Subject: **How to make the best use of Scripture Press material.** Exhibition at 6.30. Conference at 7.30. Convener: Eldin Corsie (Youth Commissioner).

MACCLESFIELD. November 28-30. Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.15. Monday at 7.30. Preachers: J. J. Morgan and S. Beresford.

NEWCASTLE, Co. Down. November 29—December 14. Elim Church. Campaign conducted by Wm. Hartley, Evangelist (Southampton). Sundays at 7. Weeknights at 8.

NEWHAVEN. November 28, 29. Elim Church, Meeching Rise. Evangelistic weekend. Saturday at 7. Sunday 11 and 6.30. Preacher: A. Tee. Convener: H. W. Holdstock.

RANDALSTOWN. November 28, 29. Elim Church Silver Jubilee Convention. Saturday and Sunday at 3.30 and 7.30. Preachers: A. Wilson (Superintendent of the Irish Churches), J. Harris (Lurgan), G. Hills (Eire), E. J. Thomas (Belfast), and W. Spence (Cullybackey). Special items by the Ulster Temple Choir and Quintet, Mr. and Mrs. W. Weir, Mr. J. McRoberts and Mr. W. Spence. Saturday services in Orange Hall. Sunday services in Elim Church.

RATHERILAND, Co. Down. November 28, 29. Elim Church, Newry Road. Annual Convention. Saturday at 3.30 and 6.30. Sunday at 12, 3.30 and 7.30. Preachers: W. Hartley (Southampton), Fred Carson and S. C. Cain. Convener: W. H. Holohan. Refreshments provided.

SHEFFIELD. November 21 to December 3. Elim Church, Lee Croft, Campo Lane. Salvation and healing crusade, conducted by G. Canty. Song leader: Brian Edwards. Weekdays at 7.30 (except Fridays). Saturdays at 7. Sundays at 6.30.

WEST WELLOW, near Romsey. December 5. Methodist Church, Murrays Lane, at 7.30. Portsmouth District Presbytery Rally. Preacher: J. McBurney (Winton). All welcome.

WORTHING. December 5. Elim Church, Grosvenor Road. Sussex District Presbytery Business Meeting at 3, public rally at 7. Preacher: A. Brooks. Sunday at 11 and 6.30.

ITINERARIES

The President, Pastor C. J. E. Kingston:

November 29, Ulster Temple (morning), Ballysillan (evening); 30, Apsley Street; December 1, Saunders Street; 2, Lisburn; 3, Newtownards (ordination of J. Kay), United Service, Bangor and Millisle; 4, Megaberry; December 5, Armagh United Rally; 6, Lurgan; 8, Portadown; 9, Gilford; 10, Moneyslane; December 12, Melbourne Street United Rally; 13, Ballymena.

Joseph Smith:

November 28—December 3, Gun Hill, Bowers Gifford.

London Crusader Choir:

November 29, Pitsea Parish Church (evening). December 5, Rayleigh; 6, Holloway prison, Ealing Elim Church.

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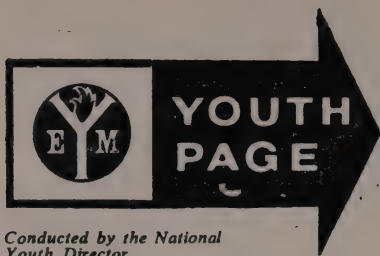
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CHILDREN FOR SALE

by Evelyn Knight

two small Formosan children huddled under a sign which read "Children for sale." A father was selling his children. How much were they worth? Not very much. The price of a pair of shoes, or a bag of groceries, perhaps.

We must ask ourselves the question "What is our primary department worth?" Somewhere along the way we have picked up the misguided notion that we are not supposed to spend too much time with them until they are older. Somewhere the idea has developed that these children cannot learn.

Is there an invisible sign over the door of our primary department—located in the basement or some crowded corner of the church—which reads "Children for sale"?

We cannot mean it literally. No, not for any sum of money. But we do sell out this very important time in their lives by not preparing for them physically, emotionally and mentally. We place greater emphasis and value on building up the other—often material—assets of the church.

Jesus took a different attitude. He told us to give less attention to material goods and lay up treasure in heaven. He means us to invest our time, thought, efforts and money in people, not in luxuries.

Did you know that if properly instructed a child can as truly believe and be converted by the time he reaches five as an adult? Our children have a "CHARTER OF RIGHTS" spoken for them by Jesus Christ Himself: "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven. And He laid His hands on them" (Matthew 19: 14, 15ff).

If these important years pass without proper training and care at home and church we have sold this part of the child's life.

Of all God's creation children are the most interesting. This is the age of dependence and trust. These are the years when children are completely dependent upon us. In faith they look to parents for food, shelter, clothing and the delights that make childhood happy years.

This is the time of faith—pure faith. God has given us the wonderful opportunity to fasten our children's faith eternally in the Saviour who can supremely answer their every growing need.

Children are hungry for love. Too often they are made to feel unwanted, that they are in the way. But even the vilest man seems compelled to respond favourably to fair and kind treatment. At this tender age children are ready to listen and respond with love and understanding.

A child cannot distinguish a person from an opinion or an act. His attitude toward parents, the church and church leaders is determined by how they act toward him rather than what they say to him.

Teach them through acts of love. Jesus did. He loved them, defended them, and died for them. He was never too busy to take time out to bless them. If we do not, we are not only selling an important part of their lives, but also we are mortgaging their future. Children who have received such care in their earlier years are better adjusted mentally and emotionally in later years. When the church loves and provides for them during the tender years they are better adjusted spiritually in later years.

Last year a child came to me and asked if I would read to her about Jesus. We had already had our story time, and this was the end of the morning programme. I asked her, "Donna, why do you want to hear another story about Jesus?"

She answered with a smile on her face and twinkles in her eyes, "Because He loves me."

Donna comes from a broken home. There is no love. She had heard of someone who really loved her. I thanked God for the opportunity to tell this child of the great love and concern that Jesus has for her.

Such opportunities lie at all of our church doors. Who is responsible? If parents, pastors and teachers show little or no concern in training, teaching and finally winning these wee folk for Christ—THEN WHO WILL?

Church of God Evangel.



THE FAMILY ALTAR

Scripture
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Portions

Notes
by
G. Harpin

Monday, November 30th

Malachi 3:16-18; 4:1-6

"The Lord hearkened . . . and a book of remembrance was written" (v. 16).

What a delightful parenthesis verses 16, 17 and 18 form, inserted as they are between the "stout" words that many of the people had spoken against the Lord and the lines in chapter 4 which foretell the day of judgment.

There was a faithful remnant in Judah that feared the Lord and "spake often one to another." We feel sure that their words would be edifying and not evil because they were written down in "a book of remembrance" kept for them.

Let it not go unnoticed that the conversation of the children of God is heard in heaven. What an encouragement to us to engage more often in talking about the things of God.

"Let's talk about Jesus, the King of kings is He,

The Lord of lords supreme, thro' all eternity

The Great I AM, the Way, the Truth, the Life, the Door;

Let's talk about Jesus more and more."

(Herbert Buffum, Jr.).

Tuesday, December 1st

Revelation 4:1-11

"A door was opened in heaven" (v. 1).

Dr. William Barclay in one place quotes a great scholar who said that in the book of Revelation three doors are mentioned: the door of opportunity (3:8), the door of the heart (3:20) and the door of revelation in our passage today. It is a door of revelation because it gives us a glimpse of heaven and of the majesty of God, for a throne is set there—His throne.

As says Matthew Henry, God is not described by any human features, so as to be represented by an image, but only by His transcendent brightness. "The jasper," he continues, "is a transparent stone . . . signifying the glorious perfections of God; the sardine-stone is red, signifying the justice of God." The prevailing colour in the rainbow John saw was green like the emerald, speaking to us of the refreshing nature of the new covenant.

Wednesday, December 2nd

Revelation 5:1-14

"Worthy is the Lamb that was slain" (v. 12).

Verse 6 tells of the Lamb with seven horns and seven eyes. In Jewish literature a hero is often symbolised as a lamb with horns. That symbol is used especially of the Messiah; so the picture here is of Christ in heaven.

He was found worthy to open the book "sealed with seven seals." Secret documents, such as wills, were sealed with seven seals; no one but the right person dared to open them. The book, say some, contains God's plan and purpose for the world. Certainly that plan and purpose was made most clear by Jesus Christ.

His worthiness to open the book was established by His atoning death and redemptive work at Calvary (v. 9).

Thursday, December 3rd

Revelation 6:1-7

"The wrath of the Lamb" (v. 16).

We turn today from the glory of the Lamb to His wrath. Verses 16 and 17 seem to give us the key to the whole chapter. John sees Jesus Himself opening the seals. The first four seals indicate the judgments that follow: conquest, war, famine and death. "There is a natural as well as judicial connection between one judgment and another: war is a wasting calamity, and draws scarcity and famine after it; and famine, not allowing men proper sustenance . . . often draws the pestilence after it" (M. Henry).

After the opening of the fifth seal the souls of the martyrs are heard calling for vengeance; which though delayed is not denied. The breaking of the sixth seal ushers in "the great day of his wrath."

Let none forget it; the "Lamb" is to be "Judge" of all men. Let us fear His wrath!

Friday, December 4th

Revelation 7:1-17

"God shall wipe away all tears from their eyes" (v. 17).

The Christian life is not an easy road. This great multitude which stood before the throne and before the Lamb had come out of "the great tribulation" (v. 14, R.V.). No doubt those referred to in this passage belong to a special period, as the wording of the Revised Version indicates, but the way to God is never easy. "If any man will come after Me," said Jesus, "let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). However, though the way is hard, the goal is great. It is as Paul said, "Our light affliction, which is but for a moment [short-lived, N.E.B.], worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

When we read verses 16 and 17 of today's portion we must agree with him.

Saturday, December 5th

Revelation 8:1-13

"And when he had opened the seventh seal . . ." (v. 1).

A whole chapter has been recorded between the reference to the sixth seal and the breaking of the seventh. When the seventh seal was broken "there was silence in heaven about the space of half an hour" (v. 1). It was as if all heaven held its breath, so to speak; it was like the eerie quiet following the flash of lightning which heralds the crash of the ensuing thunder. Certainly the "thunder" of this seventh seal rumbles on—at least until the sounding of the seventh trumpet in chapter 11, verse 15.

Verses 3-5 of chapter 8, which precede the sounding of the trumpets, infer that the plagues which follow are the result of the cry of the martyrs (6:10). Thus shall it be, as it is written, "Vengeance is mine; I will repay, saith the Lord" (Romans 12:19).

Sunday, December 6th

Revelation 9:1-21

"Neither repented they . . ." (v. 21).

Here, as in the case of Pharaoh, the judgments of God serve only to harden and render more obstinate the hearts of those punished. In spite of all the dreadful things described following the sounding of the six trumpets "the rest of the men which were not killed by these plagues repented not . . ." (v. 20). They still continued worshipping devils and idols and ceased not their acts of murder, sorcery, fornication and theft.

Whatever interpretation we put to the words of this chapter we cannot avoid noticing that the troubles which follow the sounding of the fifth trumpet are directly due to demonic power.

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LE NOURY. On October 20th, to Roy and Rosemary, Vazon Crusaders, God's gift of a son, David Roy, a brother for Michael. Dedicated on November 8th by Pastor T. E. Francis.

ELLERINGTON. On November 6th, to Norman and Pat (née Backhouse), God's gift of a daughter, Jane Elizabeth.

WITH CHRIST

FRANCIS. On October 27th, at "Sharon," Albecq, Guernsey. Jane Francis, beloved mother of Pastor T. E. Francis. Died peacefully in her sleep in her 89th year. Funeral conducted by W. J. Martin and S. Penney.

RUMPH. On November 7th, Charles Edward Rumph, aged 83, beloved member of Clapham, London, Elim Church for many years. A real trophy of grace. Officiating minister at funeral: T. W. Walker.

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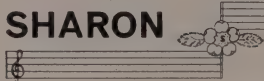
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THE ELIM *EVANGEL*

Vol. XLV No. 49

DECEMBER 5th, 1964

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THE ELIM EVANGEL

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

BIBLE VERSE



EPH. 4:26 Let
not the sun go down upon your
wrath.

EDITORIAL

"FROM WHENCE COMETH MY HELP"

By **LESLIE WIGGLESWORTH**

ELIM MISSIONARY SOCIETY SECRETARY

two well-dressed and evidently cultured coloured gentlemen were sitting opposite me in the tube train. They conversed in an African language of which I could understand only the odd universal word. But they were seriously interested in some engrossing subject, and as I sat I also longed that they could know the power of Jesus Christ. I prayed for all the leaders of the new nations throughout the world, knowing that the influence of Christianity can help matters of state, for there are those among the new statesmen who know the Lord and will play a tremendous part in stemming the encroaching flood of non-Christian ideologies.

As we travelled my mind spanned several years into the past and I was back in Central Africa listening to a rugged warrior of the cross. Again the speaker was an intelligent coloured gentleman and he was preaching to a great crowd of his country people. "In the days of heart anguish and family trouble we used to sit in the dirt before our witch doctors, and as we smeared mud on our bodies we appealed to the spirits for help. We had little hope: the small amulets and charms were a solace but not an answer to our need. Later some of us learned of the tremendous power in nature, of the thunderous rapids which are supposedly a residing place for great spirit energies, and we applied ourselves to seeking aid from them. Then certain of our older advisers showed us the giants of the forest and plains and we worshipped the trees. Again, we were directed by the elders of our country to seek spiritual help from the mountains and high rocks. All these things we did in desperation, but found little help. What was it then that made us look from the dust to the charms, from the charms to the rapids, from the rapids to the trees, and from the trees to the highest hills? Our helplessness caused us to look beyond the hills and the call from our hearts brought to us God's messengers, Praise Him! From them we learned that the great Creator of dust and rocks and hills and water had visited the earth to show the people of the earth that we could call on His name for a sure salvation. Let us continue to call upon the name of the Lord and may our trust be in Him."

I came back to the present as the brakes brought the train to a halt at our destination. My African fellow passengers had gone, but a sense of His presence continued with me. The trend of thought made me visualise a parallel worship in this dear land of ours, and in fact right throughout the world. There is a worship of the small objects such as cigarettes or drugs which make a person berserk and fit only to sit helplessly in the dirt. Need we add alcohol? Then the wide-open spaces call many, and men become worshippers of rapids and rivers. Caverns and potholes draw others strongly into the depths, and

(continued on page 775)

A day of rejoicing and victory !

NEW CHURCH OPENED AT DEHRI, INDIA

by D. C. Lewis

"Enter into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and bless His name. For the Lord is good . . ." (Psalm 100 : 4, 5).

ON THE roadside adjacent to a large town in Bihar, North India, stands a modern brick-and-concrete building. The road, known for centuries as the Grand Trunk Road, is, as its name indicates, one of India's main arteries; many thousands pass along this road daily. For some considerable time the



The congregation outside the church after the opening service.

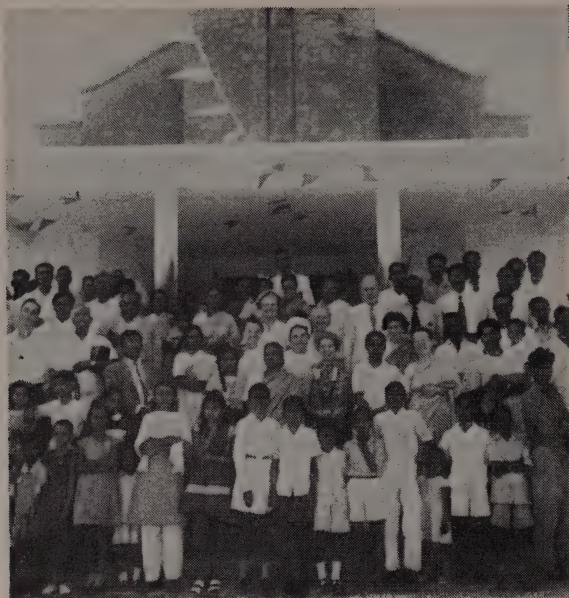
building that was being erected had caused passers by to speculate regarding what the new edifice might be. "Perhaps a cinema," said one. "Who knows?" On Sunday morning, October 25th, 1964, all doubts were dissolved, speculation ceased; it is a Christian church! Yes, at last the long-awaited day had dawned; an excited, happy company of people of Dehri-on-Sone were gathered for the consecration and opening service of their new church. Among



Pastor F. Newey leads the young people.

the excited throng were several of our Elim missionaries, with national pastors from surrounding churches. Many non-Christian friends were also present; all had caught the infectious gaiety and happiness of spirit that prevailed.

Enter into His gates with thanksgiving! And this we gladly did, but before this was possible several preliminary items were necessary. Amid acclamations of praise and spontaneous joy the scarlet ribbon that stretched across the tastefully decorated archway leading to the church was cut by Dr. P. G. Joseph, a member of the building committee, who had been a staunch supporter and a hard-working member also. As the crowd moved forward yet another duty had to be done. Miss Coralie Paint was called upon to unveil the stone which was inserted in the wall of the approach to the main door. Our sister's joy was very real and obvious as, with a suitable word of praise and exhortation, she unveiled the stone upon which was inscribed "Erected to the glory of God by those who know and love



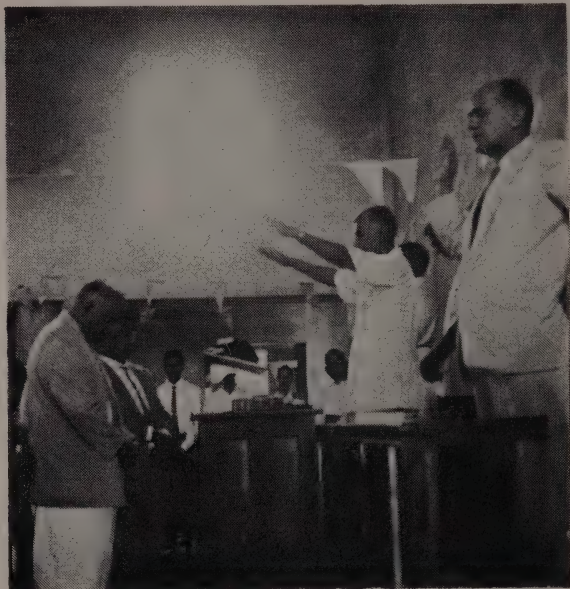
Outside the new church.

Him." Then followed the reading of Psalm 100 : "Enter into His gates with thanksgiving, and into His courts with praise." Prayer was led by Pastor D. Lewis, one of the senior missionaries who had laboured at Dehri, after which the doors of the church were unlocked by Mr. A. C. Shaw, a highly respected government official who is also a member of the church building committee. Soon the church was full, a goodly number of young people being among the congregation. "All hail the power of Jesu's name !" How gladly and powerfully the hymn was taken up by the congregation—it was Pentecostal singing ! Pastor Frank Newey excelled in his leadership with the piano-accordion. The singing was equal both in power and volume to that of an Elim congregation in the homeland : "Crown Him Lord of all !" The living Christ was exalted ; His power proclaimed.

Pastor S. S. Sharma, who was later to be inducted as the first minister of the new church, gave a résumé of how the work began, of the problems that had faced the building committee, and how the Lord had helped in many ways. He also paid a very warm tribute to all who had assisted, making mention of the assistance given by the missionaries and friends in the homeland. Fervent prayer was then offered by Rev. J. R. Patterson, of the Methodist church at Arrah, who had travelled a considerable distance to be present. Our brother, a national minister, was deeply moved as he called on the Lord to bless the congregation and the work at Dehri. To describe the service in detail would be a lengthy task indeed.

Each item was blessed of the Lord in a very real way. How well the group of young people sang ! How faithfully and forthrightly Pastor Emmanuel Mall, of Benares, ministered the living Word. Brother Mall is the pastor of the only Pentecostal church in Benares, situated some eighty miles from Dehri. "There is only one way," he told the great congregation consisting of people of many other faiths ; "that way is Christ." In the congregation were many Hindu friends besides Sikhs and Moslems.

The induction of Pastor S. S. Sharma as the shepherd of the flock was a solemn and impressive moment. The members of the Dehri church were



The newly inducted pastor, S. S. Sharma, pronouncing the benediction at the close of the opening service.

exhorted to pray for their pastor and to stand unitedly with him for the advancement of the work in Dehri. Then brother Sharma knelt before the great company as hands were laid upon him by the ministerial brethren present, and prayer was made that the Holy Spirit would continually guide, strengthen and empower His servant to be a faithful pastor and leader of the flock.

The closing hymn again extolled the name of our Lord and Saviour : "How great Thou art"—sung in Hindi, of course. Our God, the great and mighty God, had answered the prayers of His people. Now there stands to His glory this beautiful place of worship. May many find the Lord Jesus Christ as Saviour within its portals ; may many receive a new vision there and go forth to spread the glad tidings of great joy to India's dear people.

April 10th, 1964.

Praise and thanksgiving by E. M. Bounds

To the Missionary Secretary :

Greetings in the worthy name of Jesus. I and my family are keeping fine by the grace of our Lord Jesus Christ and hope just the same for all you dear saints there. Through our dear brother Lewis I came to know that you dear saints of God have taken this burden upon your hearts that you will support us through the Bible school by sending £6 per month. First of all I want to thank you from my heart for this gracious help.

When brother Lewis started the work of the Lord at Turra I was working as a storekeeper in the English Electric Company. Though I was born in a Christian home and had studied in Christian schools I never knew Jesus Christ as my personal Saviour.

It so happened that I was seriously ill and one evening I was so depressed that somebody told brother Lewis about me. He immediately came to see me and prayed for me very earnestly. The Lord did hear prayer and I was healed. The next day I was feeling my old self. On March 5th, 1959, I repented of my sins and the Lord changed my life ; He made me a new creature in Christ Jesus. Praise His wonderful name. Now I started taking an active part in Turra church, and brother Lewis in every way possible helped me to grow spiritually, and when he went home on furlough he left the care of the little flock there in my hand.

One thing more took place in my life. I was a chain smoker. For seventeen years I had smoked. I smoked forty-five cigarettes a day. Praise be to His name that by April 5th, 1960, He freed me from this bad habit. On August 3rd, 1961, the Lord told me that He had chosen me for His service. I started serving my Lord in whatever way it was possible. In October 1963, when I was working for Larsen Touro Ltd., an English firm, the Lord opened the way wonderfully for me to attend A. G. Bible Institute, Hardoi, U.P., to prepare me fully for His service. I resigned from my job and joined the Bible school at Hardoi on November 3rd, 1963. Brother Lewis undertook all the details in making it possible for me to come to this Bible school. This is but a very small testimony of mine. However, I will request that you please do pray for me.

Yours in the bond of Calvary,

S. WILLIAMS.

WHEN Paul wrote to the Colossians to let the word of Christ dwell in their hearts richly and to let the peace of God rule therein, he said to them "and be ye thankful," and added : "admonishing yourselves in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." Farther on, writing to these same Christians, he joined prayer and thanksgiving together : "Continue in prayer, and watch in the same with thanksgiving."

Wherever there is true prayer, thanksgiving and gratitude stand hard by, ready to respond to the answer when it comes. As prayer brings the answer, so the answer brings forth gratitude and praise. As prayer sets God to work, so answered prayer sets thanksgiving to work. Thanksgiving follows answered prayer just as day succeeds night. True prayer and gratitude lead to full consecration, and consecration leads to more praying and better praying. A consecrated life is both a prayer life and a thanksgiving life. The normal state of the Church is set forth in Psalm 65 : "Praise waiteth for Thee, O Lord, and unto Thee shall the vow be performed."

Praise is so distinctly and definitely wedded to prayer, so inseparably joined, that they cannot be divorced. Praise is dependent on prayer for its full volume and its sweetest melody. Giving thanks is the very life of prayer. It is its fragrance and music, its poetry and its crown. Prayer bringing the desired answer breaks out into praise and thanksgiving. Whatever interferes with and injures the spirit of prayer necessarily hurts and dissipates the spirit of praise.

The heart must have in it the grace of prayer to sing the praise of God. Spiritual singing is not to be done by musical taste or talent, but by the grace of God in the heart. Nothing helps praise as much as a gracious revival of true religion in the Church. The conscious presence of God inspires song. The angels and the glorified ones in heaven do not need artistic precentors to lead them, nor do they care for paid choirs to chime in with their heavenly doxologies of praise and worship. Their singing involuntarily breaks forth from the heart. . . .

Where grace abounds song abounds. When God is in the heart heaven is present and melody is there, and the lips overflow out of the abundance of the heart.

Selected.

THE AFRICAN SCENE

IT IS Saturday evening, and as I pen these lines I can hear the drums beating in the nearby village of Sabamba. They speak to us of the great darkness which still prevails in this reserve of Katerere, the men and women still bound by Satan and steeped in witchcraft and superstition.

In that village tonight are two women, real trophies of grace, not entering into any demon worship but kneeling in prayer to their Lord and Saviour. One of them is Merenia, the converted witch doctor of Mr. F. B. Phillips's film. She has been rejoicing with



Sports Day, 1964.

us too over the ten souls who have repented and found the Saviour at the hospital during this week. The daily gospel service has been taken each morning by different members of the medical staff, as well as the Wednesday and Sunday evening services. Merenia has been faithfully witnessing as usual to the patients and their relatives. One has seen her, with Bible and hymn-book under her arm, making her way to the hospital compound and talking to little groups here and there. She has also stood by the bedsides of very ill patients, pleading with them to get right with God.

At the beginning of the week a woman who was burdened with domestic troubles—and indeed was contemplating suicide, as she told us later—found peace and joy in accepting the Saviour. Three days later others came, including a patient who had recently had a Cæsarean section operation. On Friday evening, after the drugs had been given to various people on the night round of the wards, four women went to Dr. Brien's consulting room. The light had shone into their darkened souls, revealing their need. Bowing in prayer and committing their lives to God,

Report from Inyanga North *by Winnie Loosemore*

they passed from death to life. During that day in the adjoining room four little babies had been born, and how the folk rejoiced at their safe arrival. That night, too, there was rejoicing not only down here but among the angels in heaven over these four women who had just been born into the kingdom of God. It was wonderful to see one of these four, Mai



Odzi Church, Rhodesia.

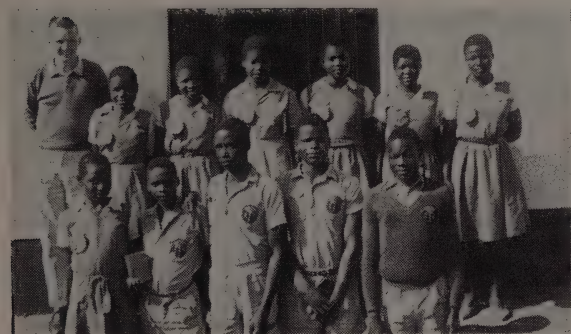
Grace, coming to accept the Lord. When asked what had decided her to repent she replied: "I want the Saviour and I want to know this Jesus who has helped me so much." Three weeks before, she came very near to death following a sudden and alarming hæmorrhage before the birth of her baby. Her blood hæmoglobin dropped at once to twenty per cent and she was very shocked. Dr. Brien knew he must perform a sectional operation at once, but we all feared the patient would die under the anæsthetic. The Lord undertook, and although the patient remained so critically ill that she was kept in the operating theatre for twenty-four hours and given several pints of blood plasma intravenously her life was saved and a lovely baby was born.

Since commencing this report evangelist Robson has come in with the good news that he has led two souls to the Lord, one being the husband of a hospital convert, Mai Joyce. This woman was miraculously healed by the Lord a few weeks ago after serious complications had set in following an abdominal operation.

I was unable to finish this short report on Saturday evening, and on Sunday after the breaking of bread service two teenage girls were saved, and in our hospital meeting this morning, where 130 people gathered, one man stood up at the end, with all looking on, and signified his desire to accept the Saviour into his heart.



Imbezi Church, Rhodesia, with Pastor Chiwara. Easter Convention.



Peter Griffiths with Elim Crusader group, Penhalonga.



Baptismal candidates at Penhalonga, 1964.

EDITORIAL (continued)

we wonder at their zeal and venturesome spirit. Recently the craze for climbing heights and unscalable peaks has been taking a precious toll of life. Are these adventurers seeking a god, a satisfaction for the soul, a help beyond themselves? And will seeking and searching and longing suddenly bring an answer from God Himself?

Believers in Christ are longing for such a moment; but when God does speak He will call us to service and sacrifice, to action and adventure. He will send you as His messengers to fulfil the need in the heart of the multitude at home, in the countryside, in the far-distant places of the earth. The yearning of mankind will eventually bring a response from God—through you. He will tell many to pray. He will instruct many how to increase their giving and He will point the way for some to go to preach the gospel. Be prepared! He will call! Will you respond?

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AFRICA

The A.E.C.W.A. One of Africa's youngest communions, the Association of Evangelical Churches of West Africa, celebrated its tenth anniversary by setting aside a Sunday for prayer and thanksgiving.

Ten years ago the Sudan Interior Mission, conscious of the need for its churches in Africa to be responsible for their own affairs in an independence-minded continent, encouraged formation of the new church organisation.

Conservative in theology and strongly evangelistic, the Association has a baptistic structure, with individual autonomy for churches but co-ordination in the hands of a general assembly. A

four, may enter into heaven through Christ the Open Door.' The following Sunday, at a neighbouring class, a little girl who had previously received the Lord Jesus Christ as Saviour sang this song with joy. The next Friday she became seriously ill, was taken to the hospital, and a little while later went to be with the Lord. Before she died she smiled at her mother and said 'Mamma, I am going home!' We thanked the Lord for giving us this clear, timely testimony to the fact that a child can know the Lord as Saviour. More than 700 little ones are being reached through these classes and our two junior churches. Pray for the unreached hundreds who need to know



WORLD MISSIONARY ITINERARY

By G. H. THOMAS

MINISTER OF ELIM CHURCH, CATERHAM

secretariat in the Northern Nigerian city of Jos handles the office work and provides liaison between the church and the government. The Sudan Interior Mission does not exercise any authority in the A.E.C.W.A.'s affairs, although church executives work in close harmony with the mission.

The A.E.C.W.A. started with some 400 churches, now there are more than 900 of them. The aggregate attendance is 300,000 and there are 650 pastors and evangelists.

This "indigenous" work also supports eighty-five missionaries who go to "foreign" tribes to preach the gospel. These statistics indicate what the Holy Spirit can do through His people.

Converted children. "At a teachers' training class session we discussed 'Salvation of children, and learned the song 'A little child of seven, or even three or

Jesus" (Miss A. M. Boyer, Sudan Interior Mission).

LIBERIA

President William Tubman stated: "Any attempt to oust, underrate or uproot missionary work and missionaries from this country would mean virtually uprooting the stability and progress of the nation." Thank God for this leader's evaluation of Christian missions in his country.

Radio station ELWA was honoured through Rev. and Mrs. R. G. de la Haye recently, when President William V. S. Tubman proclaimed the general manager and his wife members of the Humane Order of African Redemption. Ray de la Haye was given the rank of Grand Commander, while Sophie was made Knight Official.

The investiture included medals to be worn on formal dress occasions. The inscription on the

medals is particularly significant for missionary workers, showing Africans kneeling at the cross of Christ, and at their feet broken chains.

LATIN AMERICA

Protestantism is growing faster in Latin America than the population, and the biggest growth is being made by Pentecostals and mission groups not related to the historic churches. Dr. John A. Mackay, president emeritus of Princeton Theological Seminary, told a conference of missionaries. He said there are now nearly 10,000,000 Protestant Christians in Latin America, as compared with only 200,000 there in 1916 "when I first went there as a missionary."

Dr. Mackay, former chairman of the International Missionary Council and former president of the World Presbyterian Alliance, said that one reason why the Pentecostals had made such great gains in Latin America was that they were able to convince the people there that "God really cared for them" and that they made their religion relevant to everyday living.

He commented that Pentecostal groups in Latin America had shaken off some of the "emotional excesses" for which they were known.

JAPAN

The following is from the *Japan Times*, printed in Tokyo, under the heading "Friend to missionaries" in the column "Readers in council."

"To the Editor:

"In the passing of Gen. Douglas MacArthur the missionary forces of Japan have lost a true friend and benefactor. Among many well-known facets of his great life, however, this fact, perhaps, is not so well known. Gen. MacArthur was acutely aware, as he declared in his speech at the surrender proceedings in Tokyo Bay on September 2nd, 1945, that the problem is basically a spiri-

tual improvement of human character . . .

"In line with this recognition, he urged that missionaries of the gospel come to Japan after the war, did all he could to facilitate their entrance and activity, and even challenged them to greater efforts. When the Pocket Testament League sought his support to distribute one million copies of the Gospel of John, he replied 'Why not ten million?' They took up the challenge and distributed ten million.

"With deep appreciation for his concern and help, the Japan Bible Christian Council, at its annual conference, voted unanimously to send the following telegram to Mrs. MacArthur and their son Arthur: 'Japan missionaries express sincere condolences passing great benefactor, statesman, friend, Psalm 44:22. ['Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.']—JOHN M. L. YOUNG, for the Japan Bible Christian Council.—In W.P.M. Newsletter."

SPAIN

The Vatican, the Spanish government and that country's Roman Catholic hierarchy have reached "basic agreement" on proposed legislation to legalise recognition and increased rights to Spain's Protestants. Under this legislation Protestant churches would be able to hold property, maintain schools and operate publishing houses—privileges forbidden since the time of the Inquisition. Also Protestant soldiers would, under the new law, be freed from having to attend Catholic services in the armed forces.

The new law would still prohibit "proselytising" by Protestants.

EUROPE'S LOSS OF BIBLE KNOWLEDGE

Europe is no longer aware of the importance of the Bible in the conduct of human affairs, said

Lutheran Bishop Hanns Lilje, of Hanover, Germany, in an address to an international conference of church leaders held at Driebergen, the Netherlands. The conference observed the 150th anniversary of the Netherlands Bible Society.

Bishop Lilje noted that even a "simple knowledge" of the Bible is fast disappearing from European life. "The once commanding authority of the Bible is no longer accepted by thinking people in Europe," he said. He blamed this on the current trend of Biblical scholarship in Europe, which, he claimed, has made the Bible "appear to be uncertain in its message."

A similar stand was taken by Professor Murdo MacDonald, of Glasgow, speaking at the same conference. He noted that although every Scottish home possesses a Bible it is seldom read. He said he knew many brilliant and clever men who were "high in their professions," but were only at the primary school level in their knowledge of the Bible. "I am sure, however," he added, "that there is one part of Scotland where the Bible is known and obeyed—and that is the Outer Hebrides."

Need of a closer relationship between churches and Bible associations was stressed by leading speakers during discussions at the five-day international conference.

WORLD POPULATION

A mid-year estimate by the United Nations places the world population at 3,069,000,000, a new all-time high. The U.N. report gives the following continental breakdowns of the population: Africa 261,000,000, North America (includes Central America and the Caribbean Islands) 273,000,000, South America 149,000,000, Asia (excluding U.S.S.R.) 721,000,000, Europe 430,000,000, Oceania 17,000,000, and the U.S.S.R. 218,000,000.

NEWS OF OUR MISSIONARIES

by Leslie Wigglesworth

WHAT a wonderful service of thanksgiving our friends in India had when they gathered for the opening of the new church at Dehri. Apart from the uplift of fellowship which always accompanies such an occasion of reunion and spiritual help to our isolated workers, it was a thrill to see another church opened to the glory of God. Brother D. C. Lewis writes: "Sister Coralie Paint is now on her homeward voyage and will be soon with you in the homeland. We had fellowship at Dehri on the occasion of the opening of the new church building and it was a wonderful day. Two new substantially built church buildings opened in our India field during the past six months. Praise the Lord!" He also writes of the desperate need for transport of some kind for Dehri, as their vehicle has always been very second-hand and is dropping apart. After being separated from their daughter for school term Gwyneth will be with them in early December. This kind of family reunion will apply to many missionaries whose children are away from them for many months of the year. It is an opportune moment to ask for prayer for parents and children. They sacrifice much for the Lord's sake and the heartaches are appreciated only by those who have had such experiences.

We shall soon have our sister Coralie Paint with us, as she arrives in London on November 16th. May the Lord strengthen her and give her a message which will revive the churches.

The Rhodesian field is in the news, not so much topically but because there are more comings and goings to and from there. Just a few minutes ago we were praying in this office with Pastor and Mrs. A. Renshaw, who are very loyally and bravely going to tackle a further term in Inyanga North. Our friends have worked hard during furlough and have given unstintingly of their valuable time in youth camps, itineraries and exhibition preparation. As you read this they will be arriving on the field, and we seek your prayers for them there.

Dr. Brien wrote to us this week to inform us that our sister Winnie Loosemore will be leaving Rhodesia early in December and will sail from Cape Town to arrive in Southampton on Christmas Eve. What a lovely present for her mother, who has suffered so much in body recently, and also for all the friends who will be anxiously waiting to see her again. Please pray for mother and daughter;



Mrs. C. F. Haws distributing scriptures.



Mrs. C. F. Haws with her van. Records declare the message in various languages. The texts are "What think ye of Christ?" and "Believe on the Lord Jesus Christ."

they are both in need of a touch of healing. Our sister must rest before she begins the arduous task of visiting our churches.

We had a letter written on the high seas from our British Guiana missionaries the MacInneses. They will have arrived in Georgetown and we can imagine the happy faces as the Christians give them a joyous welcome. I am sure that brother Tony Jones will be very pleased to see them, as he has held the fort through all kinds of experiences. We

praise the Lord that they were unhurt during the dreadful riots. Pray for British Guiana.

Requests have reached us to know whether sister Vera McGillivray in Hong Kong suffered in the second storm, namely typhoon "Dot." Apart from sweeping gallons of water out of her home she was unharmed, and we thank God for bringing her safely through. However, her brother, Ken McGillivray, writes to say that his work in Formosa has suffered. It is stop press news, but we hear of drownings and deaths. May the Lord sustain the sufferers.

We are heartened by news of a moving of the Spirit in Brazil, where brother and sister H. Jeffery are working. May revival fires sweep the country out of anarchy and into great joy and blessing. We are awaiting news from our brother of a journey into the interior and I am sure he will have startling things to tell us.

The time is *short*. The harvest fields are *white*. The labourers are *few*. What shall we do? The sickle is in our hands and we should be reaping for the Lord. Is yours a prayer's sickle? Or is it a giver's sickle? Or might it be a goer's sickle? Whatever our hands or minds or hearts find to do let us do it with all our might for His kingdom's sake.

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| | £ | s. | d. | | £ | s. | d. |
|---------------------|----|----|----|--------------------|----|----|----|
| Larne Pathfinders, | | | | Mountain Ash, ship | | | |
| January, April | | | | halfpennies ... | 4 | 0 | 0 |
| and July ... 30 | 5 | 0 | | Vazon ... | 3 | 12 | 0 |
| Leigh-on-Sea ... 24 | 3 | 2 | | Stirchley ... | 3 | 10 | 6 |
| Sheffield, Lee | | | | Llanelly ... | 3 | 9 | 0 |
| Croft ... 19 | 0 | 0 | | Ilford ... | 3 | 7 | 9 |
| Greenock ... 15 | 0 | 0 | | Exeter ... | 3 | 5 | 3 |
| Croydon: ship half- | | | | Porth ... | 3 | 2 | 4 |
| pennies £3/9/-, | | | | Aberdare: ship | | | |
| offering £5/15/-, | | | | halfpennies | | | |
| Cadets £1/0/3, | | | | £1/10/-, Sunday | | | |
| Junior Cru- | | | | school offerings | | | |
| saders ... 11 | 17 | 8 | | £1/10/- ... | 3 | 0 | 0 |
| Huddersfield | | | | Chelmsford ... | 3 | 0 | 0 |
| Pathfinders ... 10 | 0 | 0 | | Canvey Island | 2 | 18 | 1 |
| Gosport ... 10 | 0 | 0 | | Brecon: Sunday | | | |
| Southampton, | | | | school £1/19/6, | | | |
| three branches | 9 | 17 | 6 | Sunshine Corner | | | |
| Bradford ... 9 | 6 | 0 | | 17/1 ... | 2 | 16 | 7 |
| Ipswich: ship half- | | | | Knottingley, ship | | | |
| pennies £4/18/6, | | | | halfpennies | 2 | 15 | 0 |
| Sunday school | | | | Burton-on-Trent | 2 | 13 | 8 |
| offerings £3/4/6 | 8 | 3 | 0 | Dunstable ... | 2 | 10 | 0 |
| Pitsea ... 8 | 0 | 0 | | Braintree ... | 2 | 2 | 0 |
| Wimbledon ... 8 | 0 | 0 | | Loughborough | 1 | 18 | 2 |
| Kingstanding | | | | Ashbourne ... | 1 | 17 | 4 |
| Pathfinders ... 7 | 11 | 2 | | Aberystwyth ... | 1 | 17 | 1 |
| York, Swinegate | 7 | 0 | 0 | Braintree ... | 1 | 11 | 0 |
| Bermondsey ... 6 | 11 | 0 | | Hull, Mason Street | | | |
| Oxford, Blackbird | | | | Junior Church | 1 | 6 | 4 |
| Leys, ship half- | | | | Pontardulais ... | 1 | 9 | 0 |
| pennies ... 6 | 10 | 0 | | Dundee ... | 1 | 0 | 4 |
| Yeovil ... 6 | 9 | 0 | | Driffield, ship | | | |
| Portsmouth: Bible | | | | halfpennies | 15 | 0 | |
| class £2/11/7, | | | | Newhaven ... | 15 | 0 | |
| Sunday school | | | | Clacton-on-Sea | 12 | 2 | |
| £3/11/2 ... 6 | 2 | 9 | | Malton ... | 11 | 5 | |
| Oxford ... 5 | 12 | 6 | | Waltham Abbey | 10 | 0 | |
| Mansfield ... 5 | 0 | 0 | | Dewsbury ... | 10 | 0 | |
| Clapham ... 5 | 0 | 0 | | Hadleigh ... | 6 | 0 | |
| Selly Oak ... 4 | 0 | 0 | | Camberwell ... | 3 | 7 | |
| Hove, February, | | | | | | | |
| September ... 4 | 0 | 0 | | | | | |

YOUTH PAGE (continued from page 782)

sionally, but always. We also sit in the same general area each time. My husband and I feel that this strengthens family ties. But there are some spiritual values too, for sitting with us the children observe our own worship and enter in. They see their father regularly paying tithes, so they begin to learn stewardship.

Children are quick to see through and to despise sham and pretence, but they are just as quick to forgive a failure when they see sincerity and humility. So if as we seek to share our faith with our children we sometimes falter it is no time to give up. We must not hesitate to let them see us leaning hard on the everlasting arms, for by this they will learn to lean on them also.

The Pentecostal Evangel.

ANONYMOUS GIFTS

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|------|-------------------------------|----------------------------|--|----|----|----|
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| 1461 | Sept. 9th | Anon., per Pastor Wiggles- | | | | |
| | worth | ... | | 5 | 0 | 0 |
| 1476 | Sept. 15th | Anon., Cradley Heath | | 1 | 0 | 0 |
| 1479 | Sept. 16th | Anon., per Pastor Ren- | | | | |
| | shaw (Land-Rover) | ... | | 1 | 0 | 0 |
| 1493 | Sept. 21st | Anon., Kingston-on-Thames | | 2 | 0 | 0 |
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| 1601 | Sept. 28th | Anon., "A thankful | | | | |
| | heart," West Bromwich | ... | | 1 | 0 | 0 |
| 1604 | Sept. 29th | Anon., Gloucester, desig- | | | | |
| | nated | ... | | 25 | 0 | 0 |
| 1607 | Oct. 1st | Anon., Derby | | | | |
| | | ... | | 15 | 0 | |
| 1614 | Oct. 2nd | Anon., Swindon | | 5 | 0 | 0 |
| 1615 | Oct. 2nd | Anon., one who has freely | | | | |
| | received | ... | | 30 | 0 | 0 |
| 1647 | Oct. 8th | Anon., postmark Hants | | 4 | 0 | 0 |
| 1676 | Oct. 14th | Anon., a well-wisher, Ash- | | | | |
| | bourne | ... | | 10 | 0 | 0 |
| 1698 | Oct. 20th | Anon., a thankful heart | | 2 | 0 | 0 |
| 1703 | Oct. 22nd | Anon., per Rev. A. Ren- | | | | |
| | shaw, Birmingham and East Ham | | | 64 | 0 | 0 |
| 1722 | Oct. 30th | Anon., ex-Clapham Cru- | | | | |
| | sader | ... | | 2 | 10 | 0 |

CONTACT WITH GOD

IN THE life of every man, without exception, there lies a treasure of boundless wealth to be discovered—or lost. *This infinite treasure is dynamic contact with God.* Ali Safed owned a large farm and had beautiful and valuable orchards, grain fields, and gardens. He was contented and wealthy. But one day an old Buddhist priest visited Ali, and told him about the value of diamonds. That night Ali Safed went to bed a poor man. He still had his farm and his money, but he had lost his contentment. He must have some of these diamonds. Seeking the priest, the latter told him to "find a river that runs through white sands, between high mountains. In those white sands you will find diamonds." So Ali sold his farm, and wandered from place to place throughout the world in quest of diamonds. Then, his money gone, his clothes in rags, and with all of hope and zest for life vanished, he threw himself into the bay at Barcelona.

But the man who purchased Ali's farm, as he led his camel to drink, noticed a curious flash of light from the white sands of the stream. He picked up the stone, and when the old Buddhist priest came for a visit the latter cried: "Here is a diamond." Fingering the white sands that Ali had left in search of diamonds, they discovered the famous diamond mine of Golconda, the most magnificent diamond mine in all the history of mankind. Ali Safed had searched the world for enormous wealth when it was hidden on his own farm.

Coming Events

BIRMINGHAM. Graham Street. December 5. District Presbytery Youth Rally at 7. Billy Graham film, "Oil Town." All welcome.

CANNING TOWN. December 5. Elim Church, Bethell Avenue, at 7.30. Clapham Rhythm Group, and T. W. Walker. Convener: A. J. Brown.

CATERHAM. December 20. Elim Church, Holmesdale Road (off London Road), at 6.30 and After Church Rally at 8. London Crusader Choir.

COLCHESTER. December 5. Elim Church, Stanwell Street. Eastern District Presbytery Meeting at 3. Public Rally at 7. Preacher: J. C. Smyth. Ipswich Elim Church choir will sing. Convener: D. W. Anthony.

EALING. December 5. Elim Church, Northfield Avenue, W.13. North London District Presbytery Youth Rally at 7. Preacher: D. Evans. Convener: Eldin Corsie (Youth Commissioner). December 6 at 6.30. London Crusader Choir. December 12. Y.M.C.A. Hall, Bond Street, at 7.30. Youth Squash. December 20 at 6.30. Carol Service.

HASTINGS. December 13. Elim Central Hall, Station Road. At 6.30 and 8. Bexhill Male Voice Choir. December 19, at 7. Monthly Rally. Billy Graham film, "Souls in Conflict." December 20, at 6.30. Children's Carol Service, conducted by A. S. F. Horne.

NEWCASTLE, Co. Down. November 29—December 14. Elim Church. Campaign conducted by Wm. Hartley, Evangelist (Southampton). Sundays at 7. Weeknights at 8.

ROMFORD. December 13, at 11 and 6.30. Preacher: Brian Barnett. Convener: A. W. Leavesley.

WEST WELLOW, near Romsey. December 5. Methodist Church, Murrays Lane, at 7.30. Portsmouth District Presbytery Rally. Preacher: J. McBurney (Winton). All welcome.

WORTHING. December 5. Elim Church, Grosvenor Road. Sussex District Presbytery Business Meeting at 3, public rally at 7. Preacher: A. Brooks. Sunday at 11 and 6.30.

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December 5, Armagh United Rally; 6, Lurgan; 8, Portadown; 9, Gilford; 10, Moneyslane; December 12, Melbourne Street United Rally; 13, Ballymena.

London Crusader Choir:

December 5, Rayleigh; 6, Holloway prison, Ealing Elim Church.

December 12, Fairfield Halls, Croydon (Symphony of Praise); 13, Maidstone prison, Brewer Street A.O.G.; 15, Caxton Hall (A.T.P.M.); 16, Thomas Cooks (carols); December 20, Brixton prison, Caterham Elim Church; December 27, Wormwood Scrubs prison and Watford Elim Church.

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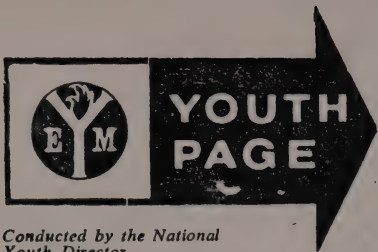
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Sharing our faith with the children

Prayer

All of our children can return thanks at the table, and at lunchtime when daddy is absent I often call on one of them to pray. But when their father is home he usually returns thanks. His humble, sincere prayer, not a form, always blesses me, and I believe that our children will never forget it, though they may not be aware of its impact now. My own mother died when I was quite young, but her prayers at mealtimes still live in my memory.

In a world where 10,000 people starve to death every day we want our children to grow up with grateful hearts for the bountiful provision God has made for us.

One of the best-established moments of prayer for us comes just before the first child leaves for school each morning. Then we all stand together while a prayer is said for the children and the day's activities by their father or myself.

Bedtime prayers are varied according to the evening's activities. Some evenings we just naturally seem to gather around one of the children's beds, where we all kneel and take turns praying. At other times, after the children are in bed, either my husband or I will go from one to the other, praying personally for each child after he himself has prayed. This is a time for bedtime chats, and for prayer over special problems, and reassurances of our love.

For the child it is a time of preparation for a good night's sleep, secure in the love of God and his parents. For me it is also a time of self-examination (have I done my best today?), and thanksgiving for the privilege of moulding these young lives under the direction of the Master. (I am so glad we are not expected to do it alone!)

We believe that as our children hear us pray, confessing our shortcomings as well as making our petitions and giving thanks, they will be encouraged to look to the Lord for their own needs. And there have been signs of this. After a day in which our young teenager had been generally out of sorts he said at bedtime, "Mother, I want to get saved." As we knelt together, his was no usual bedtime prayer, but a sincere prayer for forgiveness and help to live as God wanted him to live.

Church attendance

Our family sits together in church—not occa-
(Continued on page 780)

My husband and I have a common concern that as Christian parents we may so live that our children will naturally share our faith in God. While it is God alone who can save them, and each child must make his own personal decision, we believe we have a responsibility to influence them in every way possible. This we seek to do through Bible reading, prayer, church attendance, and maintaining a Christian atmosphere and standards in the home.

The validity of God's Word is taken for granted in our home. The children sometimes read scientific articles which contain statements that might seem to contradict the Bible, but it is thrilling to see how they come to a conclusion that accepts the Biblical viewpoint. Sometimes they work out a reconciliation of the two views that satisfies them, and other times they just take the position that the Bible is right, no matter what anyone else writes.

This year we gave each child one of the newer versions of the Bible for his birthday. This resulted in an upsurge of interest in the Bible and the children began reading several chapters aloud together every day, comparing versions and thus becoming familiar with the Word.

When our seven-year-old talked to me about scientific studies concerning the gradual cooling of the earth, I told him about Genesis 8:22, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." He was excited over that, and thought someone should show it to the scientists so that they might know about it.

The Sunday school lesson usually comes in for some discussion at the Sunday dinner table. After a spontaneous discussion with one of the children on the coming of the Lord, he said hesitantly, "Mother, I'm afraid the Lord might come and I would not be ready." So we knelt together and prayed right then.

As we keep God's Word in focus in our home in various ways, we believe it will not return void, but will bear the fruit of faith in the hearts of our children.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, December 7th

Revelation 10 : 1-11

"I saw another mighty angel come down from heaven" (v. 1).

This mighty angel is so described as to lead one to think that he could be no other than the Lord Jesus Christ; especially when one compares this description with that of Jesus in chapter 1, verses 13-16.

He was "clothed with a cloud," which suggests that His glory was too great for John to behold and must therefore be veiled. "A rainbow was upon his head"—a reminder of the fact that He is the covenant-keeping One. "His face was as it were the sun"—another reference to the brightness of His glory (Hebrews 1 : 3). His feet were "as pillars of fire"—all His steps are pure and holy.

The authority the mighty angel had over the world is seen in His posture: "He set his right foot upon the sea, and his left foot on the earth." Paul looks forward to this time. "He must reign," he says, referring to Jesus, "till He hath put all enemies under His feet" (1 Corinthians 15 : 25).

Tuesday, December 8th

Revelation 11:1-19

"... The seventh angel sounded" (v. 15).

The sounding of this seventh trumpet had been held back until John had seen and heard the mighty angel with the little book and until he had received the prophecy concerning the two witnesses. Thus the sounding of the seventh trumpet is delayed as was the breaking of the seventh seal.

How does the sounding of this trumpet compare with those sounded in Matthew 24:31, 1 Corinthians 15:52 and 1 Thessalonians 4 : 16? The events including the raising of the righteous dead and the coming of Christ's kingdom are referred to in one or another of these scriptures.

John heard voices announcing the taking over of the "kingdoms of this world" by the Lord and His Christ.

Wednesday, December 9th

Revelation 12 : 1-17

"And they overcame him by the blood of the Lamb" (v. 11).

Satan's role as the accuser of the "brethren" is established in at least two other scriptures. Having access to the presence of God in the days of Job, he cast doubt upon this good man's integrity. "Doth Job fear God for nought?" he asks (Job 1 : 9). And in the book of Zechariah we see Satan resisting Joshua the high priest in the presence of the "angel of the Lord" (Zechariah 3 : 1). Joshua was clothed with filthy garments, but was given a change of raiment and cleansed from his iniquity.

In today's passage we see the accuser cast out of heaven into the earth. He it was who accused the saints before God "day and night" (v. 10). They overcame him by the blood of Christ and the word of their testimony.

Thursday, December 10th

Revelation 13 : 1-18

"I ... saw a beast rise up out of the sea" (v. 1).

This beast represents the imperial power of Rome. It is

apparently the same beast as that in chapter 17 (v. 3) where the "seven heads" are identified for us as "the seven mountains on which the woman sitteth" (17:9). The woman is described as "that great city which reigneth over the kings of the earth" (17:18), which in John's day was Rome.

This beast is characterised by features found in the other three of Daniel's beasts (Daniel 7 : 3-6). As Dr. Scofield puts it: "The three animals, leopard, bear and lion, are ... symbols of the empires which preceded Rome, and whose characteristics all entered into the qualities of the Roman empire: Macedonian swiftness of conquest, Persian tenacity of purpose, Babylonish voracity."

The dragon (Satan—see chapter 12 : 9) "gave him his power and his seat and great authority" (v. 2), but only for a specified time (v. 5). His end is foretold in verse 10.

Friday, December 11th

Revelation 14 : 1-20

"The harvest of the earth is ripe" (v. 15).

The figure of a harvest in scripture is used sometimes to signify the cutting down of the wicked, when ripe for judgment, by God, and sometimes the gathering in of the righteous when "ripe for heaven." The harvest of today's reading seems to speak of God's judgments against the wicked.

Jesus, in a parable developing a like theme (Matthew 13:24), tells his disciples that the harvest is the end of the world, that the good seed are the children of the kingdom and that the tares are the children of the wicked one.

"As therefore the tares are gathered and burned in the fire," said Jesus, "so shall it be in the end of this world" (Matthew 13 : 40).

There is a personal harvest to come too. What are you sowing, my brother?

Saturday, December 12th

Revelation 15 : 1-8

"They sing the song of Moses ... and the song of the Lamb" (v. 3).

The song of Moses is found in Exodus 15; it was compiled to celebrate the great deliverance from Pharaoh and his hosts that God gave to the children of Israel as they passed through the Red Sea. And what a mighty victory that was!

The song of the Lamb is probably that referred to in Revelation 5 : 9, where the four beasts and the four and twenty elders fell down before the Lamb and sang of His worthiness who had been slain and had redeemed them to God by His blood. Thus another great victory is declared in song: that of the believer's emancipation from sin by the blood of the Redeemer.

In today's portion they who sing these songs are they who have "gotten the victory over the beast ..." (v. 2).

Sunday, December 13th

Revelation 16 : 1-11

"... Pour out the vials of the wrath of God upon the earth" (v. 1).

We have had seven seals, seven trumpets, and now we are introduced to seven vials ("bowls," R.V.), which are described as the seven last plagues; "in them is filled up ["finished," R.V.] the wrath of God" (Revelation 15 : 1).

The consummation of the age of Gentile rule and of the judgments of God is in view. The suspended sentence of judgment (Revelation 6 : 9-11) in respect of the shedding of the blood of the martyrs has a partial fulfilment following the pouring out of the third vial (vv. 4-6).

The judgment of the fifth vial is aimed at the "seat" of the beast kingdom, but its subjects blaspheme God rather than repent.

In our worship today let us give thanks that we as believers are not appointed "to wrath, but to obtain salvation ..." (1 Thessalonians 5 : 9).

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MARRIAGES

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Vol. XLV No. 50

DECEMBER 12th, 1964

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COVER PICTURES

*The great October Elim
youth demonstration in West-
minster Central Hall.*

*Top: the platform and
choir.*

*Bottom: the vast congre-
gation.*

Next issue of "Elim Evangel"

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- Women's page
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- Children's page
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THE MORALLY suppurating radio excrescence TWTWTW symptomised the moral cancer in the English body national. Two centuries ago another TW3 contained and then destroyed the moral and spiritual cancer in the same body national. We write of the spiritual change initiated by The Wesley, The Wilberforce and The Whitfield revolution that saved Britain from political revolution and collapse into atheism. The ideology that prompted the French revolution destroyed the countries of Europe as moral world forces; the principles of the moral and spiritual revolution pioneered by the great TW3 of the eighteenth century enabled Britain, under God, to rise to supreme moral power in the world.

William Wilberforce is famed for his anti-slavery crusade. Its re-sounding success has overshadowed his great achievements in other directions, and particularly the revolution that he and his great colleagues wrought in transforming the moral and spiritual health of this country. Isaiah's words about the body national of Israel,

*"the whole head is sick, and the whole heart faint.
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is no soundness in it but wounds and bruises and
putrefying sores,"*

were as true of Britain before Whitfield, Wesley and Wilberforce as they were of Israel in his day and as they are of Britain today. If, however, anyone despairs today and imagines that in this respect "we never had it so bad" let him read some history of the eighteenth century and particularly the below-mentioned book.

One of the most fascinating records of the influence of William Wilberforce in effecting moral change in high places is Ford K. Brown's book *The Fathers of the Victorians*. Every minister, and everyone in despair about our land morally, should at all costs read the book. What Charles and John Wesley achieved at one end of the social scale, William Wilberforce, by his address, his political astuteness, his grace, his influence in the very highest social, political and religious circles, achieved at the other end. Reading the history of that great company of spiritual giants Wilberforce and his associates, we are led to wonder whether Methodism alone would have brought about the change that was brought about in the whole of British society during the nineteenth century.

Wanted, "a man to stand in the gap." "It's wonderful what God can do" through one man of spiritual perspicacity. In our prayer meetings we should pray not only for the sick folk in our churches, not only for our churches to be full, "Lord, fill the empty seats"; our vision should be widened. We should plan to lay hold of God for another such man, or such group of men, "to stand in the gap" at such a time as this.

THE BIBLE IS NEWS

by E. J. Jarvis

3. News of the next world

MANY systems of religion advise people how to live, but never teach them how to die. Some modern professors take delight in trying to trace man's "family tree," but they have no idea about man's destination. The wise man is not as much concerned about his origin as he is about his final state.

The Bible clearly describes the origin of man and also explains his eternal destination. In the narrative of the rich man and Lazarus, Jesus draws aside the curtain of time and gives us a glimpse into eternity. He said "The beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." This presents a terrible picture, where the once rich man is reduced to begging for a drop of water, and the once poor beggar is elevated to ease and comfort.

I do not think that there is any crime in being rich, nor is there any virtue in being poor. If, however, earthly possessions are the all-absorbing factor, at the expense of the spiritual life, then they spell eternal disaster. On the other hand, the poorest of the poor may be rich in faith and have the assurance of eternal life. The Bible teaches the eternal punishment of the wicked and the eternal happiness of the righteous, irrespective of their social circumstances.

It is well to notice that the rich man in his desperate condition still retained his senses and faculties. He suffered extreme thirst and also remembered clearly his selfish and sinful past. He was very conscious of his punishment.

Many people consider that God, being a God of love, is too kind to punish evil-doers. It must be remembered that God is also holy. If we violate the laws of nature we are punished. If we break

the laws of the state we suffer the consequences. Shall we not be worthy of punishment if we break the higher laws of morality and sin against divine love? An eminent preacher once said: "If there is no hell, let us burn our Bibles. Let us turn our churches into places of commerce and amusement. Let us eat, drink, and be merry, for we shall soon be gone, if there is no hereafter. Let us build a monument to Paine and Voltaire; let us build a tomb over Christianity and shout over it 'There is no hell to receive us, there is no God to condemn us, there is no heaven, there is no hereafter.'" The solemn truth is that "there is a heaven to win, and a hell to shun."

While the Bible presents a very dark picture about eternal retribution the same book gives us a wonderful description of heaven, and tells us how to get there.

God was in earnest when He gave His only Son to die a terrible death on a cross. It was to save mankind from a terrible hell, and to open the gates of paradise for all who will accept Jesus Christ as their Saviour.

The last two chapters of the Bible give us wonderful news about the next world. The reporter was John, one of the disciples of Jesus Christ. In his report about heaven he pointed out that all the things that tend to make life unbearable down here will be eliminated up there. Let me quote him: "God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Surely this is wonderful news. News of the next world!

THE KINGDOM OF GOD

(Matthew 6: 25-33)

The command to seek it first (v. 33).

1. Before food (vv. 25-27, 31).
2. Before drink (vv. 25, 31).
3. Before clothing (vv. 25, 28, 31).

MEN DIE IN STRANGE WAYS

by *Arthur H. Townsend*

PEOPLE have died in peculiar, almost unbelievable ways.

Harold Lee Duncan was mowing his lawn. His wife and two children were watching. Suddenly Duncan grabbed his left side, walked a few steps, staggered, collapsed, and then died. A half-inch piece of wire, no bigger than a pencil lead, had been hurled into his heart by the power mower he was using. His death was sudden.

A twenty-four-year-old newspaper reporter, Jost Lemann, put a bottle on top of his head and asked another man to shoot it off. J. Poetschke took aim with a .38 calibre pistol, pulled the trigger and missed. The bullet penetrated the head of Jost Lemann. He died on the spot, and the "William Tell" episode ended in a tragedy.

A little girl, Theresa Conn, was playing hide-and-seek with her dog. She hid a ball on the table and waited for her dog to find it. The large collie dog jumped up on the table to get the ball. In doing so the steel table was upset and crashed down on Theresa's head. She was pronounced dead on arrival at the hospital. The dog unwittingly had killed her.

Carlos Umbos was fishing in Pampanga, in the Philippines. Police reported that he opened his mouth to yawn. A fish jumped in and became stuck in his throat. He choked to death before the fish could be pulled out.

Mario Cianca entered a funeral parlour and saw a man rise with a satisfied smile from a coffin. He died of shock. Pedro Fernandez, owner of the parlour, had been measuring the coffin for a client about his own size. The shock of what he thought he saw was too much for Mario Cianca.

People have died in different, amazing ways. But the most important thing to consider is "Were they ready?" How they died is not so important, but they should have been ready. Death—with one's boots on or off—is final. To be ready is all-important.

Goliath died, being hit by a stone; he was *not* ready for death. He had defied the God of Israel. "The stone sunk into his forehead; and he fell upon his face to the earth" (1 Samuel 17:49).

Stones also caused the death of Stephen, but he

was ready. He had glorified the name of Jesus by his outstanding witness. When the stones crashed against his body his face shone as the face of an angel. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit" (Acts 7:59).

King Saul of the Old Testament was *not* ready. He had disobeyed the word of God. Samuel told him: "To obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, He hath also rejected thee . . ." (1 Samuel 15:22, 23). "Saul took a sword, and fell upon it" (1 Samuel 31:4).

Saul of Tarsus died by a sword, too, but he *was* ready when he bent his head at the command of the executioner. His testimony was: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:6, 7).

When death comes your way, friend, what matters how you die? Wire, bullet, dog, fish, shock, stone or sword will make no difference. The big question is where will you spend eternity? God's solemn word is: "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

He further says: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"Believe on the Lord Jesus Christ, and thou shalt be saved."

The Pentecostal Evangel.

And then just suppose, ere our eyes we've
to close,
We must read the whole record through;
Then wouldn't we sigh, and wouldn't we try
A great deal less talking to do?
And I more than half think
That many a kink
Would be smoother in life's tangled thread
If half that we say in a single day were left
for ever unsaid.



The massed male chorus and London Crusader Choir at Tunbridge Wells. Report on next page.

WHAT IS THE EXTENT OF YOUR CONTRIBUTION?

by A. D. Leitch

NO, I am not referring to tithes and offerings, but to Christian unity in your church. We are living in days of much publicity about Christian unity, high-level discussions on it, and efforts to amalgamate certain denominations. However, it is not my purpose here to discuss what is going on in the ecclesiastical world, but the mention of Christian unity serves to make the point that true Christian unity is of vital importance not only within the universal Church but within the local church.

Never has there been such a need for evangelical, pentecostal churches to display to the world the unity that the Bible speaks of. If our church does not testify and practise this kind of unity its effectiveness will be seriously weakened. This question of unity is something that concerns every person in the Church. Let us test ourselves by the Word of God to see if we measure up to the standard that it lays down for us.

1. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10).

Unity in the Church is vitally connected with personal relationships among believers. Friends, I want

to tell you, in the name of Jesus, that we have no time to waste in squabbling and bickering; there should be no room for brethren to be at variance with one another. This is not a mark of spirituality, but rather of spiritual infancy—infancy in conduct, not years (1 Corinthians 3:3). We are all prone to this kind of behaviour, so let us be careful what we do and how we react when differences arise; unity often depends upon it!

When unity is severed, strife usually sets in. Yet the Word of God tells us: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3). "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." Do you and I experience the truth of these words in our lives and service for God? We should, and praise God we can.

2. Paul, writing to the Philippians, said: "... that ye stand fast with one spirit, with one mind striving together for the faith of the gospel." If you want to strive, says Paul, that is the sort of striving you should engage in. Dear friends, if this was our constant aim our personal prejudices and our personal opinions would be lost in the will of God and the unity of the Spirit.

SCOTTISH YOUTH RALLY *A. Anstey reports*

This was held in St. George's East Church, Paisley, when happy Elim coach parties gathered for the afternoon and evening services. R. Lighton, the Youth Commissioner for Scotland, led the afternoon service: three young men testified of blessings received at the Eyemouth youth camp, Mr. and Mrs. G. Hill, radio gospel singers, ministered in song, and the Harry Elliott instrumental group from Motherwell took part. Our beloved President, C. J. E. Kingston, preached from Isaiah 6 on the threefold vision. Pastor and Mrs. John MacInnes were present and Mr. MacInnes took part also. In between the services a seeking meeting was held. Felix Lloyd Smith and the President preached in the evening rally, and J. Findlay led the youth choir.

CRUSADING UNDER CANVAS

D. J. Ayling reports on A. Tee's campaign at Brighton.

A tent seemed the only answer because in a seaside and conference town there is a premium on halls. The pessimists pointed out the difficulties, but after months of planning and permissions eventually we watched the tent being erected. At the first service a volume of praise burst from 500 voices and half a mile away in the evening air people stopped to listen. Many hands were raised for conversion, and at the end of the service forward came the converts, straining our plans for counselling to the limit. Night after night they came, a constant stream. Now other voices spoke in testimony, not only for conversion but for healing; this one healed of curvature of the spine, another of rheumatoid arthritis. Testimony after testimony came flooding in.

As the crusade services continued in the church some of the new converts were baptised in water, others were baptised in the Spirit. Yes, it is a full gospel we are preaching here; we call it by an old-fashioned word that brings an echo from many hearts; it is the Foursquare Gospel we are preaching.

This report is being written nearly six weeks after the tent came down. Many of those who found Christ are going on with Him. The carefully planned and prepared follow-up work helped this. Those who were healed in the tent are still rejoicing in their great Saviour and Healer. You should see some of those "invalids" scrubbing the church out! The blessing of those days is still bringing into our church others who are seeking God for salvation and healing.

YORK SISTERHOOD RALLY

Mrs. M. M. Kennedy reports on the first Sisterhood rally held in the York Elim Church. Mrs. Cole, of Graham Street Elim Church, was the speaker for the occasion and preached with a gracious sense of God's presence from 2 Corinthians 4:17. Mrs. John Woodhead's solo "Great is Thy faithfulness" and the sisters' singing group's rendering of "How great Thou art" both fitted into the theme of the service. About 120 remained to tea. We rejoice in the many expressions of thanks for the lovely service and tea, and especially in one remark, "Isn't there a wonderful spirit in this church!" "Great is Thy faithfulness" is our testimony.

GUILDFORD ELIM CHURCH

Pastor: L. S. Jackson

We rejoice that four young people and two older candidates were baptised at Elim Church, Guildford, in October.

Each candidate gave a personal testimony to his or her faith in the Saviour, and an address on the meaning of water baptism was given by the minister.

The service was well attended by both members and visitors.

ROYAL TUNBRIDGE WELLS RESPONDS TO LIVING SOUND AND SONG

THE Assembly Hall, Royal Tunbridge Wells, was a scene of joyous gathering when nearly 1,000 people attended the first Symphony of Praise held there and presented by Douglas B. Gray and the London Crusader Choir.

This fine hall provided everything necessary for such a team of singers and musicians. Supporting the choir were a massed male chorus, the Tunbridge Wells Salvation Army band, and Don Barker at the organ. Music from the masters, spirituals, chorus medleys and immortal hymns all found their place in this evening of gospel song, worship and witness.

The guest speaker was Rev. Samuel G. H. Nash, B.A., one-time minister of the local Baptist church. Following the appeal some responded to the call given.

Shall we ever forget the stirring climax when choirs, band and congregation flooded the fine precincts in the closing hymn:

"Redeemer come! I open wide
My heart to Thee; here, Lord, abide!
Let me Thine inner presence feel,
Thy grace and love in me reveal;
The Holy Spirit guide me on,
Until the glorious crown be won!"

PASTOR AND MRS. J. MacINNES CONCERNED WITH THE HOMELAND

The Portsmouth and District Presbytery held a special missionary farewell service for Pastor and Mrs. J. MacInnes in the Southampton Elim Church just prior to their leaving for British Guiana.

In the course of his address Pastor MacInnes said how concerned he was with the homeland. In the early days we Pentecostal people condemned other Christians as being "Sunday-nighters" only, but sad to say the same thing was happening to many in Pentecost.

It was now fifteen years since they began with open-air services amid Roman Catholic opposition. Mr. MacInnes related how the people were content to sit on metal drums, whereas we wanted soft and comfortable seats. Owing to Roman Catholic persecution they had continually been on the move, but God was on the move as well and Roman Catholics, Muslims and Hindus were finding Christ.

He told of a Christian woman who had to choose between Christ and her Muslim husband. She chose Christ and her husband left her. He also told of a Muslim woman who saw how Christian husbands treated their wives as opposed to the brutality of Muslim husbands—it led her to Christ.

The offering was £14/15/-. We extend our thanks to the Southampton Elim Church for its hospitality.

Portsmouth District Missionary Secretary.

ROCHESTER ELIM CHURCH *Pastor : J. Hyde*

D. Erwin reports on a children's campaign conducted by Ron Mackenzie and attended by between 100 and 200 children each night. Sunday school workers visited ninety homes of those who attended the campaign but did not attend on any Sunday. The report concludes: "God is now working to help us encourage our new Sunday school scholars and lead them to accept Christ as their Saviour."



Rochester children's campaign.

SALVATION AND HEALING AT BRIGHTON

*Testimony
by
Mrs.
B.
Loftus*



I first went to the tent crusade on September 6th. After the service Mr. Tee prayed for my soul. When I left I felt there was a change in me. I wanted to get right with God and this was my chance. For three years I had had to wear a surgical appliance for spinal trouble and was always in pain. I went again to the tent on the following Wednesday for the divine healing service. After Mr. Tee had given me God's blessing I went home and took my special appliance off, and that evening at work I gave myself a test. Yes, I had found God. I knew I was well again. With no pain it was like a new life. I was so happy. I told my husband and family. That night I could not sleep because of my joy. The next Sunday I took my husband and a group of friends to the tent and they were converted. Since then my husband and I have been baptised. I know I have a long way to go, but with God's help I intend to keep to the right path until I meet my Saviour.

DID THE Lord Jesus die on our behalf, or in our place? Did He die *for* us, or *instead* of us? Sincere minds, puzzled by the rarity with which the New Testament states it (e.g. *lutron*, Matthew 20:28) directly, have doubted a substitutionary atonement, and have overlooked a solution of the problem extraordinarily decisive. God has silently and deliberately embodied, in one of the most gigantic illustrations of history, staged on the only holy centre of the world, a meaning of sacrifice which requires no words, and is unanswerable for ever; the hugest object-lesson in history; an argument in stone; a demonstration by God Himself, extending over sixteen centuries, of the exact meaning of Calvary. The temple is the only parable of pardon God gave to the world for 4,000 years and for now 2,000 years He has given no other. No other fundamental doctrine has so massive a forecast, and no parallel is more perfect. The temple is stamped with the divine. Seven times it is stated to have been made from a pattern in heaven; it was inaugurated with miracle—descending lightnings; it embraced within its orbit all the prophets whom God sent under the law; and the Lord Jesus purged it, endorsed its sacrifices, and described it as His Father's house.

The temple

So now we enter the temple courts. Morning and evening for sixteen hundred years, by the command of God Himself, slain animals were offered on these altars, in a parable never omitted and never ceasing. At the consecration of the temple sheep and oxen were offered "that could not be told nor numbered for multitude," the peace offering alone embracing 22,000 oxen and 120,000 sheep (1 Kings 8:5, 63). As long as the temple stood it was a vast cemetery of death—death immense, horrible, unceasing, an enormous shambles; for the blood sprinkled everywhere in the temple—"I may almost say, *all things* are cleansed with blood" (Hebrews 9:22)—was the blood of dead animals. Its horrible repulsiveness, its loathsomeness, is part of the revelation. Blood, though it is the basis of life, is not meant to be seen; if it is seen there has been violence, and the horror of death. Death and bloodshed are abhorrent to God; but so is sin, *and the two are one*. Sin and death were born together and are a moral unit. "*Death passed unto all men, for that all sinned*" (Romans 5:12). So the law was one vast system of blood-symbols. On every article of the temple was stamped the truth that man's sole hope of life was through another's death. What God means by sacrifice, and therefore by Calvary, is embodied—we had almost said without a word—silently, convincingly,

unanswerably in the temple shambles of sixteen hundred years.

Substitution

But the temple is much more than that: it is a kindergarten, not of death but of life; a parable, not of hell but of heaven: so in one word all the gigantic parable stands forth—substitution. For the death-doomed sinner who brought the sacrifice left the temple *alive*. He left death *in the temple*. A man who was to be forgiven had to produce a death that was capital punishment for his sin; and the blood

CHRIST IN OUR PLACE

poured forth—the best of all proof that the death penalty had been inflicted—was accepted as *his* capital punishment. Therefore vegetable offerings were never accepted as atonement for sin, and no *living* animal was ever offered to God. "The soul of the flesh is in *the blood*; and I have given it [the blood] to you upon the altar to make atonement by reason of the soul" that is in it; "I have given it to you upon the altar *to make a covering for YOUR souls*: for it is the blood that maketh atonement by reason of the soul [that is in it]" (Leviticus 17:10). It was soul for soul. No man ever died in the temple, solely because he brought another's death in his hand. The offerer and the sacrifice exchanged places, death falling on the innocent and sparing the guilty; the knife was death and the fire was hell, and both fell on the animal in the place of the man. "He shall lay his hand upon [the sacrifice], and it shall be accepted for Him" (Leviticus 1:4).

Christ

But now we confront a fact of enormous challenge. If man entered God's presence only when covered by sacrifice, how is it that not a single sacrifice has been offered for 2,000 years, and the sole site of sacrifice, where alone sacrifice can be offered, is occupied by a Mohammedan mosque? There is no solution to any problem except in the Christian revelation, and its answer here is life itself. The Lord Jesus Himself answers, "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me: He taketh away the first [animal bodies on the altar] that he may establish the second" (Hebrews 10:5, 9)—the one Body on Calvary. Brute nature can never

be a substitute for human crime. No angel, any more than an animal, could take man's punishment, or die in man's place: the law is prosecuting men, not animals; so a Man, and a Man only, supersedes, and can alone supersede, all sacrifices for ever. God's court, no more than a human law court, could sentence an angel or an animal for infringing human laws which they have never broken, and by which they were never bound. Therefore the whole vast sacrificial system of the temple, never meant to save but only to picture, is swept into oblivion, and the Son of God, become the Son of man, steps into the enormous breach. He Himself says explicitly that He

by D. M. Panton, B.A.

came into the world to function in place of the temple sacrifices: the parable is gone, the reality is come.

The body

So now the secret of our problem lies bare. The Body replaces the "bodies" to serve exactly the same purpose—substitution. Therefore ponder carefully the Body and its preparation. Our Lord's words—uttered before He had assumed human nature, before He was born, and uttered as one of the Godhead speaking in the counsels of God (Hebrews 10:5)—reveal the very kernel of all atonement. "Sacrifice and offering [animal carcasses] thou wouldest not, but a body [a real human body] hast thou prepared Me"—the pre-existent Christ. The body of the animal sacrifice had to be immaculate, without a blemish. So here the Lord's body is immaculately born, sinless, perfectly and positively human, summing up in itself a complete humanity; therefore a body which could suffer exposure, exhaustion, laceration, the death-rattle; a body which was a displacement of all animal bodies, and a substitution for all human bodies; a body which God prepared, and which the Lord accepted, deliberately to supersede all other conceivable bodies in sacrifice. But the critical value of the body was that it could be broken in death, with the inevitable hæmorrhage; because a body, fractured, involves an outpoured soul, since the soul is in the blood. "Thou shalt make his *soul*," we read of our Lord, "*an offering for sin*," for "He poured out His soul [in the blood that gushed from the soldier's spear] unto death" (Isaiah 53:10, 12); and He Himself says "This is My blood which is poured out for you" (Luke 22:20). Without blood-effusion there is no remission, for there is no proof of death; and this explains the

enormous emphasis the Holy Spirit lays on the blood of Christ as the element of salvation. Body and soul have been offered: the substitution is complete. The Old Testament said "The Lord hath laid [made to meet] on Him the iniquity of us all" (Isaiah 53:6): the New Testament says exactly the same thing—"who bare our sins in His body on the tree" (1 Peter 2:24). This body, therefore, virgin-born, was a preparation, as no other body has been or could be, for incarnate Deity and spotless sacrifice.

Incarnation

So we now reach the supreme moral reason of the incarnation. The perfection of the sacrifice, the vast substructure of the substitution, the under-girding, the under-pinning, of the sin-load, perfectly and completely depends on the Person who bore the load, and is expressed in an utterance so divine as to be fully comprehensible only by Deity. "In whom dwelleth all the fulness of the Godhead bodily" (Colossians 2:9); that is, Infinity underlay universal sin, and could alone bear it, or expiate it: "the propitiation, not for our sins only, *but for the sins of the whole world*" (1 John 2:2). For a parable as vast as the temple's sixteen centuries of sacrifice the truth it foreshadows must be vaster still. And so it is. He only could be a substitute for all humanity who is more than all humanity gathered into one. The body was prepared: the back was made for a world's sin, the shoulders were shaped for a world's load; the sacrifice was born for the altar. Underneath the all-but-infinitude of human sin lay the absolute infinitude of the Body in which dwells all the fulness of the Godhead bodily. Multiply *my* sins by two thousand millions of mankind, and multiply that enormous mass of living sin by the one to two hundred generations since Adam, and every one of us exclaims with Nell Conway, a New York girl delivered from the vilest sin, as with streaming eyes she cried out before vast New York audiences: "*It was no common blood that saved Nell Conway.*" The Holy Ghost has said: "The church of God, which He purchased with His own blood" (Acts 20:28).

Calvary

So then "we have an altar" (Hebrews 13:10). Calvary is the real altar, of which all earlier altars—no altar has been recognised by God since—were shadowy, but studied, forecasts: a mound of earth and stone, to picture a hillock; stones which no tool had touched (Exodus 20:25), to stand for the natural rocks of Golgotha; wood laid on the altar—the cross, recumbent on the hillock, awaiting the

(continued on page 795)

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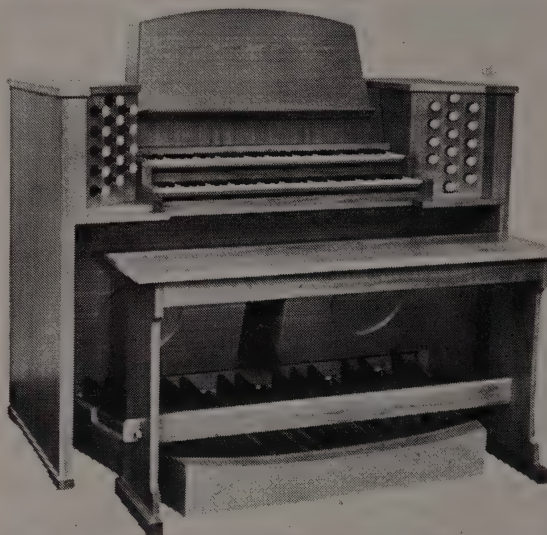
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CHRIST IN OUR PLACE

(continued from page 793)

Saviour; the sacrifice bound to the altar (Psalm 118:27)—the nailed Saviour, on the prone cross, ere it was jerked up into its socket; and the four blooded horns of the altar—the dripping brows and oozing palms and feet: it is the Lord, as He “tasted death for every man” (Hebrews 2:9). So the great forerunner, than whom has been none greater born of woman, the organ-voice of God chosen to proclaim Messiah, sums Him up in one word: “Behold the Lamb of God [the epitome of all lambs upon all altars] which taketh away [by His own blood-effusion once for all] the sin of the world”—the iniquity of the entire race: “the Lamb slain from the foundation of the world” (Revelation 13:8).

BOOK REVIEWS

Susan Kendall, Student Nurse, by Patricia Baldwin.

Published by Victory Press, 6/-.

A career book is always of interest to the older girl, and this one proves to be absorbing and well written. Nursing is one of the most challenging and worthwhile careers, as the reader will find in this story.

A. TEE.

The Discovery of Mr. Nobody, by E. F. M. Smith.

Published by Victory Press, for boys and girls 7-10 years. Price 6/-.

This is an exciting story centred around Toby. A sudden fall down a grassy slope starts off many adventures. The story has a missionary flavour and is full of interest for both boys and girls.

A. TEE.

WOMEN'S COLUMN (continued)

tabernacle. There is work for all; there is work for you—a needle used by a skilled hand, a pin fastened in a sure place. But a pin or a needle left around, forgotten or lost, can hurt and harm. Let our actions be motivated by the thought of being a blessing to others, an excellent example of the royal order of helps.

SUNSHINE CORNER (continued)

without spot or blemish. The more we learn of Him and the more we read His word the more like Him we grow. His blood washes away all the stains of sin and we become pure in His sight.

'Bye now sunbeams. God bless you all. Don't forget to read your Bible, will you?

Lots of love,

AUNTY DOROTHY.

PS. Karen sends love to Grandpa and Grandma Byatt in Huddersfield.

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Women's column

By GLADYS GORTON

PINS AND NEEDLES

AS NAILS and screws are to the carpenter so are pins and needles to the dressmaker. She could not do without them. It fascinates me to see how she holds the pins in her mouth while she gives a fitting—a pin here and a pin there. Pins are always useful, especially when one is needed and there is not one handy! "Lend me a pin," we often say. Think of the safety-pin. Usually I carry one or two in my handbag in case of emergency. And the mother depends on the safety-pin to fasten her baby's nappies.

Actually these thoughts came to me as I was reading in bed the other night about the furnishings of the tabernacle: "... and all the pins of the tabernacle and all the pins of the court round about" (Exodus 38:31). Of course, these pins were really tent pins; the Hebrew word is the regular name for tent pins. They were made of brass, which I understand is generally taken to represent judgment, and fitted in the hooks of silver, which speak of redemption and were used to strengthen and steady the pillars, coverings, etc. These pins performed a function which was vitally important.

From this there is a lovely thought that even if we do feel that we are not of the greatest use for Him we can be like a pin, holding things together! I noticed, too, in reading about the tabernacle that the women who were willing-hearted were very busy with their spinning needles (Exodus 35:25). Much of the work for the tabernacle then depended upon the *pins and needles*—small things indeed, but of great importance.

If we like to develop the theme the counterpart is evident in every generation in this dispensation of grace. There was Dorcas in the early stages of church history. With her pins and needles she established a service that has reached through all the years and even to the uttermost parts of the earth; even nowadays there are many Dorcas sewing circles. She was evidently a woman of affluence, for besides giving money to the poor of Joppa she used her needle making babies' layettes, cloaks, robes, etc., for she had great compassion on the widows and fatherless.

There is no boredom in the work of the spiritual
(continued on previous page)



SUNSHINE CORNER

HELLO SUNBEAMS.

"Preparing to be a beautiful lady," that's what I thought when I saw Karen at her Grandma's house the other day. Karen is only two, but she was very busy with a powder puff and a little mirror. When she had finished powdering her own nose she started on mine and then decided that Pastor could do with a freshen up as well.

Of course, Karen didn't really need any powdering; she is quite a beauty already and if she has as many admirers when she is twenty as she has when she is two she will do very well. Most of the men who come to our church have quite lost their hearts already. Karen enjoys the services and joins heartily in the singing. She listens to the sermons too. We are quite sure of that, because she tells Mummy what Pastor has just said and she laughs heartily if he tells one of his little stories.

Using a mirror is very important to girls in particular, though boys have been known to look when they think no one is around. Big girls and little ones carry mirrors in their handbags, and if we really want to look nice we just can't do without a mirror. Even at two years old Karen finds that she needs to put things right with her little mirror and her powder puff.

There is a very important mirror we should all use, but sad to say very few people remember to use it every day. It shows us all the spots and blemishes in our lives and it tells us how to put them right too. This wonderful mirror is the Bible, and we just can't do without it if we would be truly beautiful. Sin mars and spoils like those horrid spots that seem to appear from nowhere. Spots can be covered up so that they don't show, and that's where a powder puff is useful. The Bible not only shows up the spots and the blemishes, but it enables us to get rid of them altogether and makes us clean and pure. They are not just covered up but are gone completely.

In the Bible we see what we look like without Jesus and we see how we can become with Him in our lives. He is the altogether lovely one and is
(continued on previous page)

COMING EVENTS

CAERPHILLY. December 12. Elim Church, St. Fagan's Street. At 7.15. Visit of Mr. and Mrs. A. David, of Thailand, with slides of their work.

CATERHAM. December 20. Elim Church, Holmesdale Road (off London Road), at 6.30 and After Church Rally at 8. London Crusader Choir.

EALING. December 12. Elim Church, Northfield Avenue, W.13. Y.M.C.A. Hall, Bond Street, at 7.30. Youth Squash. December 20 at 6.30. Carol Service in the Church.

HASTINGS. December 13. Elim Central Hall, Station Road. At 6.30 and 8. Bexhill Male Voice Choir. December 19, at 7. Monthly Rally. Billy Graham film, "Souls in Conflict." December 20, at 6.30. Children's Carol Service, conducted by A. S. F. Horne.

NEWCASTLE, Co. Down. November 29—December 14. Elim Church. Campaign conducted by Wm. Hartley, Evangelist (Southampton). Sundays at 7. Weeknights at 8.

NEWHAVEN. December 12. Elim Church, Meeching Rise, at 7. Monthly rally. Preacher: B. Edwards (Thornton Heath). Convener: H. W. Holdstock. Items by young people from Thornton Heath.

ROMFORD. December 13, at 11 and 6.30. Preacher: Brian Barnett. Convener: A. W. Leavesley.

SHEFFIELD. December 12. Elim Church, Lee Croft, Campo Lane. At 7. Missionary box weekend. Pastor Poyser and party (from Jamaica). January 16, at 7. District Presbytery Youth Rendezvous. Ron Williams (Glossop). Youth items.

ITINERARIES

The President, Pastor C. J. E. Kingston:
December 12, Melbourne Street United Rally; 13, Ballymena.

London Crusader Choir:

December 12, Fairfield Halls, Croydon (Symphony of Praise); 13, Maidstone prison, Brewer Street A.O.G.; 15, Caxton Hall (A.T.P.M.); 16, Thomas Cooks (carols); December 20, Brixton prison, Caterham Elim Church; December 27, Wormwood Scrubs prison and Watford Elim Church.

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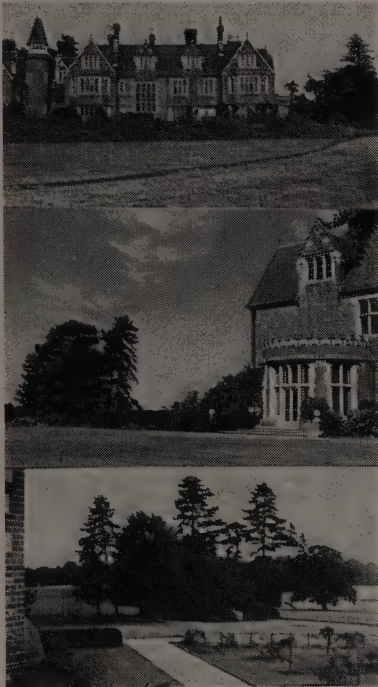
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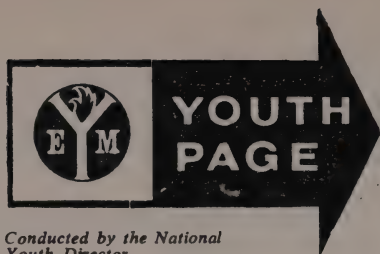
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Conducted by the National
Youth Director

THE NATIONAL YOUTH RALLY 1964

by Eldin R. Corsie

BIBLE truth is never more clearly demonstrated than by a congregation of earnest young Christian people gathered in the name of their Lord and Saviour Jesus Christ. Elim youth gathered to affirm its belief in the truth of Scripture, not only in personal witness but also in corporate worship. Saturday, October 31st, was no exception, for almost 2,700 people assembled at the National Youth Rally, Westminster Central Hall, the cathedral of Methodism, was chosen once again as the venue.

Scripture and song harmonised as the opening hymn expressed the appeal of the psalmist, "Be glad in the Lord and rejoice, all ye that are upright in heart," and then with the subdued tones of the hymn "Breathe on me breath of God" the congregation was led to God in prayer by a former Youth Director, J. H. Davies.

Teenagers, that branch of society so often maligned, were represented by a choir of some 200. The evident sincerity of their desire was expressed in the militant chords of a march, "Crusaders, loyal Crusaders."

The crest of the Elim Crusader movement presents a soldier with sword unsheathed. The Word of God is always the weapon of victorious crusading, particularly in the realm of youth. The sacred Word, though holy and awe-inspiring, is never sombre; it expresses life, wonderful life. This living message was presented vocally by Alan Caple. The exuberant mood of the musical group from Yeovil impressed us not only with rich instrumental and vocal talent but with their obvious dedication to the work of God.

Miss Gillian Morrison narrated John chapter 5 and three people testified to the power of the Word in everyday life. The relevance of the Bible is often doubted, but personal experience belies such scepticism. A youth worker from High Wycombe testified to the power of God in the healing of the body. In spite of a multiplicity of sicknesses culminating in complete paralysis, this sister never ceased to believe that God could heal. On the occasion of a

baptismal service she was observing the candidates being immersed, when suddenly the power of God ejected her from the wheel-chair in which she was sitting and restored her to complete health and strength.

In an interview with Pastor T. W. Walker, Mrs. Enid Quest related her experience of the Bible, not only in her salvation but also in her job of teaching young people at a secondary modern school. Paul Quest outlined his answer to the call of God to full-time service and disclosed details of some of the ways in which God had brought this call to fulfilment.

"Now concerning the collection . . ." Such is the concern of the Bible for the material support of the Church in the midst of its eager anticipation of the coming of the King (1 Corinthians 16:1). The sum of £161 was contributed in the offering—the highest in any youth rally since the war.

Ian MacPherson, author and preacher, eloquently described the scene in John 5, with particular emphasis on verses 39 and 40. Jesus Christ the living Word confronted the pious hypocrites of His day with the challenge that although they claimed to have studied the Scriptures they had missed the Saviour in their regard for the letter of the word. Having meticulous interest in the manuscript they had forgotten the Master. With searching illustration and Scripture quotation the preacher outlined his subject: Jesus before the Scriptures, Jesus behind the Scriptures and Jesus beyond the Scriptures; all Scripture must lead to Him. And yet the poignant charge of Jesus was that they would not come to Him for life.

The Youth Director, Alex Tee, moved forward and appealed to sinners to experience the power of this living Word and over thirty young people responded to the call.

The final hymn contained the Biblical assurance of Job when he expressed the conviction "I know that my redeemer liveth." Then the President, Pastor C. Kingston, closed the meeting in prayer.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, December 14th.

Revelation 16:12-21

"That great day of God Almighty" (v. 14).

The "great day of God Almighty" is to witness the gathering together of the kings of the earth to battle. Armageddon in the Holy Land is the meeting place (v. 16). It is probably the same conflict spoken of in Zechariah 14, which chapter is likewise a prophecy concerning the "day of the Lord." Here it states that the nations will be gathered against Jerusalem and will fight in the city, and that the Lord will intervene to defend His people (Zechariah 14:3).

Back in the Revelation (19:11-21) John sees the heaven opened and One whose name is "The Word of God" going forth with the armies which were in heaven to "smite the nations." The Word of God is the Lord Jesus Christ (John 1:1, 14, described in John's vision as "King of kings, and Lord of lords" (Revelation 19:16).

As a result of the battle the beast and false prophet will be overthrown and God's people delivered (Revelation 19:20).

Tuesday, December 15th

Revelation 17:1-18

"The great whore that sitteth upon many waters" (v. 1).

This chapter is devoted to the description of the woman John saw sitting upon the scarlet-coloured beast and to her destruction by the ten kings (v. 16).

It is noted that she was sitting "upon many waters," which in verse 15 are described as "peoples, and multitudes, and nations, and tongues."

Some think that the woman is the wealthy and persecuting city of Rome and the seven-headed beast the Roman Empire which supports the imperial city. Others believe that the woman "is that pagan spirit that contests the revelation of God gathered up in mighty power by an organisation that holds some of the truth of God amidst much error and becomes the admiration of the world."

Whatever view we hold it behoves us to note the spread of apostasy in Christendom in our day and to avoid it.

Wednesday, December 16th

Revelation 18:1-10

"Babylon the great is fallen" (v. 2).

Here we have the overthrow of commercial and political Babylon. As the Babylon of the Chaldeans suffered the judgment of God, so shall this final Colossus of Gentile world-power be overthrown. Surely it is not without significance that Nebuchadnezzar's vision of Gentile world-power was symbolised by the image of a man (Daniel 2:31-33).

"Ye shall be as gods" the serpent said to Eve in Eden (Genesis 3:5); since then not only Nebuchadnezzar but men everywhere have fallen to the temptation to deify man and to glory in his achievements.

But the kingdoms of this world are to "become the kingdom of our Lord and of His Christ" (Revelation 11:15). He is the only **Man** whose claim to deity is endorsed and established by the word of God.

Thursday, December 17th

Revelation 18:11-24

"Rejoice over her . . . ye holy apostles and prophets" (v. 20).

The kings of the earth wail and lament when they see the smoke of Babylon's burning; the merchants made rich by her and the sailors likewise grieve.

The "holy apostles and prophets" and all in heaven are, on the other hand, encouraged to rejoice over her downfall, for in her was found the blood of prophets, and of saints—those upon the earth who had been martyred for their faith.

This great civilisation with its commerce and its culture (v. 22), its grandeur and its greed, will be thrown down with violence (typified by the casting into the sea of the stone, like a great millstone, by the mighty angel—verse 21) and be found no more.

Friday, December 18th

Revelation 19:1-10

"See thou do it not" (v. 10).

The rejoicing in heaven over the fall of Babylon now intensifies. The fall of a great foe gives rise to a mighty anthem of praise in heaven. It fills the first six verses of this chapter. Verse 6 is outstanding, for in it the force of this outburst of praise is felt.

As one tries to imagine the scene the seer saw and the sounds he heard one feels the mind staggering as it endeavours to interpret the meaning of such phrases as "the voice of many waters" and "the voice of mighty thunders."

John is told of the marriage of the Lamb and of the wife who had made herself ready—a picture of the abiding union of Christ and His Church (see Ephesians 5:25-27).

So overcome is John that he worships the heavenly messenger; an action for which he is rebuked (v. 10).

Saturday, December 19th

Revelation 19:11-21

"On his head were many crowns" (v. 12).

What a glorious delineation of Christ as a Conqueror we have here! Let us examine the description given of Him. "His eyes were as a flame of fire," fearful to behold and capable of penetrating the minds and intents of His foes. "On his head were many crowns." The beast had a crown on each of his seven heads, but the Christ of God has many crowns, indicating that all power is given to Him in heaven and in earth (Matthew 28:18). He had a name written "which no man knoweth but He Himself" (v. 12, R.V.). Is this a name hidden from us or is it **the full import** of the names given (vv. 13, 16) that no man can know?

The blood on His vesture is the blood of His enemies with which He is bespattered as He treads "the winepress of the fierceness and wrath of Almighty God" (v. 15).

Sunday, December 20th

Revelation 20:1-15

"The devil . . . was cast into the lake of fire" (v. 10).

The judgment that falls upon the arch-enemy of the Church and of the human race—the Devil—is twofold.

Firstly he is bound and imprisoned in the bottomless pit for 1,000 years. Then he is released (v. 7) and allowed to go out to deceive the nations once more.

Finally he is completely overthrown when he leads the nations represented by the names Gog and Magog into conflict with the saints. The great deceiver is cast into the lake of fire and brimstone.

"Kingdom of Christ, for Thy coming we pray,
Hasten, O Father, the dawn of the day
When this new song Thy creation shall sing,
Satan is vanquished, for Jesus is King."

(Silvester Horne.)

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*"Glory to God in the highest,
and on earth peace, good will
toward men" (Luke 2:14).*



FROM THE EDITOR

*"The Son of Man hath not where to lay
His head."*

BY THEOLOGIANS, popular writers and com-
mercial interests the Bethlehem story has
been so robbed of its capacity to change
our thinking that its message has no more
real force than that of a fairy tale.

A manger for a cradle, a borrowed boat
from which to preach, a "penny" shown to Him that He might
teach a lesson, a cross for His death-bed and a borrowed grave for
His burial. "This world can never boast of what it gave to Jesus
Christ." So preached a Pentecostal preacher a generation ago. The
multitudes who today are as poor as Jesus Christ was are so not be-
cause of choice. But Jesus Christ chose His way of life. Why? Not
to be an example, though that is partly true. Not to be a Saviour, for
He could possibly have still been a Saviour had He lived in "com-
fortable circumstances." Jesus Christ chose the manger and the car-
penter's shop because, knowing all things, He knew that if He lived
above a certain low minimum standard of living He was doing so at
someone else's expense.

Let us get this straight. If the girl whom we have seen wrapping
and packing oranges in Rhodesia, or the farm worker who grows them
there, were to receive the same standard of living as her or his counter-
part in age receives in Britain the oranges we buy for 6d. would cost
us 2/6 to 3/- each. In similar circumstances our tea, coffee and cocoa
would cost us £3 to £5 a pound. This is the lesson of the manger,
the carpenter's shop, the cross and the borrowed tomb, that life lived
above a certain standard is lived at someone else's expense.

A Pentecostal minister said some little while ago to an organ com-
pany's representative that if his church had £1,000 to spend on an
electric organ he would probably have little difficulty in persuading it
to send the money to his missionary society or for famine relief some-
where. The representative admitted that that was real Christianity. **But that is the challenge of the manger.** Not the comfortable sentimentality
that results in well-filled shops and well-stocked larders, but the shock
of a lonely mother with a tiny babe in a stable sharing the lot of
millions in Asia, Africa, South America and indeed in affluent Britain
and the U.S.A

Significantly the Book of Acts tells us that one result of the out-
pouring of the Holy Spirit was that these things were rectified in
those who were baptised in the Holy Spirit (Acts 2:44; 4:32-37).
The manger and Pentecost still challenge us to reverse our thinking—
or, as the A.V. translates it, "to repent."

THE WORK OF THE HOLY SPIRIT IN THE INCARNATION



GOD the Three in One and yet the One in Three has always been difficult for the human mind, so used to the practicalities of earth-bound life, to comprehend. Yet the Bible everywhere reveals the truth of this aspect of God's character, starting with the sublime statement of Genesis 1 : 1 : "In the beginning God [plural number] created the heaven and the earth."

We know from John 1 : 1-3 that it was by Christ, the Word, that God created ; it was His creative word that "framed" the worlds so that they were "not made of things which do appear" (Hebrews 11 : 3). This is a startling statement and entirely in line with the discovery of the atom.

The Holy Spirit's operation

It is, however, actually by the agency of the Holy Ghost that God's work was and is done in the world. "The Spirit of God moved upon the face of the waters" and out of chaos came light and order. We may expect, therefore, that whenever God is minded to speak to man it will be by Christ, the Word of God, and that whenever He purposes to work upon man it will be by the Holy Spirit.

Thus before sinful men such as we are can become children of God and inheritors of the kingdom of heaven two things must happen. The Word of God must be spoken to, and the Holy Spirit must operate upon, the inner personality of each of us until the new birth takes place and we are born of God. Then and then only is a man eternally saved, and anything short of this is a delusion and a snare. Let none therefore stop short of that experience of God's grace which the apostle Paul calls Christ being "formed" within us (Galatians 4 : 19).

Which brings me to the Christmas story. One wonderful day, sitting in the home, a Jewish maiden was visited by Gabriel, an angel of God, who gave her this message : "The Holy Ghost shall come upon

thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1 : 35).

The Child Jesus

"That holy thing" the angel called Mary's child to be. Alexander Whyte comments : "The very grammar of this great text arrests us : that holy *thing*. If it were not for our so deadening familiarity with the surface sound of this great text we could not

By **THE PRESIDENT**
C. J. E. KINGSTON

fail to be arrested, and indeed startled, by this so singular, and so unexpected, expression, that holy thing. For that expression, when we take time to think of it, is never applied to any other child in all the world but Mary's child."

Human nature is a wonderful thing, yet it is but a thing till the spirit is incorporated and identified with it. So the Son of God, the living Word, about to be uttered in this world, takes upon Himself the vehicle of human nature by taking to Himself a true body, conceived by the power of the Holy Ghost in the womb of the Virgin Mary and born of her, yet holy and without sin.

The Divine Visitor

Today men are searching, with the probing eyes of radio-telescopes and of space-reaching rockets,

the depths of the heavens. Few, however, expect that a being from another sphere could visit this small earth. Yet this earthly sphere, absolutely invisible from the nearest fixed star that sparkles in the heaven above us, has not only been visited from time to time by angelic beings but is, by the birth of our Saviour, shown to be the object of the absorbing interest of the Son of God Himself. To find Him willing to lay aside His glorious governmental duties in order to mediate on our behalf and even to dwell with us for a time—this surely surpasses the flight of human fancy and is a cause of wonderment and joy.

We may not enter too deeply into the way whereby the Holy Spirit, whose presence is everywhere, entered into Mary's womb and thus began the miracle of the incarnation of our Lord. We can recall, though, those wonderful words of the psalmist (Psalm 139) and suggest that they may well be applied to our Lord. David asks, in Spirit: "Whither shall I go from Thy Spirit? . . . If I say, Surely darkness shall cover me; even the night shall be light about me. . . . Thou hast knit me together

[margin] in my mother's womb. . . . My frame [margin] was not hid from Thee. When I was made in secret. . . . Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which day by day were fashioned, when as yet "there was none of them." And then David bursts out in amazement and wonder: "How precious also are Thy thoughts unto me, O God! how great is the sum of them!"

How precious, indeed, were God's thoughts towards us sinners when He prepared the body for His Son by the miracle of the virgin birth so that the Word might become flesh and dwell among us; that we might behold His glory as of the only begotten of the Father (John 1:14).

"The Lord of heaven and earth blended our nature with His own; He took the manhood into God; He took from us a human nature that He might give us a divine. This blessed union is incapable of dissolution; our immortality is suspended on its continuance; we could not have life eternal unless God were to be man eternal. The firstfruits will remain with the rest of the harvest in glory."

Book now for Easter

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D. Haywood (Minister of Elim Church, Barking)

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THE VIRGIN AND CHILD

by *H. W. Greenway*



OUR TITLE has assumed an unpleasant association owing to the doctrine of the Immaculate Conception and the veneration given to the mother of our Lord in certain religious circles. Nevertheless, the story of Christ's birth holds a place of great importance in mankind's redemption, for had not Gabriel the angel, in explanation of the incarnation, told Mary three months before Jesus was born: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35)?

How strange it must seem to the sophisticated mind that this One who was to reign over the house of David for ever should be born in a rude eastern cattle shed or cave. The story of Bethlehem is poignant in its presentation of fact: "And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:7). This harsh introduction to one of the tenderest stories of all time shocks us, accustomed as we are to the sentimental carols that have invested His birth with an aura of unreality, by its very realism.

Mary held within her maternal embrace the greatest gift ever given to men. She had no idea of the industrial and scientific revolutions that were to bewilder the nineteenth and twentieth centuries. Here in her arms was life, simple and uncomplicated to her non-scientific mind, received, as mothers all through the ages have received it, as a treasure from heaven. In the sweet lullaby she sang to her babe

was the fond vocal caress of a true devotion. This was part of her, part of God, yea, God Himself. She knew nothing of the melancholy dirges that the modern world has coloured as the "blues," our jangled cacophony that stirs hysterical ravings from certain crazy teenagers. To her the smelly cattle stall was surrounded with the glory of heaven. The adoration of the ages gathered there. She sang Hebrew melodies, psalms expressing history, worship and emotion, little knowing perhaps that history was but His story, for He had come to complete the purpose of human existence, as Paul reminds us, "For of Him, and through Him, and to Him, are all things" (Romans 11:36).

In our vaunted generation we have moved from the simple to the complex, at least in our method of living if not in our personal physical desires and emotions. Yet man is fundamentally the same as when he emerged a wretched failure from the garden of Eden: he has hungers and hates, passions and prides, sentiments and cynicism, despair and daring. Bounding along in hope of eternal greatness, he is frustrated by his own shortcomings, and finds himself enmeshed in a web of destiny that threatens his happiness with the gloom of self-created damnation.

Yet man was born out of a divinely motivated creative act—God made man, breathed into his nostrils the breath of life, placed him in a perfect environment, and held fellowship with this creature He had made. God, mark you, who dwelt in the infinitude of eternity, whose almighty word had scattered a billion universes into interminable space, whose spheres of activity no mind has yet conceived,

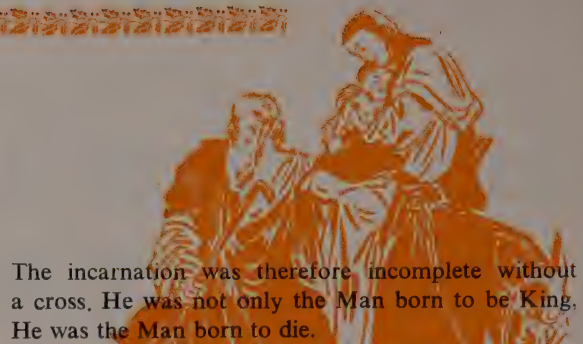
whose realm is light and love, and whose majesty exceeds the splendours of all earthly and heavenly potentates.

Man, born of God, became the disobedient son, flaunting the authority of his Maker, a freedom of choice he had every right to exercise, else were his free will a mockery to him. And thus were the ways of man and God divergent. Alienated by wicked works, man descended on a broad road with destruction ahead, never able to find a way to overcome the evil propensities of his perverted nature.

It was a dilemma for man. It was a task for God. God, holy, and unable to overlook sin. But God found a way to redeem the erring child. A point of meeting was ordained in the counsels of the Trinity—God would meet man, become man, use the vehicle of a woman's body to take true human form and in that prepared vessel of clay pay the awful penalty for sin.

Mary was that meeting point: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4,5). The babe the Hebrew mother held was the body prepared for sacrifice: "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God" (Hebrews 10:5-7). This woman herself would feel the point of the sword as in anguish she would stand broken beside the cross of her Son: "Yea, a sword shall pierce through thine own soul also" (Luke 2:35). It was in the scheme of things that she should protect Him, nurture Him with tender devotion, and cry with prophetic triumph: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed" (Luke 1:46-48).

The humiliation of the Son was the way to complete conquest of death, for He must not merely take human sin, He must take the death man had incurred by his rebellion, and there was no method by which He could taste death but through the vehicle of our flesh; He must have a human birth.



The incarnation was therefore incomplete without a cross. He was not only the Man born to be King. He was the Man born to die.

Hugh Falconer reminds us: "No one really credits that our poor human wisdom conceived that the true God and the true mankind were to be for ever united by the nails of a Roman cross. That a soldier's spear piercing the side of a crucified one was to open the age-long mystery of God's design in the universe. To Greek philosophy the cross was foolishness; to Jewish dreams of messianic splendour it was a stumbling-block; but to all who believe it is the wisdom of God—His open secret to the world—and the power of God, revealing the true humanity, and lifting man beyond sin and death to heaven." But for that cross we could never be saved; but for that sweet pure mother we could have had no Saviour, she was certainly "highly favoured . . . among women."

Mary held near her heart the instrument of our salvation; God was in Christ reconciling the world to Himself, making the most stupendous gesture to His wayward creatures; and as Mary swayed in rocking motion and softly sang her Hebrew lullaby the strain echoed along the corridors of time, set to everlasting cadences of heavenly music, "This is My beloved Son, hear ye Him." The eternal God speaks to us in His Son: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by [in] His Son" (Hebrews 1:1,2). Thus the humble and lowly share in the testimony of Christ-mastide, bearing witness to the glorious fact that God came near to man, nearer than the archangel messengers from on high; nearer than at the thunder-riven mount of the law; nearer than the still small voice; near enough to feel the deep motion of every tension and delight; near enough to share with us in the family circle the common experiences of our daily lives; near enough to lift us from our degradation into realms of divine fellowship, so that we can say that we are seated with Christ in heavenly places.



Christmas—a reminder

by Samuel Gorman



ONCE again Christmas is with us and, as in the past centuries, particular attention is focused upon the wonderful birth that took place in Bethlehem's stable when the words of Isaiah the prophet were literally fulfilled: "Unto us a child is born, unto us a son is given . . ." (chapter 9 : 6).

How profoundly significant that when announcing the birth of the Lord Jesus to the shepherds the angel gave an unequivocal affirmation of the Saviour-child's deity: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2 : 11). It is most interesting to note how Joseph and Mary were assured by angelic testimony of the divine aspect of the Saviour's birth: "But while he [Joseph] thought on these things, be-



hold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins" (Matthew 1 : 20, 21). "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1 : 34, 35). There is not the slightest doubt about the angels believing in the virgin birth and deity of the Lord Jesus, and that the purpose of His coming into the world was to "save His people from their sins."

The angel who made the momentous announcement (Luke 2 : 11) already referred to was accompanied by an angelic host praising God and saying

"Glory to God in the highest, and on earth peace, good will toward men." It must have been very stirring and moving for the shepherds as they listened to the song of the angels about peace on earth and good will among men, but alas, today, as far as the nations of the world are concerned, this peace is conspicuous by its absence among them because they have refused to accept the way of life of the "Prince of Peace" Himself. In various parts of the world today there is evidence of tremendous tensions and deep-seated hatreds. What a mockery and contrast all this is to the fundamental meaning of the Saviour's birth.

The message of peace will, no doubt, be highlighted this Christmas, and it is to be hoped that men and women everywhere will see something of its true meaning and import—that Jesus came to bring peace to each individual man and woman. In Him each person must experimentally find the peace of God which passes all understanding, but this can only come about by a personal acceptance of Jesus as Saviour.

The little town of Bethlehem, nestling among the hills of Judæa, was unimpressed and unstirred by the birth of the Child cradled in the manger of a stable. Concerned about the paying of taxes due at that time, and the many other everyday happenings, they were unaware of the significance of the birth of the Saviour-King. However, to some extent its importance and significance were understood by the wise men. Who they really were and the exact location from whence they came have been matters for speculation all down the years. Nevertheless they came, and it is a generally accepted fact that they travelled a considerable distance to bring their precious gifts, and to worship the Babe wrapped in swaddling clothes and lying in a manger. How revealing in the light of present-day international procedure, requirements and contingencies that they needed no passports, and were unhindered by the restrictions of national barriers, and unhampered by sentries and customs. Then, too, think of the humble shepherds of the hillside who hurried to the stable directed by an angel, and were unhesitatingly ad-

mitted into the presence of the Child without having to produce a special permit to establish their identity. What a contrast to the present situation in the world today. Because of the nations' growing mistrust of each other free entry is denied to those not their own subjects. This is all so contrary to the content of the angelic message of "peace on earth and good will to men." However, in the economy of God there is to be another coming advent of the Saviour-King to this world, when the Lord Jesus will take over the kingdoms of the world and establish His reign of peace throughout the earth.

One great truth stands out among many others concerning the Saviour being born in a stable, namely that He came to associate Himself with men in the ordinary aspects of life. Being God He had every right to decide how and where He should be born, yet He chose as His mother a peasant woman, and for His birthplace a stable instead of a palatial mansion. To have been born of royal parents and have a palace as His birthplace would have given Him great prestige and influence among men, and the whole history of the humble and touching events that surrounded His lowly birth would have been non-existent. If He had been born in a palace those poor shepherd men of ordinary and everyday life would not have found Him accessible. The palace doors would have been closed to those rugged sons of democracy, and only the high and mighty of the land would have been privileged to see the Saviour in His infancy. Being born as He was, the Lord revealed His condescending association with humanity. All the way through His earthly ministry Jesus made known that He was accessible and easily approachable, for He mingled untiringly with the multitude, ministering to their spiritual, mental, physical and material needs. Fundamentally He expounded the sacredness of the soul of every human being, regardless of race, colour, rank and social standing. To the Master human beings were all-important and their spiritual, moral and temporal welfare ever His great concern. Those who manifest antagonism and hostility to this concept do despite to the teaching of our Lord and Saviour and despoil humanity. Today the world needs to recognise and receive the message of the Christ, and truly embrace the Prince of Peace by accepting Him as Saviour, Lord and King. Only by so doing can men and women have a perpetual Christmas in their hearts.

A Christmas Prayer

by F. H. Coleman

IT WAS Christmas Eve and was already dark. The gaily lighted shops would soon be closing. A widow looked at her clock and the hands told her it was four-thirty. Perhaps God would not answer her prayer and grant her request.

Some weeks previously this poor Christian widow had sat in her tiny flat thinking how she could possibly buy her boy a present for Christmas. With careful planning and strict economy her small weekly income barely paid for rent, lighting and heating and enough food to keep body and soul together. There was never any over for clothes and holidays. She depended upon kind friends from a nearby church for these.

Now the happy season of the year was approaching and Johnny had asked for a certain present for Christmas. Unable to work because of her frail, sick body, where could she get the needed money? Into her mind came the scripture "My God shall supply all your need." Dropping down upon her knees, she confided in her heavenly Father and told Him of her need. Peace filled her heart.

Some miles away from the scene of the poor widow's flat lived a friend who called occasionally to see widow and son. It must be admitted that the occasions were most rare. He felt an urge to visit his friend and give a small sum of money for Christmas. Business pressed and many opportunities were lost. It was Christmas Eve and somehow he must make his visit. It was now four forty-five. Would God answer prayer? If so it must be soon. A knock on the door. It was opened quickly. The visitor had only a few minutes to spare. "A happy Christmas" and a little something for the festive season and he was gone, but in the hand of the widow was sufficient to buy food and the present for Johnny. God answered prayer when it seemed almost too late.

At this season of the year, as we bow our heads to thank God for the food before us, let us spare thought and prayer for those who may be without the means to enjoy this happy time of the year.



HEAVEN'S CHRISTMAS CRUSADE

by Alexander Tee

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart"

(Psalm 40:7, 8).

HOW WONDERFUL it is to remember that before Adam was created God had made full plans for the great crusade which would bring from heaven the greatest being ever known to mankind.

An anointed preacher

Angels, seraphim and cherubim knew they were wholly inadequate for such a task; but Jesus, knowing the full implications of the task He was undertaking, spoke these glorious words, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God." One had been found who was capable of carrying the crusade through to success. He was certainly an anointed preacher. "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek . . . that He might be glorified" (Isaiah 61:1-3; Luke 4:18, 19).

An accurately planned advent

In this crusade there were many things to be taken into account. The demands of a just and holy God who had been offended by sin had to be met. The Person who had volunteered to be the substitute for the guilty party had to be utterly holy and without sin. Mercy and truth, as well as righteousness and peace, had to find a place where all four would meet in a way satisfactory to a holy God. This involved the virgin birth, the absolute sinlessness of Christ, and the fulfilment of every Old Testament prophecy concerning the birth, life, death and resurrection of our Lord. He had to be born of a virgin

and in Bethlehem, and He must go to Egypt to escape the sword of Herod, all to fulfil prophecy. The Roman sentence was changed to crucifixion only a short time before A.D. 33, and our Lord had to be hung on a tree to fulfil prophecy. Thus the timing of His birth was involved. "When the fulness of time was come God sent forth His Son . . ." (Galatians 3:13; 4:4).

An astounding price

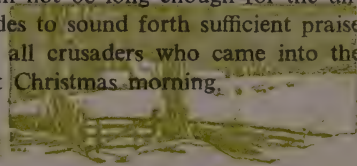
Mankind will spend millions of dollars to shoot one of their sons into space. God paid an infinitely greater price to send His only Son down from heaven on this great crusade (John 3:16). Need I remind you of the agony of Gethsemane, of the lash of Pilate's soldiers, of the thorns and of the nails? What can be said of the spiritual agony, beyond description, which caused our blessed Saviour to cry "My God, My God, why hast Thou forsaken Me?" What a price!

*Jesus paid it all,
All to Him I owe:
Sin had left its crimson stain;
He washed it white as snow."*

Lastly, in all crusades the great question at the end is "What are the results?" How many lives were influenced and how many souls were saved? How many converts will stand in the future? These are questions we are so often asked. However, this can be said with great joy: no crusade was ever as successful as this one led by our Saviour. The results show

Amazing rescues

Millions bless the day that heaven sponsored such a crusade. The impact of any crusade is very hard to assess. Only two days ago a young woman stopped me and said that some time ago she attended one of my crusades. As a result she broke off her courtship with an ungodly young man. Subsequently she married a splendid Christian worker and now they are both on fire for God in the youth department of one of our Elim churches. Think of the hospitals, the liberation from slavery, and a thousand other activities which result from those who dedicate their lives to noble causes as a result of their conversion to Christ. Eternity will not be long enough for the unnumbered multitudes to sound forth sufficient praise to the greatest of all crusaders who came into the world on that first Christmas morning.





THEY CAME TO BETHLEHEM

by John Lancaster

ABOUT six miles from Jerusalem, on the slopes of a grey limestone ridge some 2,500 feet above sea level, stands Bethlehem with its clustered houses and steep, narrow streets. All around, the hills rise and fall like a rocky sea, and to the east lies the barren valley of the Dead Sea, with the misty blue mountains of Moab in the far distance. Fig trees, pomegranates and grape vines grow among the terraced hillsides, and tall cypress trees rise among the white-walled houses. But today we are not so much concerned about the scenery. Come over here with me and watch the people coming up the hill.

1. THE SHEPHERDS

It is night. All the stars in God's creation seem to have crowded over Bethlehem tonight. The night wind rustles through the cypresses. But listen! Footsteps up the hill, hurrying footsteps, a little group of men passing into Bethlehem in haste.

Yes, we know them all right; we have met them before. But listen to their story once more. They met God on night shift. Just as they were enduring the tedium of the night watches eternity broke through into time and the glory of God shone within the darkness of the night. There in the stillness of that hillside God revealed Himself and announced the birth of His only Son, a Son born to be the Saviour of sinners, King of kings and Prince of peace. What news! At last the promises of God had been fulfilled and the long-awaited Saviour had come.

Where are they going now? They are going to see for themselves the promised Saviour. "Let us

now go . . . and see" they say (Luke 2:15), and as we join them in their search we find that the message is true. As we enter the cavern in the hill which serves the inn as a stable we find the tiny Child lying in the manger. With questioning eyes we look into the faces of Joseph and Mary, but we find no answer there, only deepening mystery. Can this manger be the cradle of the King? Can these pensive peasants be His father and mother? Can the Saviour of the world be born in an outhouse? The questions come flooding to our lips, but ere we can answer them the shepherds are on the move again.

"Where are you going now?" we cry as we hurry after them.

"To tell the news that Christ is born" is the joyous answer ringing through the night.

"But wait a minute, how can you be sure? What about the questions that arise? Can we expect to find God's Son in circumstances like these? Surely —"

One of the shepherds comes back. "Look," he says quietly, "God spoke to us in the night, and we have put His word to the test. We came to see if it was true and we have proved in a personal way that it is. There are many questions we can't answer, but we have had a personal encounter with His Son, and that is good enough for us."

Listen to their footsteps fading into the distance. They are going out to tell the world of the Saviour. Have you told anyone yet?

2. THE SCIENTISTS

Scientists? Well, yes, I think we can call them that. I think had they been living in our day they would have been not far from Jodrell Bank and its great telescope. Steeped in the ancient lore of the east, they searched the heavens for the truth about life and the meaning of existence. In their way they sought to unravel the mysteries of the universe and interpret the how and why of things. For all their learning, however, they had never found the true

meaning of life. So much was unknown and unexplained. Nor can we wonder at it, for 2,000 years later men are still baffled by the mysterious universe. Professor Bernard Lovell in his Reith Lectures some time ago, spoke these words about the origin of the universe: "There we reach the great barrier of thought, because we begin to struggle with the concepts of time and space before they existed in terms of our everyday experience. I feel as though I have suddenly driven into a great fog barrier where the familiar world has disappeared."

Is it not true to say that that "great fog barrier" covers not only the mysteries of the beginning of things but also much of life as we experience it from day to day? This is where science fails. It may extend our knowledge and raise our standards of living, but it also increases our chances of dying, for it places its new and often dangerous discoveries in the hands of sinful men without being able to stop their sinful habits. "The world by wisdom knew not God."

So the "scientists" come to Bethlehem and we listen to their measured tread as thoughtfully they ascend the hill. Where they have come from the Bible does not tell us, nor does it matter—it is the "why" that matters. "Sirs," we ask, "why have you come so far to Bethlehem?" Their leader takes us aside and points us to the sky. "For many years we pored over old manuscripts and plotted the stars, seeking for the explanation of things but never finding it. Then one day a new star appeared and mysteriously in our hearts was born the conviction that it would lead us to the answer to our quest. Somehow God spoke to us in the language we could understand and we have come to Bethlehem in response to His call."

We walk with them to the house and watch them reach the end of their quest. What is it that they have found? The answer is not a formula but a Person! There is only One who can pierce that great fog barrier and lead us into truth; it is the Christ who came to Bethlehem. The wise men have learned that the secret of life lies in the person of Christ. He is the creator of all things (John 1:3), by Him all things hold together (Colossians 1:17) and by His authority the destiny of all existence is decided (Philippians 2:9-11). And here, in the person of this little child, the Infinite has become historic. God has become man in order to reveal Himself



and redeem His creation from the slavery of sin.

What is their response to this? They "open their treasures" and, falling down, worship Him. They have at last found the true centre of the universe and their hearts are swept out into the true orbit of faith and worship. From now on the divine momentum that keeps the stars in their courses throbs at the centre of their being, and having seen the King of kings they suffer themselves to be led by His unfailing word. They have not only found the Truth, they are following the Truth, and as we watch the strange cavalcade move down Bethlehem's hill on its divinely led way we cannot fail to hear the Master's own challenge: "If ye know these things, happy are ye if ye *do* them" (John 13:17).

3. THE SOLDIERS

Footsteps on the hill again. But what a difference! In place of the running footsteps of the shepherds and the thoughtful tread of the scientists comes the rhythmic tramp of marching men. Instead of the worshipping voices of faith and wisdom come the hoarse shouts of command. The sunlight glints on cold steel and instead of the thrilling harmonies of the angelic chorus comes the long, sad lament of Bethlehem's mothers—Rachel weeping for her children.

Perhaps all this seems out of keeping with the Christmas story. Certainly Herod's face is never seen on a Christmas card and the bloodstained sword is never incorporated in the Christmas motif. Yet it is all part of the story. It startles us amid our sentimentality and cleaves through the accumulated traditions to reveal harsh but inescapable realities. Herod and his soldiers are nearer to Christmas than plum pudding and pretty tinsel, for they represent the true antagonism of the unregenerate heart towards the claims of Christ's lordship. We either receive Him or reject Him, and when we reject Him murder of some sort or another is inevitable.

Christ-rejection means the slaughter of the child-like innocence of love and purity and truth.

"Captain," we ask the officer in command, "why have you been ordered to do a thing like this?"

The man looks uneasy. "It's not for me to question the orders of my superiors," he answers, "but look at it this way. King Herod, as you know, is an Idumæan by birth and as such has no right to the Jewish throne. You can imagine how he feels about this rival to the throne. He's had to take drastic action to get rid of him. You can't afford to be sentimental about things like this, you know."

Christmas meant a rival to the throne. It still does. The Christ who came to Bethlehem claims His rightful place in every heart, not merely as Saviour but as Lord and King, and we either crown Him or try to get rid of Him. Like Herod, we may pretend to be interested in the Scriptures, we may even pretend to worship Him, but if in our hearts we reject His claim to the throne we do violence not only to Him but to our own souls.

They came to Bethlehem—the shepherds to kneel before Him and then go out to witness; the scientists to worship Him and give Him their treasures; the soldiers to hunt Him in order to get rid of Him for ever.

Hark! I hear footsteps on the hill. Oh, I see. You are coming to Bethlehem. I wonder what YOU will do.

BOOK REVIEW

Breakaway, by J. B. Donovan (Scripture Union, 4/6).

What is going to happen when a Christian doctor regularly visits a coffee bar in a Midlands town and witnesses for Christ? Well, at least one accepts Christ and breaks away. Although a decision for Christ is made, church is not attended and others are not told he is now a Christian. The boy needs a good foundation for the building up of his Christian life. On the reverse side of the coin we are shown how a committed Christian nails his colours to the mast as soon as he commences employment at a factory.

The story of this book is by no means a good one. One feels that it could not possibly be true, but what makes the book such a good one is what is brought out of the story.

This is a book one could give to young converts. It should do them good.

F.H.C.



FROM

TO

by

LESLIE

WIGGLESWORTH

ELIM MISSIONARY
SECRETARY

THE WORSHIPPERS at the manger of Jesus were different in social status but so evidently overwhelmed with the joy of the occasion. Angels, shepherds, parents, kings and rulers all worshipped. The star beckoned to the Magi and they traversed seas and deserts to worship Jesus. The glory of the Lord shone round about the shepherds and they left their sheep on the hillsides because of the great urge to see and worship Jesus. The angels had to join in the expression of joy too, and what a shout! "Glory to God in the highest; and on earth peace, good will toward men." We are subdued as we recognise that the great Creator instituted all this. "And the Word became flesh." God was beginning to speak to men again through His Son (Hebrews 1:1, 2). As we ponder these things in our hearts as Mary did there rises within us a spontaneous joy and gladness which harmonise with the melodies of that wonderful day.

The apostle wrote as a companion of Jesus the man and not as one who knew the babe. But the grace and truth he speaks of were with Jesus in the manger. The sages recognised this as they gazed no longer upon a moving star but upon Him who was born King of the Jews, King of kings and Lord of lords. These gifts of Jesus continued right through His days on earth, and the universal testimony was that He was a Man of grace and truth. What a Babe! What a Man!

The lovely poetry of Christmas cards has so often gladdened the hearts of God's children, and the season is here once again when melodies will

BETHLEHEM IN JUDÆA KISONGE IN CONGO

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

celebrate the anniversary of the birth of Jesus. The commercialisation of this lovely season somewhat deadens the real pleasure of Christmas, but there are still quiet places in the world where grace and truth shine undimmed and the true bliss of Christ's birth transports the worshippers into a realm of ecstasy scarcely understood in the artificial atmosphere of our civilisation. "Yesu batanjibwee ku Betelma" is a Kisonge hymn saying "Jesus was born in Bethlehem; come, let us praise Him." The simple translation on paper is of little significance, but come to the edge of the mission at midnight on Christmas Eve in bush country. The night sounds are harsh to sensitive ears as the insect chorus swells louder and louder. Then the steady beat of the witch doctor's drum, discordant in its message, adds to the confusion of sounds penetrating from the many villages. Then suddenly from a distant valley comes the joyous chant of a group of Christians, "Come, let us praise Him!" The strain is taken up and in village after village there is a stirring and a singing.

The tom-toms quieten and one imagines the astonishment of the witch doctor as he listens to the true rapture of his own countrymen singing the praises of Jesus of Bethlehem. The whole countryside reverberates as the children of God rejoice because the Saviour was born. The singing continues and then groups of happy adorers of the Son of God begin to move on to the bush paths, and as they file along to visit each other in their rejoicing the songs of the night rise up to heaven, "Come, let us adore Him." The spirit of grace and truth has transformed them into true worshippers. There are no artificialities aiding an effort to produce gaiety, as is the case in our modern society. Full of grace and truth, they sing to the Lord and the bush sings with them. "Glory to God in the highest." They make melody in their hearts all the night long, and in the morning they will be in church to join with the great throng

of believers. And methinks that when the trumpet of the Lord shall sound many of them will be in the front ranks, having learned how to worship in grace and truth. These lovely attributes found in the Saviour have spilled over from Him to us, and the season invites us to worship Christ the newborn King. As he was so we may be. He was worshipped as a babe and loved as a man because he was full of grace and truth. Now as a risen Saviour His grace overflows to the world and His truth is found in our hearts. "Come, let us adore Him, Christ the Lord!"

On many mission stations this Christmastime is a tense one. On others it may be a lonely period with nothing but nostalgic memories to suggest the Saviour's birthday. In our own joyous celebrations may we spare some moments to remember our missionaries who have gone abroad with the gospel of free grace and to declare the truth to all nations.

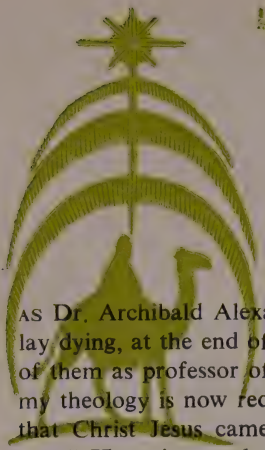
NEWTOWNARDS WOMEN'S FELLOWSHIP

WEDNESDAY evening, November 4th, saw our church filled to capacity for the first praise service of the Women's Fellowship commenced just a year ago. From the commencement blessing rested upon the service. Mrs. Warden, our president, gave a warm welcome to everyone present.

Pastor J. Kay was chairman for the evening, and Mrs. Kay preached. The Ards United Testimony Choir sang and other items included solos, duets, recitations and instrumental pieces. We were also thrilled with the testimony of Mrs. Holohan from Rathfriland. The Rathfriland, Belfast, Bangor and Millisle churches were well represented at the service.

At the close everyone was entertained to supper. The offering of £25 went towards providing a Land-Rover for Pastor and Mrs. A. D. Bull in Tanganyika.

M. TAGGART.



WHY HE CAME

by J. A. Wright

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15).

AS Dr. Archibald Alexander of Princeton University lay dying, at the end of sixty years of ministry, forty of them as professor of divinity there, he said: "All my theology is now reduced to this narrow compass, that Christ Jesus came into the world to save sinners." Here, in one brief sentence, lies the purpose of the coming of the Son of God. And what a sentence! How crystal-clear was the gospel in Paul's mind and experience. "Christ Jesus . . . sinners." The former has no explanation apart from the latter. Here is One whose presence in this world relates to sin and sinners only. But for sin He might never have come. Sin brought Him, wounded Him, crucified Him, and over His borrowed tomb hoisted the black flag of a momentary victory. His birth had an immediate relation to the worst aspects of human society. He came for the worst and the lowest. In A.D. 175 the pagan writer Celsus taunted the Christians in these words: "Most religions say 'Come to me, ye who are good and upright and honourable and pure.' But you Christians say 'Come unto me you who are wicked, and dishonourable, and impure. Come unto me, you outcasts. Come unto me, you criminals and robbers and murderers, and I will give you rest.'" He thought he was indicting the Church, but that is her glory, and the glory of her Saviour and Lord whose example she so closely followed.

In the great prophetic drama and visions of the Old Testament His coming was related to this very thing. "To make an end of sin, to finish transgression, to make reconciliation for iniquity" (Daniel); "wounded for our transgressions, bruised for our iniquities" (Isaiah). Jesus touched society at its foundation and not at its pinnacle. To be lost and an outcast was to excite His pity, tenderness and protection.

Over 100 years ago the great Dr. Thomas Chalmers, professor of divinity at Edinburgh University, answering the infidelism of his day in his famous *Lectures on Astronomy*, speculated about those multitudinous other worlds which the newer

telescopes were then revealing to the astronomer's gaze, as to whether they were peopled with beings other than ourselves. "What if," he asked, "in all God's vast universe, where all His creatures own His sovereign sway, this world, this tiny islet of God's great empire, alone has rebelled against His rule and gone astray?" He went on to liken it to some remote part of the great British Empire in which a local rebellion had broken out and to which a handful of soldiers had been sent to subdue those rebels and bring them again to the acknowledgment of their sovereign's rule. Such might be our world in God's universe. But God sent not an army of angels but His only Son to subdue it, not by might or by power, but by the force of His sacrificial love which will finally triumph over all.

Some names are given simply as conveniences; His was more. It carried a revelation! "Thou shalt call His name Jesus, for He shall save His people from their sins." The field is clear of all competitors. None other ever came on such a mission. There is but one Saviour. "None other name [is] given among men whereby we must be saved."

"Be of good cheer, Master Ridley, for we shall this day light such a candle in England as shall never be put out." These brave words were spoken by Bishop Hugh Latimer as he burned at the stake. Dr. F. W. Boreham tells us at what flame the candle was lighted. After the visit of the great Greek scholar Erasmus to Cambridge, Thomas Bilney ("Little Bilney") set his heart upon getting his translation of the New Testament in the Greek text, and got it. "My soul was sick and I longed for peace, but nowhere could I find it. I went to the priests and they appointed me penances and pilgrimages, yet by these things my poor sick soul was nothing profited. But at last I heard of Jesus. It was then, when the first New Testament was set forth by Erasmus, that the light came. On first reading it, as I well remember, I chanced upon these words in 1 Timothy 1:15: "Christ Jesus came into the world to save sinners."

That one sentence, through God's inward working, did so lift up my poor bruised spirit that the very bones within me leaped for joy and gladness. It was as if, after a long dark night, day had suddenly broke." A great admirer of the priest Hugh Latimer, he longed to impart to him his new-found knowledge and joy. "O God," he prayed, "I am but little Bilney, and shall never do anything great

for Thee, but give me the soul of that man, and what wonders he shall do in Thy holy name." Meeting him as he descended from the pulpit, Bilney poured out his soul. Latimer was overwhelmed. He knelt penitently there and then, and the "light that never was on land or sea" entered his soul.

Let us accept it in its entirety and let us proclaim it to all.

President's Diary

November 7th. Gosport. Three years ago I preached for the pastor, Miss F. Munday, at the opening of the new Elim church in Gosport. There was a good congregation for this third anniversary and the Lord blessed the Word from Isaiah 6. Nearly everyone stayed for the after service, when the power of God was present. Two young sisters expressed their desire, after the meeting, to be baptised in water.

November 8th. Portsmouth. In both the morning and evening services we were conscious of the presence of the Lord. At night there were about 140 present and many of these remained for the after service. As those who came out for prayer were ministered to the power of God fell on us all. Pastor A. A. Biddle was away on a pioneer campaign in Parkstone and special prayer was offered for a move of the Holy Ghost there.

November 9th. Petersfield. The Elim church in this place has held on through difficult circumstances. After twenty years it was given notice to quit the premises it worshipped in, and until another place could be found members met in the home of Mr. R. Lancaster, the pastor in charge. Then the opportunity arose to buy a hall, and now at last the church has its own spiritual home. For the meeting several friends came over from Portsmouth, including Mr. and Mrs. T. Waddington, who for many years faithfully pastored the assembly. I spoke on the baptism in the Holy Spirit. In the after meeting God spoke through the ministry of the gifts and we were blessed.

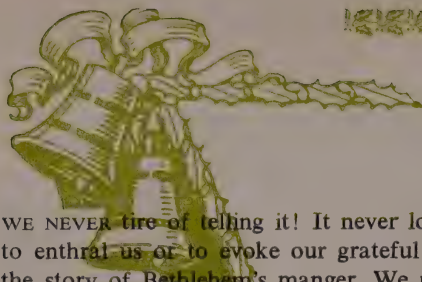
November 10th and 11th. Ryde. Owing to repairs being needed in the Elim church building here, the congregation, by the kind invitation of Mr. and Mrs. Thake, are worshipping in a hall at the rear of their

house. Mr. J. Frith, assistant to Pastor A. A. Biddle, of Portsmouth, is in charge. About twenty were present for the weekly prayer meeting. I spoke on our Lord's sayings about the Holy Spirit and the next day continued the theme, showing how the early Church experienced the power of the Holy Spirit. In the after service the power of God fell on the meeting. Several came out for prayer and at least one spoke in tongues as she was filled with the Spirit.

November 12th. Sholing. Miss I. E. Munday, the pastor, welcomed me to the Elim church in Sholing, which is near the city of Southampton. I spoke on Acts 2:1-4, and in the after service, though none came out for prayer, the Lord's presence was manifested.

November 14th. Eastleigh. Pastor R. W. G. Smith, who travels from Emsworth, a distance of about twenty-eight miles, to pastor the church, gave me a warm welcome. My message on the baptism in the Holy Spirit brought encouragement, though, being Saturday night, the congregation was not large.

November 15th. Andover. This was a return visit, as some years ago I conducted a series of meetings in the town. One day, crossing the river bridge, I had watched a fisherman play his fish until he finally landed it in his net. Many times since I have likened this to the way Satan allows his victims their seeming liberty only finally to land them in the net of final eternal loss and destruction. On this present visit the congregations were small, though both Pastor D. W. Cartright and the members welcomed me warmly. Prayer for this town is needed that God may visit it with a Pentecostal revival.



WE NEVER tire of telling it! It never loses its power to enthral us or to evoke our grateful thanks! It is the story of Bethlehem's manger. We prepare for it well in advance, we send our gifts and greetings, we put up our decorations, and we sing our carols. It is Jesus' birthday and the whole world must come to a standstill and celebrate.

This best-loved story is told dramatically in the gospels, but nowhere with such a homely touch as in Luke. There the physician-disciple, present perhaps at many a birth, records the words of the angels to the wondering shepherds, the common people of the day: "And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (2:12). That is the story "old yet ever new," as relevant in this scientific age as in the age of the shepherds on those Judæan hillsides so long ago. The story is timeless because it concerns the One who is timeless, Christ the Lord.

These wondering shepherds, the first to hear this wonderful story of love, set off in obedience to angelic instructions to look for a babe, wrapped in swathes of bandages, nestling in a manger amid the stench of the lowing herd. That is exactly what they found, and in this brief article that is what I want you to discover anew. We shall see beyond the mere angelic announcement of the fact to the hidden depth of such a seemingly simple utterance. Their search was first to concern

A BABE

"Ye shall find the babe." The artist in a variety of ways will depict the mother and child on the Christmas card. The scene is homely, it touches us because most of us love children, but is there not the danger that the real concept of the incarnation can be lost amid too much sentimentality? A babe, yes, but that babe is God condescending in a unique manner to dwell among men; God taking human form and flesh, mystery of all mysteries, indeed the supreme mystery of the ages. We bow in wonder and amazement as we consider the stooping love of Omnipotence, which, to quote another, "sinks all creature humiliation to nothing and renders it almost impossible for a creature to humble himself."

THE BEST L IN THE

by Willia

A brief consideration of this "heavenly babe" reveals several very important truths. First, it shows that God came down to take frail human flesh and die. God as God could not redeem; He had to become like us in order to accomplish the work. Again, it shows that God was interested in human existence, so in the person of His incarnate Son He became part of it, and Bethlehem was His first taste of it.

"He came, a little baby thing
That made a mother cry."

This story tells us that man is no longer alone in the conflict, for "a second Adam to the fight and to the rescue came." This babe is in truth Emmanuel, God with us.

But another revelation from the Christmas story is that God thought it best to speak to our world in a human language, the language of love. "In the beginning was the Word," and the babe of the manger was that Word, therefore "in the last days God has spoken to us by His son." God chose to address our world in a language it could perceive and "love came down at Christmas, love all lovely, love divine." The best-loved story in the world, and the half has never yet been told.

But the search of the shepherds was to do with

SWADDLING CLOTHES

"Wrapped in swaddling clothes." At Christmas time we wrap our gifts in their coloured, tinselled wrappings, and the first Christmas gift was wrapped up by human hands that had long awaited its arrival.

The arrival of the firstborn creates in any home the maximum of excitement and preparation. The clothes are prepared, the cot is got ready, and the nursery planned. Mary had the poorest of swaddling bands, no nursery save a cattle-pen, and no cot save a manger. It is difficult to conceive of such surroundings now that we realise the worth of the baby expected.

It would appear that when babies were born in

LOVED STORY WORLD

J. Maybin

(DON)

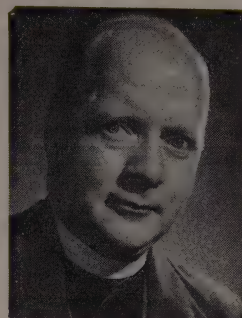
those far-off days they were smothered in such bindings, a custom so contrary to the normal procedure today. But whether the child be of those far-distant times or of these modern days of special pre- and post-natal care the babe is still completely dependent upon the love and care of its mother. And the child of the Christmas story was no exception. How dependent He was upon His mother for physical nourishment, for transport to safety when cruel men sought to do Him harm, and for human understanding when others failed to understand Him. She, above all others, "kept all these things, and pondered them in her heart."

Now all this earthly limitation, when viewed against the truth of His pre-existence, makes us wonder and worship. The Sovereign of heaven visiting earth to redeem a fallen humanity—a tremendous task indeed, a task which from the human standpoint would necessitate racial, social and economic status to execute it successfully. Yet though this babe, this promised Deliverer of men, entered upon a life in which He was limited He seized His limitations and triumphed gloriously. Racially He was born of a nation that for centuries was downtrodden and despised. Socially He was reared in comparative obscurity, in a despised village whose educational privileges were so meagre that He was of little significance in scholastic circles. Economically He was poor, and with honest hands graced the carpenter's bench to make ends meet in that home at Nazareth. Yet this babe has made an impression upon the world. He took every limitation imposed and made them serve as stepping-stones to victory. He outlived the swaddling clothes of the manger, as He did eventually the death-wrappings in the tomb of Joseph of Arimathea, living now by the power of an endless life.

The third part of the shepherd search was to be

A MANGER

"Lying in a manger." The babe Himself was sig-



THE
STORY
OF

BETHLEHEM'S
MANGER

nificant. The swaddling bands had their significance too, as had the place where it all happened, the cattle shed with its manger of straw.

Most mothers anticipate the hygienic surroundings of a modern hospital or nursing home, or the comparative cleanliness and comfort of their own home, for the arrival of the expected child. Mary must have anticipated a place called home, but the outworking of circumstances denied her this, and despite our efforts to glamorise the surroundings they were foul and unhygienic. There was no lack of dust, germs and disease, and every lack of comfort and facilities that such an event called for. Yet, wonder of all wonders, the babe smothered in its clinical wrappings turned a stable into a sanctuary and humble shepherds worshipped at the shrine. And nearly two millennia after

"Where meek souls will receive Him,
The dear Christ enters in."

and the effects are still the same. However uncongenial the surroundings of the human heart, the heavenly guest transforms the sinful heart so that it again becomes a shrine. This is a fact that makes the New Testament truth of the indwelling Christ so very wonderful. How true the words of the familiar carol: "Born to raise the sons of earth, born to give them second birth," and this results in a transformation that can be observed by all.

May we be able to say at this season of the year, as we again sound forth the best-loved story in the world,

"Take my poor heart and let it be
For ever closed to all but Thee;
Seal Thou my breast, and let me wear
That pledge of love for ever there."



Women's Page

By Gladys Gorton

TO SERVE THE LORD

"CHRISTMAS is upon us before we are ready for it" lots of folk say, and there is a mad rush to "catch up with it." Suddenly Christmas is in the air we breathe—preparations are on! The formidable shopping list, the cards, the presents, the decorations, the cake and icing it, the puddings and mince pies—we are taken up in the whirl of it all, feeling a little like the blind donkey, so legend tells us, that went "round and round" while the great stones of the temple were hoisted in place. In time people came and marvelled at the magnificent structure, but no one remembered the little donkey which, following its daily round, raised the blocks one upon another. If in our usual "round and round" we serve our family and friends, and above all our Saviour Jesus Christ, we are assuredly building for eternity.

But talking of donkeys, the Bible tells of three that served God, and that very willingly. There was the one that talked to Balaam, the one upon which Jesus rode when He entered Jerusalem, and the little brown donkey that bore such a precious burden on its back, Mary, the mother of Jesus, from Nazareth to Bethlehem, a distance of ninety miles. Only a donkey, but it was used of God. Was it aware of its mission? Miriam Teichner in her beautiful poem entitled "The Pilgrim Soul" has this quotation:

"God—let me be aware,
Please keep me eager to do my share.
God—let me be aware."

There is sore need for this in the Christian sphere. "I'd rather be a door-keeper in the house of God" is glibly said, but it requires much grace to be a burden-bearer as was Joseph's little donkey. Don't you feel that Joseph looked after it well, that it was even tethered in the stable and a witness to the com-

ing of the Saviour into the world? This same beast of burden may have carried Mary and the baby Jesus from Bethlehem, which lies about 2,000 feet above sea level, down the steep path to the lowlands, out beyond Gaza into the hot, dusty, merciless desert and into Egypt, far away, safe from the threatenings of Herod.

If that courageous little animal could have spoken like Balaam's ass it would have said words to this effect: "I am here to serve the Lord." According to Dr. Moffatt's translation, this is what Mary actually said when the angel Gabriel visited her to inform her that she would be the mother of the Messiah (Luke 1:26-38): "Behold the handmaid of the Lord; be it unto me according to thy word." She was probably in her late teens or early twenties at the time of the conception, accepting it in faith and resignation, for when she answered Gabriel: "I am here to serve the Lord" (v. 38) she revealed that her intense desires and longings were constantly focused toward God alone, and she was willing to obey and surrender her whole being to divine love.

Archbishop Ussher, writing on the mystery of the incarnation, gives this lovely thought: "That blessed womb of hers was the bridal chamber wherein the Holy Ghost did knit that indissoluble knot betwixt our human nature and His Deity; the Son of God assuming into the unity of His Person that which before He was not; and yet without change (for so must God still be) remaining that which He was."

Mary the mother of Jesus stands singularly apart from all other women in history. No other woman has been so revered and honoured. She has become the embodiment of all that is pure and noble in womanhood. To this end, art, music and literature have praised her. She is depicted on canvas, in stained-glass windows in the most magnificent cathedrals, and in statues in bronze, marble and stone in cities and towns worldwide. Ecstatic poets in descriptive verse have raved over her, raising her to the highest pinnacle of any woman in history. Mary, in her wildest flights of imagination, if she had any, never conjectured any of these external and fading glories. Her heart was fixed, her faith undaunted: "I am here to serve the Lord."

We do not read very much about her in the New Testament, but each time she is never presuming but more in the background. Her God-given mission of being the mother of the only begotten Son of

God was paramount from His birth right through His life until His sacrificial, atoning death on the cruel cross. She was a woman gifted with great wisdom and spiritual discernment. Her dedicated life could be summed up in one sentence: "She gave herself"—giving seems to be the very essence of true motherhood.

At the cross she is a pathetic yet noble figure enduring loneliness and grief in fortitude and faith, and her attitude has comforted grief-stricken mothers of each succeeding generation since. I have always thought it most remarkable that Mary, the mother of Jesus, was not with the other women at the sepulchre on that early resurrection morning. No record is given of what she felt at this triumphant time when she knew her son had arisen. The last mention of Mary is when she was among the 120 gathered in the upper room. Where she lived, how long she lived and the manner of her death are not known, only surmised. This is unimportant, for in reality she lives on as the world's most beautiful example of motherhood. The world seems to know today why she is hailed "Blessed art thou among women."

Let her simple declaration "I am here to serve the Lord" inspire you. Meditating, encourage yourself; "I am *here*." That "here" may be utterly humiliating, monotonous and menial. "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24). Out of your yielded life will come a harvest that will benefit others beyond your confined limitations. Consider Jochebed, the mother of Moses, and Hannah, the mother of Samuel. Their sons became leaders in Israel.

In this space age may Christian women everywhere yield to the sweet, gentle, persuasive and powerful influences of the Holy Spirit and respond in holy consecration: "I am here to serve the Lord."

Prayer from a sermon on "The rule and exercises of holy living" by Bishop J. Taylor: "O holy and ever-blessed Spirit, who didst *overshadow* the holy virgin mother of our Lord, and cause her to conceive by a miraculous and mysterious manner, be pleased to overshadow my soul and enlighten my spirit, that I may conceive the holy Jesus in my heart, and may bear Him in my mind, and may grow up to 'the fulness of the stature of Christ, to be a perfect man in Christ Jesus.' Amen."

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Readers will welcome this meditation by Pastor G. Dunk, who has been superintendent minister of our New Zealand churches for the past twelve years. Mr. and Mrs. Dunk plan to visit this country during Elim's jubilee year (1965) and hope to be at the Royal Albert Hall at Easter, and to visit some of our churches.

A Christmas Meditation by Gilbert Dunk

"And it came to pass"

ON THE DAY when man became estranged from his God by disobedience and sin, a promise was made that a Redeemer would come. For many centuries the vision of that hope was never completely lost. The prophets foretold that day and the psalmists sang of it.

Now at length, in the fulness of time, the event happened and the divinely timed plan of redemption became a reality on that first Christmas morning. Luke, in his gospel, relates this momentous thing with the opening words "And it came to pass" (Luke 2:1). Unlike the familiar language of the fairy tale "once upon a time," this gospel news bursts upon the world with an unsuspected significance and certainty, but how far removed from man's conception of the coming Redeemer was the event itself. As we read the story of these singular happenings on that clear, crisp night in Bethlehem, the evangelist makes us feel that he is literally unrolling God's scroll of time. We are made to see that God's promised Redeemer has at last stepped down into the rough wilderness of human need to fulfil His Father's design. In the most telling language he lays special emphasis upon significant sidelights of circumstances all leading up to the almost breathtaking climax of the greatest story of all time. The angel visitations to Zacharias and Mary; Mary's song of rejoicing; the birth of the Christ's predicted forerunner, John; the loosing of the tongue of the temporarily dumb Zacharias; and his remarkable prophecy, until he arrived at this great declaration "And it came to pass."

God overrules all things in the fulfilment of His designs. That early promise shall be brought to pass

and even the scheme of men's proud hearts must bend to the mighty workings of God's purposes. The census instigated at the wish of Cyrenius must needs lend itself to the will of the Almighty, and so it was that Joseph and Mary were found among the jostling crowds in Bethlehem, "for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel" (Matthew 2:5, 6). To every trusting heart there is still an overruling providence in every circumstance. We still can know that "all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28). Yet of all the accompanying signs of the arrival of the world's Redeemer, that of the visitation granted to the shepherds out on the hillside arrests me most.

It was a wonderful thing for those shepherds to be "in the same country" (Luke 2:8) when the infant Christ was born. There were many other folk there at the same time—the merchants of Bethlehem, the shopkeepers, the Roman soldiers on special duty supervising the census and keeping order, to say nothing of the proud religious leaders of the people. But none ever dreamt that the crisis of all history had been enacted at their very door. Oh the wonder of it all, that the shepherds were the only ones outside the family who knew. What a soul-thrilling secret! God had revealed it all to them away there on the hill-pasture under the star-lighted sky. In the most unexpected moment of time those men had been wonderfully caught up in the great unveiling of God's glorious Redeemer and they could



never have wished it otherwise. It was a wonderful thing for them to be "in the same country" and to have been on duty that night of all nights.

"Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing in His wings."

God's greatest news was vouchsafed to humble men. There were great men and wealthy men in that country then. There were scribes of learning too. There were, no doubt, the religious ascetics who would pray and fast in desert places in search of reality, but it was to the humble shepherds that there came the greatest news the world ever heard. God's Word would ever remind us that it is to the humble, open heart that God reveals Himself in fullest grace: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah 57:15). It is not a thought to be lightly passed over that when the infant Christ became a man He spoke of Himself as the good Shepherd, who gives His life for the sheep" (John 10:11).

God's greatest news broke upon the shepherds when they were with their sheep. The faithfulness of those rugged men as they went about their humble duty provided the finest conditions with which to mingle the sweet harmonies of heaven's most soul-stirring theme. Just now our thoughts take flight to quiet and lonely places where the hours of the Christmas season will be passed by so many who will be faithfully obeying the call of duty. To such could come the same joy and rapture, for to every humble,



open heart there is an open heaven above every simple duty. Let us remember, it was the Bethlehem shepherds serving at their posts who saw the angel of the Lord and who heard the heavenly song.

God's greatest news, to them, was proved true by the manger scene. For the shepherds this was a night of wonder and surprise, and at first they were dismayed and sore afraid. With the midnight darkness flashing with a glorious light and the silence suddenly ringing with the angel's voice, who would not be afraid? And when it had all passed what thoughts must have tumbled over in their minds. Was this just one of those unusual phenomena never to be explained? Would these splendid moments pass and leave things just as they were? No; they remembered the heavenly message: "This shall be a sign unto you; you shall find the babe . . . lying in a manger" (Luke 2:12). No vision, if it be truly God's, can pass away to leave us as we were. The proof that this indeed was God was not in a gem-bedecked cradle set in gold, nor in a palace flashing with a myriad lights, but in a crude manger hidden away in a lowly cave. God had stooped to conquer the world in love. God proves His love by coming down to be with us where we are. This is the true Christmas presence: Emmanuel—"God with us."

God's greatest news lingers still. The angel departs but Christ stays. While the heavenly hosts sang their song, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14), the angel took leave of the shepherds and departed from that favoured sanctuary of the hills. Then what? "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger" (Luke 2:15, 16). The true test of love and faith is what we do when the angel has gone. For the shepherds the manger scene was greater than all the wonder of the hillside visitation. It was well that the angels did go, that the song did cease and that the light did depart, or they would never have known the joy of the stable revelation. Though the glories fade and the angels depart, Jesus remains. Better than any angel visitation, heavenly music and mystic light is the wonderful experience of intimate, lasting fellowship with the living Christ. This is Christmas. May this joy be ours always.

SUNSHINE CORNER



THE OX AND ASS THAT WERE DIFFERENT

HELLO SUNBEAMS

A very happy Christmas to you all. I am sure that God will bless you at this Christmastime. Are you going to stay with Grandma and Grandpa or will you be spending Christmas in your own home? Whichever way it is I do hope you will be able to go to the carol service, and I am sure you will have a wonderful time.

Last year on Christmas Day I went to a children's home for the day. We had a very happy time sharing Christmas with the children who either had no parents or were unable to spend Christmas with their own families. One little girl had never had Christmas presents before. She was so delighted with the things she found in her Christmas stocking that she just refused to be parted from them, even for a moment. A little boy thought that the girls were getting too much attention from Auntie Dorothy, so he pathetically asked Uncle Ray if he would mind very much if he sat on his knee. Uncle Ray was delighted to have the little fellow on his lap and they became firm friends. We enjoyed seeing a film of Bethlehem together and we sang some carols. I only wish I could be sharing this Christmas with them too.

My Christmas story this year is about the ox and the ass that were different. When things were hard and difficult they were always so happy and cheerful. "Why is it," asked the little donkey, "that though you are treated so badly, and though you must work so hard, you don't seem to mind and you seem so happy?"

"We will tell you of something that happened in this very stable, if you would like to listen. It was when the city was full of visitors and everyone was very busy. We were neglected; no one had time to bother about feeding us. The ass was burdened down with loads almost too big to carry. She was so weary at the end of the day that she could scarcely stand. My yoke was put on in such haste that my neck was sore and bleeding, but no one cared; they were too busy with the rich visitors and

making money. At the end of the day we were just left here to manage as best we could and the stable was cold and draughty.

"One night we heard a voice from heaven. It told us that the very Son of God was coming to our poor stable. We could scarce believe it, but it was true. The great Creator Himself had chosen our poor stable. It happened just as He told us. A young carpenter and his lovely young wife came to us to stay while the baby was born. We were present at His birth and we heard His first cry. The busy men outside had no time for Him. They didn't know that here was the very Son of God, but we knew. We were first to kneel and worship Him and afterwards came the shepherds and then the wise men.

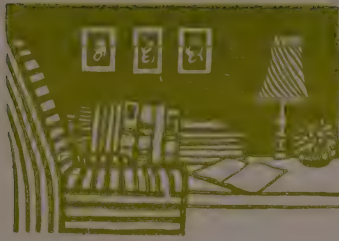
"The shepherds told us of a wonderful heavenly song and a choir of angels. The wise men spoke of a star more glorious than any other which shone over our humble stable. We needed no star, for He was our light and His baby voice our song. When we saw the baby sleeping in our manger something happened to us and we were changed. God had given us a joy that no one could take away. Jesus had come to us. You can see the stable door where Joseph mended the cracks and kept out the cold winds."

The animals were silent for a while. They looked at the manger with awe, while a wonderful presence seem to overshadow them. Jesus had come to them while men and women had been too busy. They had said "No room" to the very Son of God. The ox and the ass could say "He came to us."

I wonder, sunbeams, if Jesus has come to you. Like the ox and the ass, we can say too that Jesus has come to us. If we have asked Him to be our Saviour and Friend He comes to live with us and our lives are changed. I trust you are not like those men and women who were too busy and who said "No room."

'Bye now, sunbeams. God bless you all this Christmas.

Lots of love, AUNTIE DOROTHY.



THE FAMILY ALTAR

Scripture
Union
Portions

Notes
by
G. Harpin

Monday, December 21st

Luke 1 : 1-20

"And he shall go before him in the . . . power of Elias" (v. 17).

Zacharias is told many things by the angel Gabriel about this remarkable son his wife Elisabeth was to bear to him. He was to be named John. Not only his parents but many others would rejoice at his birth. His parents would be happy because after many years of barrenness Elisabeth was to have a child. Together with the people, they would rejoice because of the extraordinary circumstances of the child's birth. "He shall be great in the sight of the Lord," Gabriel had said of him. Later Jesus Himself endorsed this statement: "Among them that are born of women there hath not risen a greater than John the Baptist," He said.

John was the "messenger" whom God promised to send before His Son to prepare the way (Matthew 11 : 10). He was the promised Elijah of Malachi 4 : 5 (Matthew 17 : 12, 13).

Tuesday, December 22nd

Luke 1 : 21-38

"Thou shalt . . . bring forth a son . . . Jesus" (v. 31).

Today it is about another Child that we write. Like John, his name was announced before His birth by the angel Gabriel. Like John, too, this Child was to be "great" (v. 32), yet **greater** than John, for the angel goes on to announce to Mary: "He shall be called the Son of the Highest," and again: "That holy thing which shall be born of thee shall be called the Son of God" (v. 35).

Moreover, Mary's Child would one day be King upon the throne of David His father, reigning "over the house of Jacob for ever" (v. 33).

Though we do not worship Mary, we fervently commend this humble servant of God for her willingness to participate in the miracle whereby the Word of God was made flesh.

Wednesday, December 23rd

Luke 1 : 39-58

"And Mary arose . . . and went into . . . a city of Juda" (v. 39).

Our text goes on to say that Mary went with **haste** into the city of Juda. The angel had informed her that her cousin Elisabeth had "conceived a son in her old age" (v. 36); and so it was to Elisabeth's home that she now journeyed, obviously to rejoice with her and to share with her her own tremendous secret.

There has been but little news in the whole history of man which could have been greater than the tidings these godly cousins shared at that time.

They had much in common although Elisabeth was probably much older than Mary. They were both to give birth to a son and had both conceived miraculously (though, without dispute, Mary's conception was the greater miracle). Both were godly women and filled with the Holy Spirit.

As we near Christmas let us share their rejoicing and revel in the wonder of it all.

Thursday, December 24th

Luke 1 : 59-80

"Zacharias was filled with the Holy Ghost" (v. 67).

The description Luke gives us of Zacharias and Elisabeth (v. 6) is a delight to read. "They were both righteous before God"; that is to say that their religion was no mere façade cleverly put on in public as a cloak to cover a private life of indolent self-pleasing and sin. They were sincere and devout in the closet as well as in the sanctuary; they were conscious that the eyes of the Lord were upon them when those of their fellows were not.

We have seen how Elisabeth was filled with the Holy Spirit on the occasion of Mary's visit—today we read of her husband's being filled and of his inspiring prophecy. It is true that Zacharias had doubted the words of the angel and had been made dumb in consequence (v. 20), but that is now past and doubt has given way to praise.

Friday, December 25th

Luke 2 : 1-20

"Unto you is born this day . . . a Saviour" (v. 11).

The fascination of the story of our Saviour's birth is with us still as it was when first we read it or had it read to us as children. There was no outward, worldly pomp and show when He who rules the stars was born at Bethlehem. But the celestial hosts did not fail Him; they knew the identity of that humble Babe whose mother laid Him in a manger for want of room in the inn.

The darkness of that Judean countryside was lit up by the glory of God and the radiance of the heavenly host as the angels praised God and rejoiced at the coming of the Prince of Peace to this sin-cursed earth.

O come, let us adore Him, Christ the Lord!

Saturday, December 26th

Luke 2 : 21-39

"There was a man . . . whose name was Simeon" (v. 25).

The unusual thing about this man Simeon was the fact that "it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ" (v. 26).

There is something so gracious in the provision made for this saintly man. Think of the days that must have passed by from the moment Simeon was made aware of the promise and then try to imagine the day when the infant Redeemer came to the temple. On this day Simeon "came by the Spirit into the temple," which must mean that the Spirit led him to Joseph, Mary and Jesus, there being no apparent sign to distinguish them from any other group coming to the temple on a similar errand.

Simeon's prophecy revealed that Jesus would be "a light to lighten the **Gentiles**" as well as the glory of Israel (v. 32).

Sunday, December 27th

Luke 2 : 40-52

"Wist ye not that I must be about my Father's business?" (v. 49).

By the time Jesus was twelve years old, Archelaus, son of the Herod who sought to kill the infant Jesus, had been deposed from his father's throne and banished for his crimes; Judea was then put under Roman rule.

There was, therefore, no danger in the visit of Joseph, Mary and Jesus to Jerusalem.

Joseph and Mary were in the habit of going annually to Jerusalem for the "feast of the passover" (v. 41); this time they took Jesus with them.

Anxious though they were when they lost Him, how could they avoid being impressed by His astounding ability and intellectual maturity at so tender an age?

Are we as attentive to our Father's business?

Monday, December 28th

Revelation 21 : 1-14

"Come hither, I will shew thee the bride" (v. 9).

John had seen the "great whore" who was so closely allied to the forces of the beast and finally overthrown by them; now he is shown by the angel the Lamb's wife.

Carried away in the Spirit, he sees "that great city, the holy Jerusalem, descending out of heaven from God" (v. 10).

It is the home of the saints. It is the "city which hath foundations" which Abraham looked for (Hebrews 11 : 10) and to which we too, as pilgrims, are journeying.

"Apostles, prophets, martyrs there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.
Jerusalem, my happy home,
My soul still pants for Thee!
Then shall my labours have an end
When I thy joys shall see."

(Joseph Bromehead.)

Tuesday, December 29th

Revelation 21 : 15-27

"There shall be no night there" (v. 25).

"There will be no need of night yonder because there will be naught to veil; no unholy thing to wrap in the folds of darkness; no unworthy thought that would seek cover from the light of day. . . . 'No night there.' This means the end of the inexplicable and the impenetrable in life. . . . Those baffling and bewildering questions which for so long have exercised the human mind shall find their solution in the final banishment of the darkness. God's hand shall roll up the clouds of mystery, and all hearts shall be satisfied in the perfect knowledge of that state. The things seen 'through glass darkly' shall shine forth in all the clarity of a 'face to face' vision. The partial and the preliminary shall give place to the perfect and the perennial" (E. C. W. Boulton).

Wednesday, December 30th

Revelation 22 : 1-9

"The tree of life" (v. 2).

Because scripture interprets scripture it is helpful here to turn to the story of the paradise recorded in Genesis 2.

In the midst of the garden of Eden God made "the tree of life" to grow. There follows the sad story of the disobedience of Adam and Eve, which lapse led to the protecting of the tree of life lest Adam "put forth his hand, and take also of the tree of life, and eat, and live for ever" (Genesis 3 : 22).

John, in today's reading, sees no "Cherubims" or "flaming sword" isolating the tree of life from men. He sees the tree bearing fruit every month and the leaves of the tree destined to be used for the healing of the nations.

The sacred canon of Scripture moves to its conclusion with man again in paradise.

"Yes, soon we shall march o'er the hills of bright glory,
And drink the pure joys of the Eden above."

Thursday, December 31st

Revelation 22 : 10-21

"I am Alpha and Omega, the beginning and the end" (v. 13).

As at the beginning of the book (1 : 8, 11) so now at its conclusion the words of our text are given. He who was the first is also the last; or, as explained in chapter 1, verse 8: "the Lord, which is, which was, and which is to come, the Almighty."

That Jesus was in the beginning and shared in the work of creation is clearly revealed elsewhere in Scripture (John 1 : 1-3; Hebrews 1 : 2). That He is in the midst of His Church in her earthly mission is stated (Revelation 1 : 13,

20), and we are left in no doubt whatsoever as we have read this final book of Scripture that the Lord Jesus Christ is to figure pre-eminently in all things eschatological.

On this the last day of another year let us with the hymnist

"... praise Him for all that is past,
And trust Him for all that's to come."

Friday, January 1st

Psalm 1 : 1-6

"Blessed is the man . . ." (v. 1).

Firstly this man is blessed because of those things outlined in verse 1 that he seeks to avoid. He walks not "in the counsel of the ungodly," he stands not "in the way of sinners," nor does he sit "in the seat of the scornful." That is to say he refuses to keep company with those who leave God out of their lives. Nor does he associate with sinners so as to fall into their ways and habits; consequently he is not found among those who mock the word of God and teach others to do likewise.

Secondly, this man is blessed because of what he delights to do. He delights to meditate "in the law of the Lord"; he is pleased to make it his rule of life.

Saturday, January 2nd

Psalm 2 : 1-12

"Why do the heathen rage?" (v. 1).

"Why do the nations tumultuously assemble?" asks the psalmist; the sight of creatures rebelling against their God astonishes him. As Acts 4 : 25-28 shows us, this psalm contains a prophecy which was fulfilled when Jesus was arraigned before Herod and Pilate at His trial.

The kings of the earth "set themselves" against Jesus Christ and therefore against God. It was not something they did impulsively, which might have been easier to forgive. The murder of Jesus was calculated and considered not only desirable but expedient (John 11 : 50; 18 : 14).

The murderous hatred of fallen human nature was heaped in unholy rage and vile contempt upon the head of the sinless Lamb of God.

Yet His day shall come when He shall rule His enemies "with a rod of iron" and "dash them in pieces like a potter's vessel" (v. 9).

Sunday, January 3rd

Psalm 3 : 1-8

"Lord, how are they increased that trouble me" (v. 1).

The story (which gave birth to this psalm) of David's flight from his palace and his crossing of the brook Kidron by night at the time of Absalom's insurrection is told in 2 Samuel 15.

Perhaps it was when the messenger came to David with the news that "the hearts of the men of Israel" were "after Absalom" that David wrote: "Lord, how are they increased that trouble me! many are they that rise up against me."

Jesus, the greater David, passed over the brook Cedron too with His little band (John 18 : 1); and it was night! His "people" had risen against Him. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God" (John 1 : 11, 12).



SPOTLIGHT ON

1964

A SURVEY OF EVENTS BY J. J. MORGAN FIELD SUPERINTENDENT

ON THE front page of the first ELIM EVANGEL for 1964 was a picture of a massive gateway with the caption "The gateway of the year." As we entered that gateway we could not foresee the events which lay ahead in the providence of God. Now we take time to look back. Did not God command His people of old to do this very thing? "Thou shalt remember all the way which the Lord thy God led thee" (Deuteronomy 8:2). We recall with thankfulness to God His many blessings poured upon us during the past year. Surely goodness and mercy have followed us down this year also.

Our Scottish churches make the most of the opportunity afforded by the New Year holiday by holding special conventions. The Greenock church had, in **January**, an evangelistic campaign by Malcolm Smith, with special emphasis on the baptism of the Spirit—a fine way for any church to commence the new year. The church at Coatbridge commenced the new year in its lovely new building in King Street. At Dundee, Frank Shadlock was the special convention speaker and during these services a very deserving tribute, with suitable gifts, was given to W. S. Morrison, who has given almost a quarter of a century of splendid service to the church as a deacon.

In this month also the London Crusader Choir celebrated its thirty-fifth anniversary. The inaugural meeting in Clapham church was attended by some seventy Crusaders from our London churches. At that meeting the then National Youth Director, the late E. C. W. Boulton, outlined the purpose of its formation, in fulfilment of the vision and foresight of its founder-conductor, D. B. Gray. From that early beginning the choir has become a dedicated band of evangelists singing the gospel in this and many other countries. They have remained true to their vision of giving priority in their ministry to

those behind prison bars, and to date some 900 visits have been made to H.M. prisons.

In this month a very blessed conference was held in London, when the Missionary Council, together with missionaries on furlough, ministers and members, gathered to consider how best we could work together in the interests of God's work at home and abroad. T. W. Walker addressed the conference



F. J. Slemming with the Mayor and Mayoress of Oxford.

on "The relationship between the home church and the mission station." E. Corsie also spoke on "The changing pattern on the mission field today." The interest shown was most encouraging.

In **February** a special service at Oxford was attended by the Lord Mayor, sheriffs, aldermen and councillors of the city. This august gathering of civic dignitaries was addressed by the local minister, F. J. Slemming.

A great united conference was held this month



The President hands over to Pastor and Mrs. John MacInnes the key of the new Super Minx estate car at the Conference

in Portsmouth by the Youth Committee, the theme for the conference being "New frontiers for Elim."

During **February** and **March** a series of meetings was held in the Ilford church on the very important theme "The work of the Holy Spirit in the world today." These services were exceedingly well attended and were most helpful. Ministers and friends from various Christian bodies bore testimony to the outpouring of the Holy Spirit and their own personal Pentecostal experience.

In **March** the London Crusader Choir, augmented by a male voice chorus of 100 voices, plus the Barking Salvation Army band, presented a Symphony of Praise in the Assembly Hall, Barking.

During this month a special number of the ELIM EVANGEL gave us an insight into the work in Northern Ireland, where the Elim movement first began and continues to flourish. We are glad that Eire is not forgotten, and Gordon Hills is a dedicated worker "over the border," holding forth the Word of Life to both Protestants and Roman Catholics.

Easter came early this year, and March 30th was a never-to-be-forgotten day. The usual great open-air witness was held in Trafalgar Square, and then came the two great rallies in the Royal Albert Hall, when Rev. C. M. Ward (U.S.A.) addressed the great congregations. A number of decisions for Christ were registered in these services.

In **April** A. Tee conducted a very successful evangelistic crusade in the Co-operative Hall, Ipswich, assisted by E. Corsie and the pastor of the church, F. Lavender. This effort was exceedingly fruitful and many were added to the Lord and to the local

church. John Woodhead also campaigned this month in Newquay.

In Ilford and Barking the churches united in their support of the "Crusade for Christ," with Dr. Wesley White as the campaigner. Overflow meetings were held in the Ilford church, when closed-circuit television was used.

In **May** the annual Festival of Praise was held in the Bradford church, the churches in the north-west uniting in this annual event. H. W. Greenway was the special speaker this year.

May is usually conference month, and this year our annual conference returned to Skegness. Pastor Charles J. E. Kingston was inducted as our President for the year. This is a well-deserved honour for one who has been a faithful minister of the Pentecostal message from the early days of our Elim work. S. Gorman and E. J. Phillips were compelled to resign from the Executive Council due to ill health, and Wesley Gilpin and T. W. Walker were appointed to fill their places, while P. S. Brewster was elected to the office of Vice-President.

At this conference the Elim Pentecostal Churches, consisting of some twenty churches, and their ministers, were received into full fellowship. It was an occasion of great rejoicing, and thanks were offered to God. We were honoured to have A. F. Missen, General Secretary of the Assemblies of God, Michael Harper, of All Souls', Langham Place, and David du Plessis, a Pentecostal of world-wide fame, with us as distinguished visitors.

In **June** Elim Bible College held its "open day," and the Evangel College Band and Chorus (U.S.A.)

visited several churches and concluded their tour with a great service in London.

During the summer and autumn several campaigns were held. A. Tee conducted one at Dumfries and one at Brighton; P. S. Brewster led one at Ebbw Vale and a pioneer campaign at Barnstaple, where a new Elim church was formed; Ron Jones campaigned at Warrington; and A. Biddle has just concluded a pioneer effort at Parkstone. Our Evangelistic Committee is eager to keep on the offensive in the interests of the kingdom of God.

During **July** and **August** our youth camps are hives of activity and great spiritual blessing has



rested upon the work of God in the camps. Many decisions have been registered for Christ and many of our young people have been baptised in the Holy Ghost.

Following the summer vacation we welcomed the students, old and new, to the Bible College in **September**, with an opening service at Clapham church, addressed by T. W. Thomson.

In **October** a very fine evangelistic conference was held in London, under the auspices of the Assemblies of God and the Elim Churches. Leading evangelists and ministers gave excellent addresses to the ministers and lay brethren assembled. A very gratifying sight was the presence of the student body of our three Pentecostal colleges. We are sure the lectures were a great inspiration to all. The evening sessions were devoted to preaching the Word.

The month began with the annual Festival of Song in the Kingsway Hall, when James Hardman

convened and J. Lancaster spoke, and concluded with the National Youth Rally, when A. Tee convened and Ian McPherson spoke. A fine choir of teenagers ministered in song with great acceptance.

November witnessed the ordination of Alan Renshaw at his home church, East Ham. This was also his farewell service. His wife and he endeared themselves to the young people at camp, who made a very splendid contribution to missionary work by providing him with a Land-Rover (a generous gift from an anonymous donor completed the cost).

During the year many missionaries have been itinerating in our churches during their furloughs, and most of them have now returned to their fields. We had Ken McGillivray and his wife, Don Norton and his wife, Miss C. Picken, Miss O. Jarvis and J. MacInnes and his wife, and Mr. and Mrs. P. J.

T. W. Walker presenting certificates won in the National Sunday School Examinations

Thomas went out as new missionaries to Rhodesia.

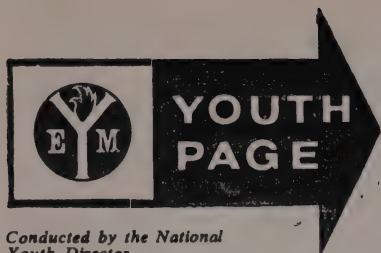
Nor would we forget the itineraries of our worthy President, whose diary, appearing from time to time in **ELIM EVANGEL**, has been of such interest to readers.

This month too saw the opening of yet another very fine new church building, this time at Newhaven, where Pastor Holdstock has laboured with much zeal for God. He is now assisted by his son-in-law, Brian Hayes. George Canty conducted a campaign in Sheffield this month also.

December, the closing month of the year, saw the London Crusader Choir back again in the Fairfield Halls at Croydon for yet another Festival of Song.

As we take our leave of the old year we shall be saying goodbye to Elim Bible College, Clapham, which has been our "home" in London for some forty years. In our jubilee year we look forward to the transfer to the new Bible College at Capel in the heart of beautiful Surrey. We look forward also to the Conference in Ireland in May, where Elim first began. We extend an invitation to all our readers to join us this coming year.

We pray God it will be a "happy jubilee year for our churches, our ministers and our members."



OUR JUBILEE FAMINE FUND

by Alexander Tee

HUNDREDS of people are being fed every day by Elim missionaries; on one mission station alone as many as 1,000 in a day. We must help our workers, and in order to do so we present this scheme to the Elim Youth Movement. Many of our missionaries have been contacted to ascertain the situation, and I have been amazed and thrilled at what is going on, but saddened to think of what could have been done had more funds been available.

After studying the needs from the various stations it is obvious that literature such as Bibles, tracts, gospels and New Testaments is urgently needed in areas where there is no shortage of food. Thus we have decided as a youth movement to feed the soul with the Bread of Life and provide food for the physically hungry. We have set a target of 50,000 meals and 50,000 pieces of literature, mainly New Testaments and gospels. We have asked each youth department and branch Sunday school to set a target equivalent to 3d. per person per week based on an average attendance. Thus if you had 100 scholars enrolled, but the average attendance was eighty, the weekly target would be £1. Now if Crusader branches as well as Sunday schools take up this challenge of feeding the hungry we shall reach our target.

PROCEDURE

Special boxes in the shape of a very large three-penny piece are being sent to each church; also one for each branch Sunday school. We have asked each pastor to appoint a famine fund treasurer who will be responsible for sending in each month the money received from the various departments. We are inviting Junior Crusaders and those attending Sunshine Corner to take part in this attempt to help feed the needy overseas.

An attractive poster and a handbill explaining the scheme has been prepared. The scheme commences on the first Sunday in the new year and goes on right to the last Sunday in the jubilee year. Three-

pence per week from us all can help us reach many needy people.

OVER 100 DIE IN THREE WEEKS

When I tell you that within the radius of one mile of one of our mission stations some 100 died in three weeks as a result of hunger coupled with gastro-enteritis you will readily see that the need is great. Another missionary from another continent tells us how his area is being flooded with colourful literature from false cults and that there is not one evangelical bookshop within 500 miles. You can readily see why he is yearning for gospels, tracts and New Testaments to get into their hands right now before it is too late.

The Emmanuel Press in Africa is operated by an Elim missionary with twelve helpers. They are *constantly* pouring out literature in sixteen African languages. Last year 6,000,000 pieces of literature, mainly booklets and tracts, were printed and sent out from this centre.

One Communist said: "We thank the Christian missionaries for teaching the natives to read. All we do is supply the literature afterwards." What a challenge! Is it too much to ask every Elim Crusader and Sunday school scholar to give 3d. per week during our jubilee year to combat the hunger which exists in the bodies and minds of countless thousands? Be sure you begin on the first Sunday of 1965.

The Missionary Secretary and all the members of the Elim Missionary Council send loving Christmas greetings to all our Elim missionaries on every field. God's richest blessing be yours this Christmastide.

COMING EVENTS

CATERHAM. December 20. Elim Church, Holmesdale Road (off London Road), at 6.30 and After Church Rally at 8. London Crusader Choir.

CATERHAM. January 2. Elim Church, Holmesdale Road, off London Road. South London District Presbytery. Business meeting at 3. Rally at 7. Preacher: D. Haywood (Barking). Supporting programme.

ENGLEFIELD GREEN. December 19. Elim Church, Bond Street. At 7.30. United Rally conducted by P. Brewer and party from Wimbledon. December 20 at 6.30. Carol and Film Service. "Shadow of the Boomerang."

HASTINGS. December 19. Elim Central Hall, Station Road. At 7. Monthly Rally. Billy Graham film, "Souls in Conflict." December 20, at 6.30. Children's Carol Service, conducted by A. S. F. Horne.

SHEFFIELD. January 16. Elim Church, Lee Croft, Campo Lane. At 7. District Presbytery Youth Rendezvous. Ron Williams (Glossop). Youth items.

ITINERARIES

London Crusader Choir:

December 20, Brixton prison, Caterham Elim Church;
December 27, Wormwood Scrubs prison and Watford Elim Church.

JUBILEE DIARY

The Youth Department expresses its regret to all disappointed applicants that all Jubilee Diaries have been sold.

WINNIE LOOSEMORE

arrives from RHODESIA

in the

ATHLONE CASTLE

on CHRISTMAS EVE

DUE TO DISEMBARK AT SOUTHAMPTON at 8 a.m.

Friends nearby may wish to welcome her.

BELFAST CHRISTMAS CONVENTION

ULSTER TEMPLE
RAVENHILL ROAD

Boxing Day at 3.30 and 6.30

(Refreshments provided between the services)

Sunday, December 27th, at 11.30, 3 and 7

GUEST PREACHER: Stanley Beresford
(Blackburn)

CONVENER: John Gardiner

ALL WELCOME

"One of the finest gospel recordings I have ever heard"

J. Erskine Tuck, editor, "Sunday Companion"

Mr. Tuck was referring to record ShLp 1206, "Beside the still waters." We think you will probably agree. These new recordings are bringing blessing all over the country. True gospel, clearly sung with fine background music. Great for church use as well as home listening.

SHARON 12in. LP RECORDS . . . 32/6 each.

BESIDE THE STILL WATERS (Alan McGill)

Beside still waters; My King of all kings; Under His wings; I'm singing for my Lord; Count your blessings; I asked the Lord; Gentle hands; It is no secret; I'll live for Jesus; Hiding in Thee; We'll talk it over; Is your all on the altar? ShLp 1206

SONGS OF THE SAWDUST TRAIL

(Alan McGill)

Old fashioned meeting; Brighten the corner; I'm going higher; Old time religion; We'll understand it better; The old account was settled; In my heart there rings a melody; Mansion over the hilltop; Church in the wildwood; Have you counted the cost?; Shall we gather at the river?; I won't have to cross Jordan alone. ShLp 1207

MEMORIES OF YESTERYEAR (Alan McGill)

Take the name of Jesus with you; Abide with me; Old rugged cross; Love lifted me; In the garden; Rock of Ages; What a friend; Precious Lord, take my hand; The love of God; Beyond the sunset; 'Tis sweet to trust in Jesus. ShLp 1208

SONGS OF FAMILY DEVOTIONS

(Wesley and Marilyn Tuttle)

Where could I go?; My heavenly Father watches; Beautiful isle of somewhere; So great is His love; Over the sunset mountains; Safe in the arms of Jesus; Cleanse me; Overshadowed; Must Jesus bear the cross?; The

ninety and nine; God will take care of you; Now I belong to Jesus. ShLp 1209

GOSPEL GUITAR (Joe Maphis, guitar)

Onward, Christian soldiers; A beautiful life; Stand up for Jesus; I'll fly away; Softly and tenderly; Church in the wildwood; Amazing grace; Old time religion; Hear dem bells; Jesus hold my hand; Pass me not; Bringing in the sheaves; Precious memories; I shall not be moved. ShLp 1210

THE FIRST EASTER (The Layman Singers)

When I survey; All hail the power; Beneath the cross of Jesus; I walked today where Jesus walked; Stand up for Jesus; Were you there?; Christ the Lord is risen today; Christ arose; The holy city; Faith triumphant. ShLp 1211

THE VOICES OF TEEN WORLD

In my heart; I see the love of God; Under His wings; Joshua; I found Jesus; Jubilee; Jesus, name I love; Jesus is all the world to me; At Calvary; Come; O for a thousand tongues. ShLp 1212

REMINISCING (Lorin Whitney, organ)

All the way my Saviour leads; Holy, holy, holy; Some day He'll make it plain; Eternal Father, strong to save; Saviour, Thy dying love; Day is dying in the west; Blessed quietness; In the sweet by and by; 'Tis sweet to trust in Jesus; We've a story to tell; From Greenland's icy mountains; When they ring those golden bells. ShLp 1213

Sharon Recordings Ltd., The Church Annexe, 149 Benhill Road, Camberwell, London, S.E.5 D.832



THE ROYAL CONSCIOUSNESS OF JESUS

by G. Wesley Gilpin

PRINCIPAL OF ELIM BIBLE COLLEGE

"Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself" (John 13:3, 4).

THIS is the revelation of an amazing succession. Having ascended height upon height, as though climbing some towering alpine range, and having reached the shining culmination, we seem to pass into sheerest commonplace. The consequence appears altogether unworthy of its antecedents. We are taken along a road which abounds in arresting and awful surprises to a most ordinary and homely issue. The succession almost disappoints us, for it would appear as if the tame conclusion does not justify the majestic premises. Such violence would never be the device of fiction; fiction would have fashioned a more congenial consummation. It must be born of the stern and inevitable logic of life. Jesus of Nazareth, possessed by this unique and spacious consciousness, put on the apron of the slave and instinctively addressed Himself to menial service. Surely here is a principle: we need some of these antecedents if we would have some of these consequences. A big consciousness is the primary requisite for chaste and delicate service. It is the small artist who always pines for the big canvas. The really big man can be at home in small spaces; the man of small make-up wants nothing less than the hoardings.

Let us note that the sublime contents of these verses can be considered from three angles.

I. THE FACT OF HIS KNOWLEDGE

"Jesus knew . . ." The consciousness of the purpose, origin and destiny of His life was ever with

Jesus. From the human level the question is often posed: "At what point in His life did the awareness of Messiahship break on Jesus Himself?" Surely His reply to anxious parents indicates that it was with Him from tenderest years: "Wist ye not that I must be about My Father's business?" It is here, too, that the battle of *kenosis* rages over the difficulty of reconciling His boundless knowledge as the Son of God with His limitations as a man. One fact is clear. Throughout His life Jesus spoke with absolute authority and complete finality at all those junctures where mere man would stumble on or confess his ignorance. He knew what was in man: "Jesus knowing their thoughts . . ." He knew what He would do: "Jesus knowing that His hour was come . . ." He never relinquished that knowledge, and at no point was it forcibly taken from Him. Shall we say, however, that in order to identify Himself fully with the people He had come to save He voluntarily gave up His right to exploit and harness infinite knowledge. This is the great outstanding fact about the life of Jesus. He was not a poor priest, feeling His way, but an anointed prophet from within the veil, "speaking that He knew, and testifying that He had seen."

Low standards of living result from lack of certainty about spiritual relationships. To accept that "youth is a blunder, manhood a struggle and old age a regret" is contrary to God's best for mankind. The people who go places and do things and

to whom the future belongs are the people who know God and have clear certainty about His will and purpose for their lives. This great fact marked the testimony and witness of the pioneers of the early Church. The recurring words "We know . . ." in the records of their work are characteristic of their spirit and message.

II. THE FACETS OF HIS KNOWLEDGE

(a) "The Father had committed all things into His hands." A consciousness of His divine commission was with Him from childhood days. Here was no adventurous "stand-in," but a man with a mission and destiny "come to the kingdom for such a time as this." This sense of mission and responsibility alters one's outlook on service and drives one forward with a feeling of urgency and purpose that is worthy of the best forms of Christian service.

(b) "He came from God." The knowledge of His divine origin gave authority to His words and justification for His claims. It maddened His enemies and terrorised the reigning monarchs. It set Him on a plane above His contemporaries and made him jealous of divine sanctities. This is always true of people who understand how life began and treat it as a mission from heaven. It cannot be denied that at the lowest level the popular concepts of man's origin have robbed him of any incentive to noble living; while at the highest level a consciousness of divine sonship produces the best.

(c) "He went to God." So what happened in the meantime carried no dread and did not act as a brake to abandoned service. The prophetic word of the psalmist was with Him: "Thou wilt shew me the path of life . . ." Happy is the man who lives his life in conscious certainty of a heavenly destiny. Our generation does not know where it is going. It stumbles on in the darkness without a clear knowledge of that meaning and destiny which alone enables us to live with resolution and dedication, regardless of the consequences.

III. THE FUNCTIONS OF HIS KNOWLEDGE

In a remarkable way verse four is a commentary on verse three, and the three amazing antecedents issue in three significant gestures.

(a) "He riseth from supper." Whatever finally moved Him to action in the immediate surroundings of that supper chamber, Jesus indicated that no longer could time be spent in feasting. A sense of

urgency possessed Him as he remembered that "the Father had given all things into His hands." There is subtle seduction about the spiritual supper table which overcomes many believers. This temptation came to the four lepers outside the city of Samaria when they stumbled on abundant supplies left by the fleeing Syrians and truly did themselves well. They reproached themselves in the words "We do not well: this is a day of good tidings, and we hold our peace." What shall we say in the day of God if we "eat our morsel alone"? It is time to rise from the supper table and take our stand at some crossroads of life and cry "My oxen and my fatlings are killed. . . . Come, for all things are now ready."

(b) "He laid aside His garments." This was the reason for His "coming from God." "He did not regard equality with God as something at which He should grasp. Nay, He stripped Himself . . ." (Philippians 2: 6, 7, Weymouth). So many are clutching at the things that are incidental to living and service while the job to hand remains undone. It is the "little" man who clutches for dear life at the garments, while the really "big" man lays aside the things that are secure in the hand of God and gives himself without reserve to the business of life. What about loss of dignity or personal prestige when one is jubilantly certain about origin and destiny? Many of the trappings of life can be jettisoned while we spend and be spent in the happy certainty of divine approval, knowing too that "he that loseth his life shall save it."

(c) "He took a towel." His future was secure, so there was no need to guard it or spend time sentimentalising about it. He knew that He went to God, so He took a towel and girded Himself. Appropriate occupation on the journey home is humble service. "Happy land" songs from self-centred and indulgent Christians are inconsistent with the great call of God. The cause of the kingdom has suffered embarrassment from those who are preoccupied with their call and destiny instead of harnessing their lives to these great verities while setting out with "basin and towel." Ambitious materialists may speak in cynical terms of Dr. Schweitzer (four times over a doctor) burying himself in the jungle hospital at Lambarene; but there is the true vocation of the Christian who is sure of eternal relationships and becomes distinctive in the tasks of serving others.

"Jesus knowing . . ." What a flood-tide of knowledge it was, and what telling consequences resulted.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 20 Clarence Avenue, Clapham Park, London, S.W.4, and should arrive SATURDAY morning for issue a fortnight later.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements MUST be prepaid.

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D.769

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- Vital Christian fellowship. Guest speakers

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D.831

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HERNE BAY, KENT. North London District Presbytery Senior Citizens' Holiday Week. May 21-28, 1965. At Christian holiday centre, set in ten acres of attractive grounds. Write for details of specially reduced terms to Rev. John Hyde, 100 Boundary Road, Chatham, Kent (s.a.e. please).

C.820

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people: evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe.

C.676

MISCELLANEOUS

THE NEWBERRY BIBLE, post paid 21/3, and **THE AMPLIFIED NEW TESTAMENT**, post paid 31/-. Acceptable gifts. Marshall, Clayhidon, Cullompton, Devon.

C.827

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POSTERS. Hand-written, single or quantities. Texts, etc. Increase the size of your congregation with these bright eye-catchers. Prompt attention. Moderate charges. Hugh Griffiths, 52 Green Farm Road, Ely, Cardiff.

C.830

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to be held at

FELIXSTOWE, SUFFOLK

July 31st—August 14th

Full details later

D.829

BIRTH

SEEMAN. On November 5th, to Pastor and Mrs. A. Seeman. God's gift of a daughter, Carolyn Elizabeth, a sister for Robert Andrew.

SILVER WEDDING

WADDINGTON—GERRARD. December 25th, 1939, at the York church, Thomas Waddington to Lena Marie Gerrard, by E. F. Cole.

C.833

WITH CHRIST

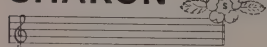
PAGE.—On October 30th, Mr. Frank Page, of Portsmouth Elim Church. Funeral conducted by A. A. Biddle. "We shall gather in the morning."



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